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VOYAGES

AND

TRAVELS ROUND THE WORLD,

BY THE

REV. DANIEL TYERMAN AND GEORGE BENNET, ESQ.

DEPUTED FROM THE

LONDON MISSIONARY SOCIETY

TO VISIT THEIR VARIOUS STATIONS

IN THE SOUTH SEA ISLANDS, AUSTRALIA, CHINA, INDIA, MADAGASCAR, AND SOUTH AFRICA,

BETWEEN THE YEARS 1821 AND 1829.

COMPILED FROM ORIGINAL DOCUMENTS

BY JAMES MONTGOMERY.

THE SECOND EDITION, CORRECTED.

BEAUTIFULLY ILLUSTRATED WITH TWENTY-SIX ENGRAVINGS.

"Glorify ye the name of the Lord God of Israel in the isles of the sea.—From the uttermost part of the earth have we heard songs, even glory to the righteous."—ISAIAH xxiv. 15, 16.

LONDON:
PUBLISHED BY JOHN SNOW, 35, PATERNOSTER ROW.
1841.

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LONDON:
Printed by William Clowes and Sons,
Stamford Street.

TO THE KING'S MOST EXCELLENT MAJESTY.

(WILLIAM IV.)

SIRE,

BY YOUR MAJESTY'S gracious permission, the Directors of the London Missionary Society, with profound sentiments of loyalty and respect, have the honour to present to YOUR MAJESTY the following 'Journal of Voyages and Travels,' performed by a Deputation from the Society commissioned to visit its Missionary Stations, in the South Pacific Ocean and various other parts of the World.

More than thirty years have elapsed since the Founders of the Society dedicated to YOUR MAJESTY'S August Father 'The Missionary Voyage of the Ship Duff;' undertaken to convey to the inhabitants of Otaheite, and other islands in that part of the Pacific, the Missionaries whose persevering labours, in conjunction with those of others who have followed them in the same benevolent career, have, by the blessing of the Almighty, led to the happy change of which YOUR MAJESTY will in these volumes find an Authentic Narrative.

That the Knowledge of the Divine Author of our Holy Religion is thus diffused amongst Mankind cannot fail to afford high satisfaction to YOUR MAJESTY, as a Philanthropist; that any portion of the Subjects of your Realm should be rendered the instruments of promoting that Object will increase the happiness enjoyed by YOUR MAJESTY, as the Father of your People.

That YOUR MAJESTY may long reign over a free, loyal, religious, and happy People, and may at last receive the Crown of Immortal Life, is the devout prayer of

YOUR MAJESTY'S

Most humble,

Most dutiful,

And most devoted Subjects and Servants,

THE DIRECTORS OF

THE LONDON MISSIONARY SOCIETY.

INTRODUCTION.

THE Missionary Society,* founded on the Catholic principle of union among Christians of various denominations, was established in the autumn of 1795. The first undertaking of its founders and patrons was to send the Gospel to the islands of the Pacific Ocean. Accordingly in the year following, the ship Duff, commanded by Captain Wilson, sailed with twenty-nine Missionaries (of whom several were married, and had their wives and children with them) on board, and arrived in March, 1797, at Tahiti, then, and still, by some reputable writers, miscalled Otaheite, where the greater part of the company took up their residence. Others were settled at St. Christiana and Tongatabu. For nearly seventeen years, under many adverse and discouraging circumstances, the work (thus begun) was continued with apparently little success. It afterwards pleased God, in his own good time and way, to display his power and glory among the people who there sat in darkness and the shadow of death; nor hath his word, since that time, ceased to grow and prevail: island after island has abandoned idolatry, and, while multitudes of the inhabitants have professed obedience to the faith, many have given satisfactory evidence of genuine conversion. All the principal events contributing towards this great change, or accompanying and following it, are touched upon in the volume here submitted to the public, with sufficient clearness, it is hoped, to render any explanations unnecessary in this place.

In the year 1821, the Rev. Daniel Tyerman, of the Isle of Wight, and George Bennet, Esq. of Sheffield, were deputed by the Parent Society to visit the various stations in those uttermost parts of the sea, both for the purpose of cheering the hearts and strengthening the hands of the Missionaries, and, as representatives of the Christian community at home, to witness and report what great things the Lord had done for the heathen there. The following quotations from a circular, issued by the Directors, in 1820, will more particularly show their intentions in making the appointment which, at first embraced the South Sea Islands only, though, in the sequel, it included the Stations in the other quarters of the world:—"The great objects of the Deputation will be, to make themselves thoroughly acquainted with the state of the Missions, and of the islands; and to suggest, and, if possible, carry into effect, such plans as shall appear to be requisite for the furtherance of the gospel, and for introducing among the natives the occupations and habits of civilised life. In order to the attainment of these objects, it is proposed to form such arrangements as shall tend to the introduction of Christian Churches; the establishment and improvements of schools for the children of the Missionaries and of the natives, and, eventually, of trades; and a proper and constant attention to the cultivation of the ground."

These first objects of their appointment being fulfilled, the Deputation were subsequently instructed by the directors to proceed to Java, the East Indies, &c., on a like embassy of good-will and friendly enquiry, to the numerous establishments, insular and continental, in that quarter of the world, where the society had agents, doing the work of evangelists. These additional duties having been likewise accomplished, the Deputation, under special circumstances, were authorised to survey another field of Missionary labour in Madagascar, where important results might be expected from their presence at that particular time. There, however, Mr. Tyerman was suddenly removed by death; and Mr. Bennet, in consequence of a political revolution in the island, was compelled to leave it. After visiting some of the stations in South Africa, he reached England in the summer of 1829; and, as early as arrangements could be made, the work now presented to the public was undertaken.

The documents, official and private, from which this volume has been composed, were of great bulk, and exceedingly multifarious. They consisted chiefly of a journal kept by both members of the Deputation, jointly, during the first two years of their travels, and a separate one by Mr. Tyerman, continued to nearly the day of his death. Mr. Bennet subsequently furnished several interesting narratives and other valuable contributions. These materials, however, were so extensive and miscellaneous, as well as so minute, that it became the duty of the compiler, instead of abridging or condensing the mass, to recompose the whole, in such a

* Now known by the name of the *London* Missionary Society, to distinguish it from similar institutions of later date, and which are confined principally to the particular bodies of Christians to which they are respectively attached.

form as should enable him to bring forth, in succession, as they occurred to the travellers themselves, the most striking and curious facts relative to their personal adventures, or which came to their knowledge by the way. He has therefore trod step by step after them, confining himself, as faithfully as practicable, to the order of subjects, under the original dates, after exercising his best discretion in the use of his materials, chiefly consisting of *memoranda*, generally rough and unshapen—the first thoughts, in the first words of the writers, at the time, and upon the spot, recording the actual impressions and feelings awakened or confirmed by the things themselves. These he has endeavoured so to exhibit as to do full justice to the individuals whose journals he was thus retracing, and on whose authority the statements derived from them must rest.

Throughout the whole of this ample narrative and the occasional episodes, great care has been taken to preserve as many personal, national, and moral traits of character, traditions, fragments of history, and anecdotes of the superstition, forms of government, manners, customs, and practices, of the inhabitants of the South and North Pacific Islanders, as could be published without offence to decorum. But it must be plainly stated that the half of their abominations may not be told—however harmless, amiable, and happy they have been represented in their former state by occasional visitors, too many of whom loved them for their licentiousness, and knew little, and cared less, about the reckless tyranny of their chiefs, the diabolical frauds of their priests, their wars of massacre, and their unnatural cruelties one towards another, especially their nearest connexions. Nothing which has contributed to make a class of human beings either better or worse than otherwise they would have been, and at the same time different from all others of their fellow-creatures, can be insignificant or uninteresting; and however puerile, absurd, horrible, or revolting, many things here stated may be in themselves, it was from the accumulation and pressure of these that society, through unregistered ages, took its form in the most fertile and beautiful regions of the Pacific. Hence the slightest memorial of the least influential of such co-operating causes must be of some value, and worthy of preservation, if it add but an atom to our knowledge of human nature, essentially the same everywhere, though varying in its aspect according to external contingencies. A chapter would have been wanting in the history of our species, or at best the contents of it, collected from other sources, would be exceedingly deficient, if the authentic information furnished by resident Missionaries, and collected by the late Deputation, were not *now* rescued from oblivion, and put upon record, in such publications as Mr. *Ellis's Polynesian Researches* and the following *Journal*. From the plan of the latter it will be found that the same topics are occasionally referred to again and again; but in each instance presented under new phases, and with additional particulars, as the travellers obtained fuller and clearer intelligence on points which were continually the object of inquiry and examination. In a few years all traces of the former things which are now done away would have been for ever obliterated: the old who still remember them would be dead; the rising generation, of course, are brought up in the knowledge of those better things which are regenerating society throughout all the Christianised islands. This, then, which would have been expedient under any circumstances, has become necessary at the present time, when the grossest fictions are invented, industriously circulated, and in some instances eagerly received—to bring the Missionaries and their labours into contempt.

In chapter xxxii. page 170, of this work, will be found some mention of a visit paid by the Russian Captain Kotzebue to Tahiti, at a time when the Deputation were there. There has lately been published in England what is called "A New Voyage Round the World," &c. by this gentleman. In a section of more than a hundred pages, entitled "*O Tahaiti*," the writer has thought proper to assert as historical facts things which never happened under the sun, and to express sentiments concerning the Missionaries and their converts, which no man could entertain who was not under strong prejudice, if not actual delusion. This is not the place to expose his errors in detail. That will, probably, be done from another quarter, and by an abler hand; but two or three of his misrepresentations must not be passed over, as they stand in direct contradiction to much that will be found in the following pages respecting the introduction of Christianity and its benign effects in the Society Islands. The captain says:—

"After many fruitless efforts, some English Missionaries succeeded at length, in the year 1797, in introducing *what they called Christianity* into Tahaiti, and even in gaining over to their doctrine King Tajo, who then governed the whole island in peace and tranquillity. This conversion was a spark thrown into a powder magazine, and was followed by a fearful explosion. The maraes were suddenly de-

stroyed by order of the king—every memorial of the former worship defaced—*the new religion forcibly established, and whoever would not adopt it put to death.* With the zeal for making proselytes, the rage of tigers took possession of a people once so gentle. Streams of blood flowed; *whole races were exterminated; many resolutely met the death they preferred to the renunciation of their ancient faith,*" &c. * * * * * "King Tajo, not content with seeing, in *the remains* of his people, none but professors of the new faith, resolved on making conquests, that he might force it on the other Society Islands. He had already succeeded with most of them, when a young warrior, Pomare, King of the little island of Tabua, took the field against him. What he wanted in numbers was supplied by his unexampled valour, and his superiority in the art of war. He subdued one island after another, and at last Tahaiti itself, and, *having captured its king, offered the zealous murderer of his subjects as a sacrifice to their manes.*"—Vol. i. pp. 159, 160.

How much truth is there in this straightforward statement? Let the reader judge.—There never existed such a personage as King Tajo. Pomare *the First* was King of Tahiti during the early residence of the Missionaries in that island. He died in 1803, having never so much as pretended to embrace Christianity. He was succeeded in the sovereignty by his son, *Otu;* who eventually assumed the name of Pomare II.—Christianity was *not* received, "after many fruitless efforts," in 1797; nor till 1814 were a "praying people" found among the inhabitants. After that time they rapidly multiplied. In the latter end of the following year, 1815, the *only* battle that ever took place between Christians and idolaters, in Tahiti, was fought, in which the latter were the aggressors, and, after being defeated in the field, were wholly subdued by the clemency of Pomare in sparing his vanquished enemies, a thing unheard of before in the exterminating wars of these islanders. Since then neither war nor battle has been known throughout the whole windward group. [See Ellis's Polynesian Researches, vol. I. chap. x. pp. 245 to 280; and this Journal, chap. vi. p. 40.] In the Leeward Islands, at Huahine, an idolatrous army of rebels yielded, without a blow, to Hautia, when that Christian chief offered them pardon and peace. [See this Journal, chap. xiii. p. 75.] In Tahaa the idolaters, under King Fenuapeho, were routed by Tamatoa King of Raiatea, and after the conflict the lives of the prisoners, including Fenuapeho himself, being spared, this chief and all his people submitted to the conqueror, who restored to the former his sovereignty, and to the latter their insular independence. [See this Journal, chap. xxvi. p. 145.] The universal rejection of heathenism, and acceptance of the gospel, in each of these cases, followed the merciful use of victory by the champions of the truth. There are on record shocking instances of the murder of natives for embracing the "new religion," by the bigoted adherents of the old; but Captain Kotzebue may be safely challenged to produce one example of an individual being put to the alternative of preferring "death to the renunciation of his ancient faith." It rests with him also to show *when, how, where,* and *by whom,* "whole races were exterminated;"—certainly not in any island, whose inhabitants have been converted to Christianity, in the South Seas. What he means at p. 169, vol. i., by "the bloody persecution instigated by the Missionaries, which performed the work of a desolating infection," he would find hard to explain before the bar of God or man. At each he is answerable for it.

He roundly affirms, that "the religion taught by the Missionaries *is not true Christianity.*" [Vol. i. p. 168.] If that which Captain Kotzebue *practices* be "true Christianity," assuredly that which the Missionaries teach is not. Try him by his own test. In an interview with the queen, he says, "She asked me whether I was a Christian, and how often I prayed *daily?* I merely replied, that we should be judged according to our *actions,* rather than the number of our prayers." [Vol. i. p. 183.] Every page of his fables and lucubrations, respecting the Missionaries and their people, proves that he is not of that religion which says, "Thou shalt not bear false witness against thy neighbour." One example may suffice. Vol. i. p. 193, he observes, "Though the vice of theft has certainly greatly diminished among the Tahaitans, they cannot always refrain from endeavouring to appropriate the articles they prize so highly. *For instance, I* THINK, *if any one* of the Tahaitan ladies had found an opportunity of stealing a bit of the mock gold-lace, the temptation would be too great to withstand." Thus, as an *instance* of irresistible thieving propensity in "the Tahaitan ladies," he *thinks* if something which did *not* happen *had* happened, *then* a certain consequence would have followed! What can any honest man think of "Otto von Kotzebue, Post Captain in the Russian Imperial Navy, and Commander of the ship Predpriatie?"

The rest of his slanders, sarcasms, and insinuations, (especially at pp. 196-7, which are fitter for a court of justice than of criticism,) may be left, for the present, to the exposure which awaits them. It must be acknowledged that in these the renowned circumnavigator has afforded the public opportunity enough for judging of his Christianity by his "actions;" —one cannot help wishing, however, that he had left one solitary specimen of his "prayers." If he had, it is not uncharitable to suppose that it might have begun thus: "God, I thank thee that I am not like," &c. The reader may fill up the form; and, to assist him in doing this, the following paragraph may be useful. It seems that, on a former voyage, Captain Kotzebue had introduced *yams* into Otdia, one of the Navigators' Islands, where, during his absence, they had been so successfully cultivated, that on his visit there after leaving Tahiti, he was "shown a pretty large field very well stocked with them." He says, "The delightful feelings with which I surveyed the new plantation may be imagined, when it is recollected that these poor islanders, from want of means of subsistence, are compelled, assuredly with heavy hearts, to murder their own offspring, and that this yam alone is sufficient to remove so horrible a necessity. I might joyfully affirm, that, *through my instrumentality*, the distressed mother *need no longer* look forward to the birth of her third or fourth child with the dreadful consciousness that she has endured all her pains only *to deliver a sacrifice to the hand of the murderer*. When she should clasp her child to her breast, and see her husband look on it with a father's tenderness, they might both remember Totabu,* and the beneficent plants which he had given them."—The man who had done this good deed, and could enjoy, by anticipation, such a reward of it in his own bosom, might have been taught, by his better feelings, to "think" and speak otherwise than he has done of men, who have not only introduced fruits and roots, but herds, and flocks, mechanic arts, reading and writing, civilised manners and domestic comforts, (to say nothing of "true Christianity,") into not *one* but *many* islands—men who, according to his own confessions, have almost banished drunkenness, thieving, and profligacy, so far as their influence has reached;—men, through whose "instrumentality," not in imagination, but in fact, thousands of mothers have been taught to spare all their children, instead of "delivering"—not the "*third* or the *fourth*" only, but *three-fourths* of them, as soon as they were born, as "sacrifices to the hand of the murderer."

* *Kotzebue*, in t e island-dialect.

To return to the main burthen of the present Journal of the first *Missionary Voyage* ever made round the world:—an authority of a far higher standard in literature and morals than Captain Kotebue thus speaks of the humanising effects of the gospel:—"Even over the wild people, inhabiting a country as savage as themselves, the Sun of Righteousness arose with healing under his wings. Good men, on whom the name of saint (while not used in a superstitious sense) was justly bestowed, *to whom life and the pleasures of the world were as nothing, so they could call souls to Christianity, undertook, and succeeded in the perilous task of enlightening these savages*. Religion, although it did not at first change the manners of nations waxed old in barbarism, failed not to introduce those institutions on which rest the dignity and happiness of social life. The law of marriage was established among them, and all the brutalising evils of polygamy gave place to the consequences of a union which tends, most directly, to separate the human from the brute species. The abolition of idolatrous ceremonies took away many brutalising practices; and the gospel, like the grain of mustard-seed, grew and flourished, in noiseless increase, insinuating into men's hearts the blessings inseparable from its influence."—*Sir Walter Scott's History of Scotland.*

All this has been literally realised in the islands of the South Seas, so far as they have received Christianity. Innumerable proofs of it will appear in the following pages. The former and present circumstances of these minute portions of the inhabited globe are not less truly than poetically contrasted by a living writer:—

"Where, in the furthest deserts of the deep,
The coral-worm its architecture vast
Uprears, and new-made islands have their birth,
The Paphian Venus, driven from the west,
In Polynesian groves, long undisturb'd,
Her shameful rites and orgies foul maintain'd;
The wandering voyager, at Tahiti, found
Another Daphne.
On his startled ear,
What unaccustomed sounds come from those shores,
Charming the lone Pacific?—Not the shouts
Of war, nor maddening songs of Bacchanals;
But, from the rude Marae, the full-toned Psalm
Of Christian praise.—A moral miracle!
Tahiti now enjoys the gladdening smile
Of Sabbaths. Savage dialects, unheard
At Babel, or at Jewish Pentecost,
Now first articulate divinest sounds,
And swell the universal Amen."

From the Star in the East, by JOSIAH CONDER.

May 2, 1831.

ON THE TIDES IN THE PACIFIC OCEAN.

TO JAMES MONTGOMERY, ESQ.

My Dear Friend,

Immediately, after perusing Kotzebue's gross and unfounded attacks on the Missions and Missionaries in the South Seas, particularly at Tahiti; and, perceiving the inexcusable professional blunders which he has committed in regard to the *tides* on the shores of that island, as well as respecting the position of Pape ete harbour, and the small island Motu utu,—I wrote to several of our oldest and most intelligent Missionaries, desiring that they would transmit to me, by letter, a description of the actual phenomena of the *tides* in Tahiti and the islands adjacent. At the same time I stated to each of them what Mr. Tyerman and myself had recorded from our three years' daily observation on the subject, namely, that there are always two full and two ebb tides in every twenty-four hours; that the full tide occurred regularly at twelve o'clock in the day, and again at twelve in the night; while the ebb tide, in strict correspondence, was always at six o'clock in the morning, and again at six o'clock in the evening; moreover, that the tide seldom rose higher than fifteen inches. But, as the accuracy of our testimony had in this country been questioned since my return, I desired them individually to say what they knew to be the actual condition of the tides in Tahiti, &c.

In June 1834 I received a letter from my much valued friend,—our excellent Missionary, Mr. Nott,—dated Tahiti, Jan. 18, of that year, from which the following is a faithful extract:—

"With respect to your inquiries about the *tides*, from what I have observed during a long residence here, the rise of the tide is seldom more than a foot or fifteen inches, and there is *no* difference between what is called the neap and the spring tides; or, in other words, there is no difference in the tides at Tahiti, whether it be the full or change of the moon, half moon, or quarter. There is, however, sometimes a higher sea about the change of the moon, because a change of the wind then frequently (but not always) happens. Nevertheless, this higher sea is not a higher tide, but it is owing to the change of the wind, or some great commotion at a distance, and never lasts more than four or five days, during which time the tides continue as usual, namely, high or full tide about noon (or from twelve to one in the day) and about twelve at night, and ebb tide about six o'clock in the morning and about the same hour in the evening. This is uniformly the time of full and ebb tides at Tihiti. Respecting the *tides* at the islands to the westward—as the Figiis, and Samao (Navigators) islands—I believe they rise several feet, but whether the times of high and low water are the same as here I am not prepared to say. At the island of Tubuai and Raivavai the tide is much greater than at Tahiti, rising about two feet and a half."

The following is also a faithful extract from a letter of our excellent Missionary, the Rev. John Davis, many years resident in Tahiti, dated *Papara* (west side of Tahiti), Jan. 23, 1834; received also on June 23rd, 1834:

"You inquire about the tides, &c. I have not much to say on the subject; yet, having observed that the common theory about the influence of the moon did not apply to these islands, I have at different times at the full and change of the moon, the quarter, and the whole of the lunar month, observed and marked the rise and fall of the sea on our shores (of Tahiti), and the result of my observations is, that the tide is not perceptibly and regularly governed by the age of the moon. There are no observable differences of spring and neap tides; but there is a change every six hours; at sun-rise or about six o'clock the sea is lowest, and the same about sun-down or six o'clock in the evening. At noon, or ten minutes past twelve, the sea is highest, and the same again at midnight. When the sea is not affected by wind, the rise or difference between high and low water is from nine to fourteen inches; or, upon an average, about a foot. When it differs from this, it seems to me to be caused by the wind, or the position of the shores, as to capes, inlets, &c. There is often an irregularity in consequence of the wind retarding or impelling the water on the shores. I am not aware of any material difference besides what I have mentioned in any of these islands, viz.: Tahiti, Eimeo, Maioiti, the Society Islands, Paumotu, Tubuai, Raivavai; but in the islands far to the west there is. I was in the Figiis in 1810. I there observed that the tide varied with the age of the moon, and also that it rose very high. Occasionally also we have seen at Tahiti an uncommon swell and rise of the sea without any wind in our neighbourhood, the waves rolling on the shores and rising many feet."

The following is a copy from a letter of my late esteemed and beloved friend, the lamented John Williams, from the South Seas, dated March 1834, in reply to my questions made to him:—

In answer to your inquiries concerning the tides in the Tahitian and other islands in the great South Pacific, I forward you the following observations:—they contain the substance of information obtained by a long residence, as you know, in those parts. In the Georgian and Society groups, comprising the following named islands:—Tahiti, Eimeo, Sir Charles Sanderson's Islands, Huahine, Raiatea, Tahaa, Borabora, and Maioiti, the tides are regular as to the ebb and flow; also as to the height to which the tide rises, that is, it is invariably low water at six o'clock in the morning, high water at twelve o'clock in the day, and low water again at six in the evening, and again high water at twelve at night. From this surprising regularity, there is little or no deviation from

the beginning to the end of the year. The rise and fall also are very inconsiderable, averaging from twelve to eighteen inches. The islands (as you, my friend, well know) are surrounded by that admirably adapted and invulnerable barrier, which we designate the reef. When strong winds prevail, they throw what is termed a heavy surf over the reef: this occasions a slight additional rise on that part of the shore which may be exposed to its effects. In addition to this, there is another rather singular circumstance connected with the rise of the sea on the Tahitian and Georgian islands. On the south-west, and as far as the north-west sides of the islands, there are annually what are termed heavy seas, rolling in whether the winds prevail that way or not. These were so destructive to our original settlement (that settlement we occupied when you were with us in 1822 and 1823) at *Raiatea*, that we were obliged to abandon it; for no sooner had we got our roads and bridges in good order, than by these 'heavy seas' all the effect of our labour was destroyed. You doubtless recollect *our house;* it was about five feet above the high water mark, and it stood about twenty yards from the beach. One calm night we were awakened about twelve o'clock; the strong fence in front of the house being driven down with a frightful crash by the violence of the waves; they dashed also against the house itself, but did no damage except wetting the mats and setting some of the furniture in motion. There are in general from three to five high seas in the season, which are usually of about three days' continuance. These are the only important things I have to mention in answer to your inquiries: 1st. The regularity of the ebb and flow, without being influenced, as in other places, by the moon; 2nd. The regularity of the rise and fall, and the smallness of that rise; 3rd. The annual high seas on the south-west and north-west sides of the islands, while the north, the east, and the south-east are entirely free, except when a gale of wind happens to blow from those quarters.

I believe in most of the remaining islands the tides are affected by the moon, as in other parts of the world. In the Austral groups about 350 miles to the southward, and in the same parallel of longitude;—in the Hervey Islands group, about 600 miles south-west of Tahiti, consisting of the islands of Mauti, Matiaro, Atui, Maquaia, Rorotonga, and Aitutaki, the tides are affected by the moon, and rise above four feet. At the Navigators' Islands and the Figii Islands the tides are as in other places, regulated by the moon; so that the phenomena of the Tahitian Islands are rendered still more remarkable if they exist only there. There are other groups of islands, as the Sandwich Islands, &c., with which I am unacquainted, but which you have visited, and which are, I suppose, influenced by the moon."

The Rev. Mr. Darling, our respected Missionary, who has been long residing at Bunaauia, (Burder's Point), on the west side of Tahiti, answers my questions respecting the tides there as follows:

"You are correct in what you say about the tides in these islands; they are always at the same times—high water at mid-day and midnight—low water at six o'clock in the morning, and again at six o'clock in the evening. The natives can always tell when it is midnight, as they have no watches, by going to the sea-shore. This regular state of the tides I have observed to be at all places I have visited the same."

These important and decisive testimonies to the actual phenomena of the tides, as we found them, and as they truly exist, you will please to attach to the introduction of the present corrected Edition of our Voyages and Travels.

I am always,
Most faithfully, your attached friend,
GEORGE BENNET.

London, Oct. 24, 1840.

Postscript.—Among other inaccuracies of statements, which a professional gentleman ought not to have hazarded, Kotzebue says, vol. i. p. 215, "The plan of Matavai and the bay which bounds it on the north-east, completed by us with the utmost care from trigonometrical surveys, is attached to this volume, and renders any further description of the coast it embraces unnecessary." Yet has this navigator placed *Port Pape-ete* on the *east side of Point Venus*, and *close* to the latter, where there is no harbour, whereas Pape-ete is actually from eight to nine miles to the *westward* of Point Venus; as every one having visited Tahiti knows or ought to know. This blunder is about on a par in contradiction to fact with his assertion, that there is in Matavai Bay but *one ebb* and *one full tide*, in twenty-four hours! though every man, woman, and child on the island knows familiarly, that there are *two* full and *two* ebb tides, the former at noon and midnight, the latter at six o'clock in the morning, and again at the same hour in the evening; as is most satisfactorily shown in the foregoing letters from Missionaries long resident in the various islands. Kotzebue says, vol. i. p. 125, "Here are neither *ants* nor musquitoes." Now there are in Tahiti *myriads* of *both*, as well as in all the other Society and Georgian Islands.

TO MY FRIEND, GEORGE BENNET, ESQ.,

Of Sheffield, on his intended Voyage to Tahiti, and other Islands of the South Sea, wl Christianity had been recently established.

Go, take the wings of morn,
And fly beyond the utmost sea;
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his spirit bids thee dwell,
There, and there only, thou art well.

Forsake thy native land,
Kindred, and friends, and pleasant home;
O'er many a rude barbarian strand
In exile though thou roam,
Walk there with God, and thou shalt find,
Double for all thy faith resign'd.

Launch boldly on the surge,
And in a light and fragile bark
Thy path through flood and tempest urge,
Like Noah in the ark;
Then tread like him, a new world's shore,
Thine altar build, and God adore.

Leave our Jerusalem,
Jehovah's temple, and his rest;
Go where no sabbath rose on them,
Whom pagan gloom oppress'd;
Till bright, though late, around their isles,
The gospel-dawn awoke in smiles.

Amidst that dawn, from far,
Be thine expected presence shown;
Rise on them, like the morning star,
In glory not thine own;
And tell them, while they hail the sight,
Who turn'd *thy* darkness into light.

Point where his hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze;
Direct all eyes to Him—
The Sun of Righteousness, who brings
Mercy and healing on his wings.

Nor thou disdain to teach
To savage hordes celestial truth,
To infant tongues thy mother's speech,
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

Train them, by patient toil,
To rule the waves, subdue the ground,
Enrich themselves with Nature's spoil,
With harvest-trophies crown'd,
Till coral-reefs, midst desert seas,
Become the new Hesperides.

Thus, then, in peace depart,
And angels guide thy footsteps:—No!
There is a feeling in the heart
That will not let thee go:
Yet go,—thy spirit stays with me;
Yet go,—my spirit goes with thee.

Though the broad world, between
Our feet, conglobe its solid mass;
Though lands and oceans intervene,
Which I must never pass;
Though day and night to thee be changed
Seasons reversed, and climes estranged:—

Yet one in soul,—and one
In faith, and hope, and purpose yet,
God's witness in the heaven, yon sun
Forbid thee to forget
Those from whose eyes his orb retires,
When thine his morning-beauty fires!

When tropic gloom returns,
Mark what new stars their vigils keep,
How glares the wolf, the phœnix burns,
And on a stormless deep,
The ship of Heaven—the patriarch's dove
The emblem of redeeming love.*

While these enchant thine eye
O, think how often we have walk'd,
Gazed on the glories of *our* sky,
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

Those hours, those walks, are past;
We part,—and ne'er again may meet.
Why are the joys that will not last
So perishingly sweet?
Farewell,—we surely meet again
In life or death; farewell till then!

JAMES MONTGOME

Sheffield, March 10, 1821.

* The Cross and other Southern Constellations

THE REV. DANIEL TYERMAN.

The following Inscription for a Tablet, intended to be placed in the Chapel, where he ministered for seventeen years, at Newport, in the Isle of Wight, previous to his setting with Mr. Bennet, on their Missionary Visitation, was written at the request of some Mem of the late Mr. Tyerman's Church and Congregation. His last intelligible words were, "Covenant of Grace!" and, with this hope in his mind, he died in the capital of Madaga after a brief illness, on the 30th of July, 1828.

"The covenant of grace" shall stand,
When heaven and earth depart;
On this he laid his dying hand
And clasp'd it to his heart.

In a strange land, when sudden death
Stopt his unfinish'd race,
This was the plea of his last breath—
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CHAPTER I.

The Tuscan sails with the Missionaries on board, May 2, 1821—Novelty of Nautical Arrangements—Whaler's Anecdote—Drop down the Channel—Bay of Biscay—Colour of the Water—Cape Finisterre—Luminous Appearances in Ship's Track—Charnel House at Madeira—North-east Trade Wind—Sucking Fish—Cross the Tropic of Cancer—Flying Fishes—The Black Whale—The Southern Cross—Whit Monday—A Shark caught—Exploit of a Tahitian—Crossing the Line—Booby-birds—Magellan Clouds—Animals of the Deep—Spermaceti Whale—Marine Rainbows—The Albatross—Thunder, Lightning, and Fiery Meteor—A Hard Gale—Peo and Egmont Hen—Grampus—Falkland Islands—Porpoises and Penguins—The Turpin—Staten Island—Mr. Tyerman relates a singular passage of his early life—"Long-footed" swells of the Ocean—Doubling Cape Horn—Accident—Superstition of Sailors.

THE Tuscan, a South Sea Whaler, of about 360 tons burthen, commanded by Captain Francis Stavers, was provided to convey us on our voyage to the islands of the Pacific Ocean. To Alexander Birnie, Esq., the Society which we represented was indebted for the grant of a free passage, not only to ourselves, but also to the Rev. Mr. Jones, a missionary to the Georgian Isles—his wife—Messrs. Armitage and Blossom, artisans—their wives—and two children belonging to Mr. Armitage. This act of noble liberality, on the part of the proprietor of the vessel, will ever be recollected by the directors and representatives of the London Missionary Society with peculiar gratitude. The ship's crew consisted of thirty-five young and healthy men and boys, including a first, second, and third mate. Besides these, there was a surgeon on board, and a native of Tahiti, about twenty-five years of age, who had been baptized by a missionary in that island, and received the name of Robert.

All things having been prepared for our long and interesting voyage, the ship sailed from London to Gravesend, on Wednesday, the 2d of May, 1821. On Saturday, the 5th, having parted with many friends and ministers who accompanied us to the latter place, we went on board; the anchor was weighed, and the weather being favourable we dropt down the river, five or six miles, when we came to anchor again to wait for the next tide. On this evening after social worship, in which we committed ourselves and each other to Him whose we are, and whom we wish to serve, we retired to rest for the first time on board, under circumstances which called for humble gratitude and heartiest praise; goodness and mercy surrounding us on every side.

May 6. (Lord's day.) This forenoon we had divine service in the cabin. The forty-third chapter of Isaiah was read; and Mr. Tyerman preached from our Lord's last words: "Lo, I am with you alway, even to the end of the world."—Matt. xxviii. 20. In the afternoon, notwithstanding the hurry and uproar above from tacking, &c., we had the privilege according to our Saviour's appointment, to eat bread and drink wine together, in memory of his death; and we trust that we had fellowship in that hour with all our Christian friends elsewhere who were then observing the same blessed ordinance or, like our female companions, (from sickness in *their* case,) providentially detained from the table of our common Master.

May 7. We proceeded to the Downs, where we anchored. This evening we enjoyed the pleasure of uniting in spirit, at a missionary prayer-meeting, with the thousands of our Israel, who, in different parts of the earth, at the same time (on the first Monday in the month) offer their fervent supplications for the universal prevalence of that glorious gospel which brings life and immortality to light.

May 8. Yesterday and to-day we have been busily occupied in arranging our packages in our berths and the cabin, so that those things which would oftenest be wanted might always be nearest at hand. Much and grievous inconvenience is frequently suffered by passengers from lack of a little foresight and good management in this respect. Being ourselves almost new to the sea, the effect of everything on board was strange to us. The grunting of the swine, the bleating of the sheep and goats, the clamour of the ducks, the cackling and crowing of the fowls, but, above all, the appearance, activity, and language of the sailors, could not fail to amuse us. The manner of heaving the lead to sound the depth of the water, (a frequent process at this commencement of our navigation,) particularly struck us. But the following incident may be more intelligible than a description of a nautical ceremony. "Cook," says the steward, "milk the goat." The cook proceeds to the operation: ordering one of the boys to hold the animal's horns, and resting the under part of his own thigh on the calf of his opposite leg, he adroitly places a hind-leg of the goat between these, and proceeds to discharge his duty with inflexible composure, while the poor kid stands by, with piteous looks, beholding the beverage provided for its sustenance thus recklessly taken away.

May 10. The wind being strong, but contrary, we have hitherto made slow progress. To-day we had fine views of Hastings, and Seaford, and other places near shore. Conversing with the captain, who has been for many years engaged in the whale fishery, he related the following circumstance. Being once pursued by a whale, which he had wounded, he parried the assault for some time with a lance; but the furious monster at length rushed on the boat, and with one crash of its jaws bit it in two; himself and his comrades only being preserved by leaping into the water when they saw the onset was inevitable. They were rescued from their peril by other boats at hand. He observed, that the

black whale of the North Seas discovers such affection for her young one, that when she perceives danger, she takes it under one of her fins, and swims off with it. If the latter be struck, the dam never leaves it, but risks her own life to save that of her calf. On the contrary, the sperm whale of the South Seas will suffer her offspring to be taken without manifesting any concern, and providing only for her own safety; or occasionally, when escape is difficult, turning as in the instance above mentioned, with the most savage ferocity on her pursuers. Our captain's father lost his life in attacking one of these formidable monsters.

May 12. This day we reached Portsmouth, when, the wind being contrary, we went on shore, and thence passed over to Newport, Isle of Wight, where we were cordially welcomed and entertained by Mr. Tyerman's friends, to whom his sudden re-appearance was equally unexpected and delightful.

May 19. The wind having become fair we went on board again this morning, and proceeded with great rapidity down the English Channel, presenting a great press of sail to a powerful and prosperous breeze.

May 20. (Lord's day.) This morning we had public worship, for the first time, on deck; the captain, officers, and crew, being all in attendance. Mr. Tyerman preached from Psalm cvii. 23, 24: "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord, and his wonders in the deep." Mr. Jones preached on deck in the afternoon.

May 22. We have this day passed into the Atlantic, crossing the mouth of the Bay of Biscay. Early in the morning we had a strong gale, and proceeded, amidst prodigious waves, at the rate of eleven knots an hour, with scarcely any sail spread. Towards noon the wind died away, and left us for several hours at the mercy of a troubled sea that could not rest, but rolled and rocked with awful agitation. In the evening the gale revived, and hurried us on in our desired course. A linnet and two swallows, taking refuge in our shrouds, were caught by the sailors; but the poor birds were so exhausted, by the violence of the wind and the length of their flight, that they soon expired.

May 23. To-day we first perceived the change of the colour of the water from green to dark blue; the former indicating comparative shallowness, the latter, unfathomable depth.

May 24. We are off Cape Finisterre, having experienced favourable weather since the 22d. The night is beautiful with stars, amidst a pure unclouded sky. The ship sails majestically over an invisible expanse of water, marked only by silver-topt breakers, accompanying and following in its wake. The only persons on deck are the man at the helm—with his eye on the compass, and his hand on the wheel—and the mate, who silently paces the deck, listening and looking through the gloom.

May 25. Multitudes of porpoises playing round the vessel; two were harpooned, and brought on board. The blubber yielded three gallons of good lamp-oil. The liver and some of the fleshy parts were dressed and eaten by the sailors. In the evening the foam round the vessel was spangled with luminous but evanescent points; the flakes occasionally emitting their brilliant rays for several seconds. This phenomenon, not yet satisfactorily explained by philosophers, though common every night, is very striking; the track of a ship is sometimes so highly irradiated as to present the appearance of a train of fire for a considerable distance.

May 27. (Lord's day.) We had public service twice in the cabin. The deck had been cleared last night, and no work that could be avoided was done on the sabbath. It was pleasing to see the crew, clean and in their best clothes, engaged in reading the bibles and tracts which we had given them.

May 28. This morning we had the satisfaction to descry Porto Santo, one of the Madeira Islands. Our party have been fully occupied to-day in writing to friends in Old England. This is a peculiarly interesting ship-board scene, whenever an immediate opportunity of communicating with home is presented in the course of a long voyage.

May 29. We reached Madeira, and went on shore at Funçhal; the captain purposing to take in a supply of various provisions. No description of this lovely, magnificent, and well known island, by transient visiters, can be necessary here. One of the most remarkable objects of curiosity which we visited was a room in the church of St. Francis, about fifteen feet square and the same in height, completely lined, or rather embossed, both on the side walls and the ceiling, with human skulls, set in squares composed of arm and thigh bones, which form a separate frame for each skull. These hideous relics are said to be those of saints and eminent personages, of which the sepulchres have been defrauded to decorate this Golgotha of superstition. The whole has a horrible and ghastly appearance, which is aggravated by the filthiness of the place, and the dilapidations continually occurring—the skulls and bones from time to time falling from their fixtures, and strewing the floor with mouldering fragments. On inquiring the cause of the neglect of a sanctuary so peculiarly precious to devotees as this must have been, we were told that the funds bequeathed for the maintenance of its melancholy state had been lost; and there was not charity in the present day found to keep this charnel-house in repair.—One word may be added concerning the vines. These are planted at the fronts of the houses in gardens; lattice-works, about seven feet high, are raised and extended over the whole ground-plot. The vines, being conducted over these frames, not only repay the owners by their delicious fruits, but afford a most refreshing shade, under which the whole family may be sheltered from those fierce rays of the sun which give exquisite flavour to their grapes, and make the wine of Madeira one of the choicest beverages " to

gladden man's heart," not here only, but at the uttermost ends of the earth.

May 31. Having re-embarked last evening we this day lost sight of Madeira in our progress.

June 1. We have been amused by observing luminous objects floating in the sea, at the sides and in the wake of the vessel: they were generally of a beautiful blue or green colour, sometimes appearing at the depth of several feet, and occasionally rising to the surface, when their brilliancy forthwith vanished. These, we conjectured, might be the same substances (of whatever nature) which in the dark nights have heretofore exhibited such splendour in the water.

June 2. This morning we got into the N. E. trade wind, which continued to freshen for several hours. A sun-fish, (the *tetrodon mola* of Linnæus) was harpooned from one of our boats, and brought on board. It measured five feet and a half in length, and four and a half in width. While it was towed along-side of our ship several sucking-fish *(echineis remora* of Linnæus) accompanied it, adhering to different parts of the body. One of these singular animals was taken by a spear. It was eleven inches in length, in form resembling a trout, of a brown colour, without scales, slimy and loathsome to the sight. When put into a vessel of water, it immediately attached itself to the side by its suckers, which are twelve in number, placed in the throat within a flat oval surface, two inches in length, and barely an inch and a half in breadth. By these the creature sticks with surprising firmness to whatever it assails. Fishes of the same kind, though much larger, are a grievous annoyance to the whales, and often cause them to bound out of the water, to shake off their tormentors by the fall.

June 5. This evening we have crossed the tropic of Cancer. A flying-fish *(exocætus volitans)* having lighted on board, we had an opportunity of examining its curious formation. This specimen was in size and shape much like a herring; the sides and belly were bright as burnished silver, with a tinge of blue along the back—the eye large; the two pectoral fins rising from the gills had each twelve rays, six and a half inches long, connected by a delicate transparent membrane; with these it can readily direct itself forward or backward, swim in the water or dart through the air. These fish abound in the Atlantic, and are sometimes seen singly, sometimes in shoals; often in their brief flight falling upon the decks of vessels. Occasionally also they continue on the wing for two or three hundred feet, then suddenly, if in flocks, disappear altogether; nor do they seem to experience any difficulty in flying against the wind. Their course, when we have observed them in our vicinity, was always *from* the ship, their motion apparently undulating with the billows, and nearly parallel with the surface. They have many enemies in both elements; rapacious fishes and birds of prey. Our mate told us that he once saw a man-of-war eagle—an albatross, *(Diomedea exulans)* pounce downward upon a flying-fish, while, at the same instant, a thunny, or albacore, sprang from below to seize it. Neither seemed to see the other, and so eagerly did they aim at their common prey, that the thunny's head bolted into the open beak of the albatross. The latter struggled hard to carry off its unexpected prize, which, however, proved too weighty, and fell back into the water. Meanwhile the flying-fish escaped with life from both the deaths that threatened it.

June 6. At noon we were under a vertical sun; our latitude being 22° 46′ N. Thermometer in the shade stood at 72°, but in the sun the mercury rose to 106°.

June 7. The cry of "a whale!—a black fish!" occasioned much commotion in lowering down the boats, and for a while pursuing it; but the prey escaped. At dinner the second mate related the following incident, confirmed by the testimony of the captain. On a late voyage, when near to the coast of South America, an inmense whale suddenly rose at the side of the ship to such an height out of the water, and flung himself (unconscious of its presence, having come up with great impetuosity from the deep) with such force athwart the bow of the vessel as to cut it sheer off. Being but a small whaler, she filled and sunk so speedily that the crew had barely time to take to their boats. They were soon after received on board of a companion-ship which was fishing hard by.

June 9. We have been much gratified by seeing what the sailors call a Portuguese man-of-war, and a galley-fish. These beautiful creatures are of various sizes: this was about as large as a hen's egg. The animal resembles a bladder, transparent, rose-coloured, with a kind of keel formed in festoons, plaited like a ruff, on the upper part. This appendage being raised above the water serves for a sail, while numerous tentacula, proceeding from the under side, enable it to steer its course, seize its prey, or to cast anchor, as it were, and fix itself on the moving surface of the waves. It is said to be exceedingly venomous, and one of the mates told us that he had frequently been stung by it while bathing. Though we handled that which was brought on board very freely, none of us felt any annoyance from it. Linnæus denominates this kind of mollusca *holocuria physalis*.

Towards evening there was again a sudden and loud cry, "There she goes!—she spouts!—a sperm! I see her fluke!" and in an instant both starboard and larboard boats were lowered, manned, and out in pursuit of a whale. They returned disappointed of their object. The captain and his party, however, had themselves a very narrow, providential escape; for while their boat was lowering, the davits (posts to which the tacklings for that purpose are attached) gave way, when boat and men in it were precipitated upon the sea, but immediately rescued, with some slight personal injuries only, though the captain had no expectation but that the boat must have been stoved to pieces by the fall, and some lives lost, if not all.

June 10. (Lord's day.) Mr. Tyerman preached in the morning, from Matt. xvi 26: "What is a man profited, if he shall gain the whole world, and lose his own soul?" and Mr Jones, in the afternoon, from Psalm l. 15: "Call on me in the day of trouble; I will deliver thee, and thou shalt glorify me." The latter service was somewhat interrupted by the appearance of a vast shoal of what the sailors call black fish. Judging by the space which they occupied, there must have been several hundreds. Two boats were sent after them, and soon returned, each with a prize. These were of that species of whale called *delphinus delphis*, or the bottle-nosed dolphin. The length of the larger was twenty feet, and its girth at the shoulder eleven. The colour of the whole body was black, except a small white spot mid-way between the shoulders and the tail; the latter was divided into two lobes, forked, lying in the plane of the horizon, and thirty inches from tip to tip. The form sloped both ways, from the shoulders to the head, and also to the tail. The nose was truncated and remarkably blunt and angular. Two-thirds up the face was the *blow-hole*, through which the animal breathes. When the skin was removed this orifice would admit the open hand. The mouth was wide, provided with lips; and the jaws were armed with teeth, sharp, bent rather inward projecting an inch and a half from the gums, an inch in diameter at the root, and two inches asunder. The tongue was the size of that of a full-grown ox; the roof of the mouth hard, rough, and of a dark green. The eyes were larger than those of an ox. Two pectoral fins, hard and strong, about two feet and a half in length, and pointed, bent inward; these were articulated with the shoulder-blades by the ball and socket joint, as the upper part of the arm in the human subject. On the back was a protuberance of solid fat, like a fin, two feet high, diminishing towards the tail. The flesh was black-red; the heart about the bulk of an ox's; the lungs and liver large in proportion. In the stomach were found the remains of various fishes, as the John-dory, *(zeus auratus)*, a conger-eel, *(muræna conger)*, and the squid *(sepia octopodia)*, or cuttle-fish, with several of their fine transparent eyes. The weight of the greater of these creatures must have been nearly a ton and a half. The fat was from one to two and a half inches thick; under the forehead seven inches. The blubber of both yielded ninety gallons of oil, of which the larger furnished two thirds. The stomachs were preserved and dried to make drum-tops, for which it is said their texture is admirably adapted.

At night, (the sky being clear, after much cloudy weather), for the first time, we descried the constellation *crux*, or the *cross*. The four stars composing this glory of the southern hemisphere are of large but varying magnitudes, and so placed as readily to associate with the image of the true cross, the lowest being the brightest. Another beautiful constellation attracted our notice, nearly in the zenith. This was the *northern crown*, in which seven stars brilliantly encircle two thirds of an oval figure. We were reminded—and though the idea may seem fanciful, yet it was pleasing to ourselves amidst the still night, and on the far sea—that while we kept in constant view *the cross, that* cross on which our Saviour died for our redemption, we might venture to hope that *the crown*, the crown of life, which "the Lord, the righteous judge," hath promised to "give unto all them that love his appearing," might be bestowed upon "us (though so unworthy) in that day."

June 11. This being Whit-Monday, we remembered many of our dear friends and connexions, who were celebrating, in the land that we love, their Sunday-school anniversaries; and with these, in spirit, we held delightful communion. This day has been chiefly occupied by the crew in cutting up the black fish caught yesterday, boiling the blubber, and other necessary but disgusting operations. Several holes in the sides and heads of these animals were found crowded with crab-like lice. The same insects are such tormentors of the sperm-whales, that a small fish which feeds on them is said never to be disturbed at his meals by the grateful creatures to whom he renders such welcome service.

June 14. The weather being calm, we have lately made little progress. The sailors amused themselves with bathing and swimming about the ship; occasionally throwing themselves into the water from different parts of the vessel at considerable elevations. Robert, the Tahitian, however, excelled them all in this daring exercise. He climbed the foreyard, and from the end of it precipitated himself without fear or injury into the sea. The height could not have been less than forty feet.

June 16. Two ships were seen this morning, at considerable distances on either side of ours. Perceiving that one of them was standing towards us, our captain manned a boat and went on board, thinking that the crew might be in want of some assistance. It was a Portuguese brig, laden with salt, and bound to one of the South American ports. On the captain's return, we paid a visit to the stranger, to vary the scene, which had become somewhat dull on our own vessel, from the long-continued calm. We were politely received, but could not help pitying the misery and discomfort of those on board; for though the sea was quite still, the water with them was running over the deck. On contrasting our tight, trim ship, and all its internal conveniences, with this crazy hulk, we felt truly thankful for our superior lot.

This evening, while several of the crew were bathing, the captain and others from the deck observed a shark preparing to attack the boatswain, who was not aware of his peril till alarmed by their cries, warning him instantly to make for the ship. Happily he escaped, when the monster was within three yards of him, in the very attitude and act to seize his prey. A boat was immediately sent out to return the assault upon the enemy. The boatswain, whose choler had been most vehemently moved by his danger, finding himself left be-

hind, immediately baited a large hook with about half a pound of pork, and suspended the line over the stern of the vessel, hoping to allure his late voracious pursuer to its own destruction. In less than five minutes his hope was realised; and his transport then was equal to his former rage, when he saw the shark fast upon his snare. It was quickly hauled on deck, by means of a rope dexterously noosed round its tail. The captive made a desperate floundering, but was overpowered and dispatched as easily as an animal so horribly tenacious of life could be. The motion of the heart actually continued for some minutes after it was taken out of the body. It may be observed, that for the bulk of the fish the heart was remarkably small, not being larger than a pullet's egg. The sailors called this the brown shark *(squalus carcharias)*. It measured six feet in length. Not contented with what had been already taken, the hook was again baited, and presently another shark *(squalus glaucus)* was hoisted on board: this was eight feet long, and differed in various particulars from the former. It proved to be a female, which on being opened was found to include thirty-four young ones, each about a foot in length.

June 17. Talking, during dinner, of the character of those islanders whom we hope soon to see, the captain said that on his last voyage, when he had gone out as mate only, they had on board two New Zealanders, and a native of Tahiti. The latter, on many occasions, displayed fearless courage and prompt intelligence, of which he gave us a strange example.

Late one evening, he *(our* captain, then mate) had struck a very large sperm whale, not far from the ship. The fish, after some convulsions, remained motionless for a considerable while, apparently about three yards below the surface of the water. The crew having waited in vain to see her rise, the captain of the vessel was afraid that he should lose her. On looking down earnestly, however, he thought she must be dead, the mouth being open. Hereupon he observed, that he should like to have a noose-rope thrown round the lower jaw; and told the Tahitian youth that he would give him a bottle of rum if he would venture to dive down and perform that office. The chief mate (our captain), whose harpoon was in the whale, protested against such an attempt as too hazardous; but the captain urged the necessity of making sure of so valuable a booty. The Tahitian, meanwhile, surveying the body as it lay, and tempted by the proffered reward, exclaimed, "Ay, ay, she dead—I go." Accordingly, taking the rope, ready for application, between his two hands, he lowered himself directly over the monster's mouth, put the noose over the lower jaw, placed his foot against the jaw to tighten the rope, and then buoyed himself up, sprang into the boat, and claimed his reward. The carcass was thus secured, (for happily the whale *was* dead,) and towed to the ship. We shall not inquire whether this story most displays the extraordinary boldness of the South Sea islander, or the inhuman cupidity of the European captain of that vessel.

June 20. The brilliancy of the sea this evening far surpassed what we had hitherto seen of the kind. The ship was going rapidly along, throwing up a furrow of foam about the bow. In this, the luminous appearances before mentioned glittered with peculiar delicacy; but it was after the foam had subsided in the frothless water (itself of a deep black hue,) that they displayed their full splendour, gliding, like millions of diamonds, in giddy succession by the side of the vessel, or flashing in her wake. Lifting our eyes above, we beheld the stars, in the absence of the moon, sparkling with unmitigated lustre, amidst a sky of such intense purity, that the heavenly bodies far excelled in glory their appearance through our native atmosphere.

June 23. This day we passed the equator; when certain preposterous ceremonies, as usual, were observed on board, during which we did not escape a little sprinkling of salt water.

June 24. (Lord's day.) Mr. Tyerman preached this morning upon deck, from Isaiah xxxiv. 17: "His hand hath divided it to them by line." His object being to improve the event of yesterday, he made the following observations: I. There is a *line* of *being*, which we all crossed when we were born; *then* we were endowed with a rational and intelligent nature; and *then* we entered upon our state of probation. II. There is a *line* of *regeneration*, dividing the moral world into two hemispheres, in one of which dwell the righteous, and in the other the wicked. This line must be crossed by all, before they can become Christians indeed, and enjoy the privileges of the gospel. III. There is a *line* of *death*, which we must each cross when we have finished our probationary course, and go before the tribunal of God to render an account of the deeds done in the body; but *when*, *where*, and *how* we shall cross *this* line, we know not. IV. There is a *line* which divides *between heaven and hell:* this, none shall ever cross who have once taken up their abode in either of those regions. In application it was remarked, that if we would not lament having crossed the *line of being*, nor fear crossing *the line of death*, we should be concerned to cross the *line of regeneration;* that when we fail on earth we may be received into everlasting habitations, on the right side of the *line* that divides *heaven and hell.*

June 25. We have been agreeably interrupted in our usual occupations by the sight of many booby-birds *(pelicanus sula)* wheeling round the vessel, and pouncing upon such flying-fish as happened to be on the wing. Two were shot; one of which was brought on board. It was about two and a half feet in length, and measured five between the extremities of the wings. The inside was nearly all stomach, and contained five flying-fishes, three of them recently swallowed. This, and some other species, have been called boobies, from their excessive stupidity, and the marked silliness of their aspect. When they alight on the yards or rigging of vessels, they shiver, and shake their heads in a peculiar manner, and often suffer themselves to be taken with the hand. They have a re-

morseless enemy of their own tribe, the man-of-war bird, *(pelicanus aquilus,)* which rushes upon them, and by severe blows with its pinions and bill forces the booby to surrender the prey from between its beak, which the spoiler instantly swallows.

June 28. The flying-fish which we have seen for some days past are much larger than those that appeared in higher latitudes. Several storm-birds *(procellaria pelagica)*, or Mother Cary's chickens, have been observed. The spectacle of the nocturnal heavens (under their new aspect, adorned with constellations never seen in the north,) has been occasionally enlivened of late by meteors of great splendour, emerging from immensity, and as suddenly absorbed, leaving darkness more sensibly dark from the effect of the momentary lucid interval.

June 30. We descried two whales this morning. They were of the Greenland species *(balæna mysticetus)*, or *right whale*, as the sailors significantly call them. These are distinguished from the sperm whale by the manner in which they spout, the former having the spiracle, or breathing hole, at the top of the head; consequently, when they breathe, the column of water which they eject rises perpendicularly. On the contrary, the sperm whales having the corresponding aperture in the nose, the water is thrown horizontally.

The two which we now saw, not being of the sperm kind, our captain did not order chase of them. We observed one of these "hugest of things that swim the ocean stream," twice come up to breathe, and each time it cast forth a large volume of water to the height of from twenty to thirty feet, not in a fountain form, but in a cloud of spray, that something resembled a small ship, in full sail, at a distance.

July 2. This evening one of the Magellan clouds appeared in the south, about ten o'clock. Of these there are three, called after the Portuguese navigator, whose name is thus recorded at once in heaven and on earth, by being associated with these beautiful phenomena in the southern hemisphere, and also with the straits at the extremity of the South American peninsula, both of which he discovered on the first voyage made by man round the world, though he unfortunately perished before he had personally accomplished it; leaving that honour to his companion Cano, who brought the vessel home. The *nebulæ* before mentioned are of the colour of the galaxy, and probably, like it, composed of a multitude of stars, indiscernibly small. The galaxy itself, from these Austral regions, is much more clearly defined to the eye than in England. It seems a vast attenuated cloud, most delicately white, and apparently nearer to the earth than the starry concave that swells into infinity above, and shines out in the lustre of the brightest constellations of both hemispheres.

July 5. The monstrous figures, and unwieldy floundering of the fin-backed whales *(balæna physalus)*, which often reach the length of eighty or ninety feet, but are of no value to the fishers, yielding little oil, greatly amused us this morning, till our attention was diverted—for we are always on the look-out for new objects—by the swift and graceful motions of the noddy *(sterna stolida)*, a bird which skims, like a swallow, along the smooth surface of the ocean, clamouring and snapping up the flying-fishes that cross its flight.

July 8. We find ourselves in the midst of "the great and wide sea, wherein are things innumerable, both great and small," according to the language of the Psalmist. The deep was full of animation, and the surface turbulent with the pastime of leviathan and his attendants. Birds of different kinds followed the whales, and perched on their backs when they emerged, to pick off the small insects, like lice, which prey on these enormous creatures, and often make large holes in their well-lined flanks.

July 10. A shoal of sperm whales *(physeter macrocephalus)* passed us, within a quarter of a mile from the ship. They were known by their brown colour, and their peculiar manner of spouting; but the wind blew too hard to allow our crew to venture after them. This species of whale, as well as the Greenland and fin-backed, grows sometimes to the length of from eighty to ninety feet. The head is immense in proportion to the body; and it is in the cavities of the skull that the valuable matter, called *spermaceti*, is found, in a liquid form. To obtain this, a hole is made in the cranium, whence it is taken out with buckets, in very great quantities. Our captain, who has long been employed in this fishery, tells us that he has sometimes laded as much as four and even five hundred gallons of spermaceti out of the head of a single whale.

July 11. The wind having been boisterous last night, as we were contemplating the agitation of the waters this morning, on the lee quarter, the sun at the same time shining brightly, we were pleased on beholding, for the first time, many marine rainbows, which were formed on the spray from the tops of some of the higher waves. The prismatic colours were vivid and distinct, though the bows were evanescent. The albatross begins to show itself on this stage of our course. It is a majestic fowl, especially when seen among the pintado-petrels, great numbers of which are continually on the wing in our wake.

July 12. The thermometer stood this morning at 55. The anchors were removed from the bow to the deck. We are daily making every necessary preparation for doubling Cape Horn. A pintado was shot, and fell into the water, when immediately the large flock of its companions alighted around it, but for what purpose we did not discover. A small bird, about the size of a thrush, called by mariners the quarter-moon bird, because its wings, when expanded, bear some resemblance to the crescent moon, joined the feathered tribes which, day and night, follow in the wake of our vessel. It is of a light grey colour, and glides with great swiftness close to the water, precisely directing its curvilinear flight according to the undulation of the sea.

July 14. We had much thunder and light-

ning last night. During the storm, a fiery meteor, apparently the size of a man's head, shot through the atmosphere, and fell into the sea near our ship. The light which it diffused was so sudden and intense that night became as noon-day. Had it struck our vessel, we might have all perished on the spot, and no record of our end been discovered till the day of judgment. We are in the hands of God, and on Him, whom all the elements obey, is our sole dependence.

July 18. A magnificent albatross, snowy white, except the tips of the wings, which were dark brown, came suddenly near our ship this forenoon; then passed away, like an apparition of beauty. This might be deemed a bird which had attained full maturity, or rather great age, not only by its size, but by the pure colour of its plumage, which, in the younger ones, is much more dusky.

Towards night the gale came on with such fury that there was no rest for us in our beds; but, "in the multitude of our thoughts within us," the remembrance of friends afar off, and of God ever present with us as with them, "refreshed our souls."

July 19. Having requested the captain to inform us whenever anything novel or striking was to be seen from deck, by day or by night, he sent for us early this morning to witness the approach of a tremendous squall. Sky and ocean, indeed, wore an aspect so wild and menacing that we landsmen might well have been excused if we had felt greatly appalled. From overwhelming fear, however, we were graciously preserved by Him whose strength is made perfect in weakness. To us it was intensely interesting to observe the vigilant care which marked the countenance of our commander, whose rapid glances seemed to take in, at once, every part of the ship, and the whole surrounding hemisphere of horrors and perils; especially eyeing, with instinctive jealousy, the quarter from which the instant storm was coming down in its fury, and prepared in a moment to meet it with all the resources of his skill, and the capabilities of his vessel; to see that half of the crew whose watch it was, standing, each at his post, (alongside of brace, tack, sheet, or lift,) waiting with an air of prompt yet patient attention for the sudden and urgent commands that might be given; but particularly to behold the *timoneer* (the man at the helm), whose hands firmly grasped the wheel, and whose eye alternately, anxiously, intelligently glanced from the compass-box to the sails, from the sails to the eye of the captain, and thence again to the compass. The picture, the reality, which this scene presented, was sublimely affecting, and produced an exaltation rather than a depression of mind, amidst all the terrors of conflicting elements around us. A fall of snow that followed covered the deck four inches deep. The squall, however, passed away without having harmed us.

July 24. Several grampuses *(delphinus orca)* passed the stern of the ship this morning. This species is called by seamen the *killer*, from its successfully attacking and destroying whales. When the latter, even in a shoal, find a grampus among them, they are said to be so terrified that those which have young ones take them upon their backs, and leave them completely out of the water to preserve them from the ravenous enemy. The tongue of the whale is the delicacy which the grampus seizes in his assault, and he tears it out with surprising dispatch.

July 26. In the afternoon we were near the Falkland Islands, which lie off the Straits of Magellan. Whale-porpoises and penguins were the principal novelties discovered within the last few days. Our captain and crew have often spoken of an animal which they call *Turpin*, found on the Galipagos Islands, on the west coast of South America, near the equator, about ninety degrees west longitude; to-day we have taken down a description of it. They represent this creature as a species of tortoise, the shell of which is black, carinated and reflected at the neck. The scutilla is oval and composed of irregular plates; the head and eyes are small, the neck slender and much longer than in other species of the tortoise, being about twenty-eight inches in one of the middle size. The legs are twelve inches in length, the foot consisting of five toes, the claws of which are hooked and strong. Turpins, at different ages, are found from three inches long to six feet; some being a load for four or five men. They live entirely on shore, feeding upon plants, and resort much to springs and rivulets of fresh water, where they are generally taken. Though so strong, in some instances, as to carry four or five men standing upon their backs, they are so slow of motion as to be easily caught; when turned upon their backs they are unable to recover their legs, and are thus secured. Their flesh is such excellent and nourishing food that we are informed a ship's crew is never weary of it; and they are, therefore, eagerly sought by sailors at the landing places. As these animals are exceedingly abstemious, and can live for months without eating (in a state of torpor), they are particularly useful on long voyages in the South Pacific. When taken, these live lumps of stock are stowed away, like dead lumber, in the hold between decks, and constitute a valuable store of fresh provisions. The female lays a considerable number of eggs, which are spherical and about three inches in diameter; these she buries in the sand, where they are hatched by the heat of the sun.

July 29. (Lord's day.) The sun rose bright from the sea, which was but lightly in motion, the wind being moderate. We have found this indeed a Sabbath, a day of rest and holy pleasure, amidst the loneliness of savage lands in view, and meeting oceans, on which we are sailing, round Cape Horn. This celebrated point, "placed far amidst the melancholy main," presents none of those tremendous horrors (though still in the depth of winter) with which, the captain and crew tell us, it is almost always invested. Mr. Tyerman preached in the morning from Psalm cxxi. 4: "Behold, He that keepeth Israel shall neither slumber nor sleep." At the close of his discourse he mentioned the

following circumstance. "Yesterday was the anniversary of a great and very remarkable deliverance which I experienced in the year 1793. At that time I was intimate with several young men as gay and trifling as myself; and we frequently spent our Sabbaths in pleasure on the Thames. Early in the week on the occasion referred to, I and four others had planned a Sunday party down the river; to make the most of it, we agreed to embark on Saturday afternoon, and proceed to Gravesend. On Friday night, when I lay down to rest, a transient misgiving, whether it was right so to profane the Sabbath of the Lord, gave me a little uneasiness; but I overcame the monitory feeling, and fell asleep. On Saturday morning, when I awoke, the thought again came upon me, but again I resisted it, and resolved to meet my companions in the afternoon. I was about to rise, but while I mused I fell asleep again, and dreamed. I thought myself in a certain place, whither divine Providence often led me at that season of my life. Here a gentleman called me to him, saying, that he had a letter for me, which I went to receive from his hand. When I reached him, he had opened the enclosure and appeared to be reading the contents. I imagined then that I looked over his shoulder, and perceived that the letter was closely written, but a pen had been drawn through every line, and had obliterated all the words. Wondering what this could mean, I was going to take hold of the letter, when a large black seal presented itself to my sight, and so startled me that forthwith I awoke, with this sentence upon my mind, '*You shall not go!*' Though I had never been in any way superstitious regarding dreams, this so affected me, and the words '*You shall not go,*' seemed so perpetually sounding in my ears, and haunting my imagination, that I determined to be obedient and *not go;* persuaded that some evil would befall me if I did. I spent that day and the two following in great anguish and anxiety, expecting hourly to hear something that would explain this singular presentiment. No tidings, however, arrived till Tuesday morning, when I read in a newspaper the following paragraph: 'Last Sunday, in the afternoon, as a boat, with four young gentlemen, a waterman, and a boy, belonging to Mr. ——, of Wapping, was coming up the river, in Bugsby's hole, a little below Blackwall, a gust of wind upset the boat, and all on board perished.' That was the identical boat on which I was to have embarked. I could scarcely believe my eyes; I read the paragraph again and again. There it was, and there it remained, speaking the same words. I cannot express the horror and consternation of my mind. I was constrained to exclaim, 'This is the finger of God! Who am I, that God should in so wonderful a manner interpose for my deliverance? What a warning against Sabbath-breaking! What a call to devote myself to the Lord and his service!'—A warning which I took, and a call which I humbly hope I was thenceforward enabled to obey: 'For God speaketh once, yea twice; yet man perceiveth it not. In a dream, in a vision of the night; when deep sleep falleth upon man, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit, and his life from perishing.'" Job xxxiii. 14, 18.

July 31. Our course has been W. S. W. with little interruption. At noon we were about 105 miles short of the meridian of Cape Horn. The captain prognosticated that we should soon have some *genuine Cape Horn weather*. This he inferred from the aspect of the sky, and the heaving of the ocean, continually on the increase, though the breeze was inconsiderable. Every swell of the waves seemed a mile in extent, having what the sailors call a long foot; that is, the sea rose and fell gradually and majestically, not short and abruptly as we have generally observed to be the case, especially in the Bay of Biscay. These *long-footed* swells are almost peculiar here, and would seem to have been appointed by Providence, (in that merciful economy which forgets not to care for man, even where he most seldom ventures,) to render these seas navigable, which, according to our captain, they would not be in fresh weather, were the waves as precipitous, and liable to break suddenly, as they are in most parts. To-day we have had the first heavy fall of snow.

Aug. 1. Having reached a southern latitude, 59°, 30′, sufficiently high for doubling Cape Horn, and being in the longitude of the latter, we wore ship, and took a northern course to avoid meeting icebergs in the night, which are not unfrequent here. We escaped; indeed, we saw none, though the snow-birds, which roost upon them, were our visiters. By doubling Cape Horn is meant, not merely passing that point of land, but sailing quite round the other side of the extreme peninsular projection of South America, into the Pacific Ocean.

Aug. 5. We began to shape our course in a W. N. W. direction, to obtain the advantage of the trade winds, when we reach their region. The captain and crew daily express their surprise at the unwonted continuance of that propitious weather which has hitherto brought us safely through the very realm of tempests, where Anson, Byron, and other navigators, suffered so much.

Aug. 7. A sailor being aloft, eight or nine feet above the leeward shrouds, his foot slipped, and he fell over the rail into the clue, or lower corner of the mainsail, which was stretched a little above the leeward bulwark. The captain, having seen his first slip, ran to help him, and providentially caught the poor fellow just as he was sliding off from the sail into the water. Had he not been rescued that moment, he must have been drowned, for the ship was going at great speed, and the boats were lashed upon the deck. Happily he received no serious harm. The same man had fallen from the deck into the hold of the vessel in the London Dock before she sailed; and then had as narrow an escape from death, though with a severe contusion on the head.

Sailors are proverbially superstitious. This escape of their comrade occasioned much conversation among the crew, and sundry stories were told, which though awful enough at sea, may appear puerile on land. Two of these (for the sake of exemplifying the only fears that seamen feel, and the groundlessness of them,) we shall record. Our chief mate said, that on board a ship where he had served, the mate on duty ordered some of the youths to reef the main-top-sail. When the first got up, he heard a strange voice saying, "It blows hard." The lad waited for no more; he was down in a trice, and telling his adventure. A second immediately ascended, laughing at the folly of his companion, but returned even more quickly, declaring that he was quite sure that a voice, not of this world, had cried in his ear, "It blows hard." Another went, and another, but each came back with the same tale. At length the mate, having sent up the whole watch, ran up the shrouds himself, and when he reached the haunted spot, heard the dreadful words distinctly uttered in his ears, "It blows hard." —"Ay, ay, old one; but blow it ever so hard, we must ease the earings for all that," replied the mate, undauntedly; and looking round, he spied a fine parrot perched on one of the clues, the thoughtless author of all the false alarms, which had probably escaped from some other vessel, but had not previously been discovered to have taken refuge on this. Another of our officers mentioned, that on one of his voyages, he remembered a boy having been sent up to clear a rope which had got foul above the mizen-top. Presently, however, he came back, trembling, and almost tumbling to the bottom, declaring that he had seen "Old Davy," aft the cross-trees: moreover, that the Evil One had a huge head and face, with prick-ears, and eyes as bright as fire. Two or three others were sent up in succession; to all of whom the apparition glared forth, and was identified by each to be "Old Davy, sure enough." The mate, in a rage, at length mounted himself; when resolutely, as in the former case, searching for the bugbear, he soon ascertained the innocent cause of so much terror to be a large horned owl, so lodged as to be out of sight to those who ascended on the other side of the vessel, but which, when any one approached the cross-trees, popped up his portentous visage to see what was coming. The mate brought him down in triumph, and "Old Davy," the owl, became a very peaceable ship-mate among the crew, who were no longer scared by his horns and eyes; for sailors turn their backs on nothing when they know what it is. Had the birds, in those two instances, departed as secretly as they came, of course they would have been deemed supernatural visitants to the respective ships, by all who had heard the one or seen the other.

CHAPTER II.

Commemoration of the sailing of the Ship Duff, with the first Missionaries to the South Seas—Mollymauks—Agitated Sea-scene—A Storm—Imminent Peril and great Deliverance—Tropic of Capricorn—The "Prickly Heat"—The Gannet—War Hawk—Lunar Influence—Dangerous Archipelago—A Whale struck—The Tropic Bird—Planet Venus—Lunar Rainbow—Water-spouts—Sailors' Dreams—A Booby-bird taken—Retrospective Reflections—Indications of Land—An unknown Island—Resolution, Doubtful, Tuscan, Bernie, Chain, and other Islands—Arrival at Tahiti.

Aug. 10. This day, twenty-five years ago, the first missionaries to the South Sea islands embarked at Blackwall, with that distinguished servant of God, Captain James Wilson, in the ship Duff. The remembrance of this great event (as it has proved) in the history of those remote regions of the globe, which but a few years before were not known to exist, and for centuries upon centuries, it may be presumed, had been inhabited by generations of idolaters—furnished us with much matter for interesting conversation, devout thanksgiving, and fervent prayer, in the course of the day. We were especially led to commemorate, with gratitude and joy, the patient perseverance in well-doing of those good men by whom it pleased God eventually to commence one of the most signal gospel miracles, in the convertion of heathen tribes, recorded in the annals of the church of Christ. Nor did we forget with what zeal, faith, and love, in this sacred cause, the directors of the London Missionary Society had been enabled, during many fruitless years, to support their patient labourers in that untried field, sowing precious seed, watering it with tears, and waiting the Lord's own "appointed weeks of harvest." Those "weeks" are come, and the harvest is great; the reapers, indeed, are comparatively few, but many among the natives are entering upon the work.

Aug. 13. Two sea-fowls, called by the sailors Mollymauks (a variety of the *Diomeda fuliginosa*) were taken. This bird is about the bulk of a goose in body, but the expansion of the wings, though these are remarkably arched, reaches seven feet. Their flight is very graceful, and performed with little apparent exertion; though long in the air, they are seldom seen to flap a pinion, whether they rise or descend, go with the wind, or sail against it. The plumage on the back and upper parts is dark blue, and white beneath. When they alight on the water to seize their prey, these large fowls buoy themselves over the surface, with their wings balancing above their bodies, either to preserve their steadiness, or to be ready to take flight. When placed upon deck they are unable to raise themselves from the level; and when upon the sea it is curious to watch them taking advantage of the tops of the waves to mount aloft. When the water is smooth, they seem to run upon it with their feet for a great distance, and then rise very gradually before they can obtain full play for their wings. Having just killed the last of our live-stock, a sheep, we must hereafter be content without fresh meat, with which we have been moderately indulged ever since we left home. Hitherto our health has been unimpaired; truly,

goodness and mercy have followed us day by day; may our gratitude correspond with our obligations, and God be acknowledged in all our ways!

Aug. 15. Yesterday and to-day have been exceedingly tempestuous; and the spectacle of the sea the most sublime and appalling that we ever beheld. The diversity of forms assumed by the stupendous billows was very striking; they confounded the eye, and made giddy the brain, in attempting to follow their motions and their changes. There they rolled along in a continuous range of vast height, and several miles in length; while here they were followed by huge masses of heaped-up water of lesser extent, with steep and rugged declivities; others again rose like immense cones, or insulated mountains of fearful elevation, while the foam broke over their summits, and poured down their sides, glistening in the sunbeams with dazzling whiteness, a vivid green appearing beneath it, and the colours of both being rendered more brilliantly conspicuous by the black sides of the billows down which these streams of splendour were hurried into the abyss below. The whole horizon presented a tumultuous succession of similar images, perpetually intervolving on every hand. We were preserved, amidst all this uproar and confusion, by Him who holdeth the waters in the hollow of his hand, and *there*, when the danger was most imminent, we were safe. It is worthy of note, that not at the shore only, but in the midst of the wide ocean, He sets bounds to the sea, saying to it, "Thus far shalt thou go, and no farther:" by the very element that raises the waves they are restrained from increasing in the ratio of the gale, or no vessels could live among them; for when the wind exceeds a certain degree of strength, it actually *blows down* and keeps under the wild surges, which it had previously swollen to their limited height by a less impulse. The clue of our main-stay-sail broke loose while the storm was thus raging, and flapped with such violence that no one dared to approach it, for a blow would have been death; such was the force with which it struck, that, getting entangled with one of the largest of our anchors, it immediately heaved the shaft upon the bulwark. The sailors mastered it at length by hauling down the sail itself, and making it fast.

Aug. 16. Last night has been one of horrors and deliverances beyond all that we have yet experienced. We had retired to rest, as usual, though few could sleep, on account of the creaking and rocking of the vessel, the yelling of the winds, and the roaring of the waves. About one o'clock Mr. Bennet heard a tremendous explosion or crash, as though the ship had been violently disrupted, or all her timbers compressed together by some inconceivable force; a hideous glare of light at the same time bursting through the bull's-eye above, upon the darkness. Instantly afterwards, he heard the captain calling out of the cabin below, with vehemence, the two names of the deputation: "Mr. Bennet! Mr. Tyerman! did you hear?—did you hear *that?* Oh, pray to God for us! All is over! —all is over! Lord have mercy upon us!" A second time, before Mr. Bennet could answer, the terrible light flashed like a momentary conflagration of all around, and a louder peal of thunder than before accompanied the blaze, followed by what seemed to be the sea itself rushing in cataracts between decks. This, however, proved to be a storm of hail, the stones of which were as large as pigeons' eggs, and severely smote the faces and hands of those above, who were personally exposed to it. Again the captain cried out, "It is *now* all over!—pray, pray for us! Lord, have mercy upon us!" Mr. Tyerman and Mr. Jones, who had been asleep, now came running from their berths, enquiring what was the nature of the occurrences, and what harm had been sustained. Just then a third flash of lightning, and a crack of thunder, the one more faint, the other less deafening than before, and with four distinct pulsations between them, gave token that the danger, though still near upon us, might be passing away. The chief mate, whose watch it was upon deck, now informed us that the hurricane began about nine o'clock, but it had not reached its crisis till towards one, when we first distinguished the voice of the thunder from the wailing of the wind, and the booming of the waves; and when that dreadful shock convulsed the vessel, which convinced the captain that it must have been fatally struck, as at the same time he heard the expression aloud, "That pumps are of no use *now!*" The mate said that this first great flash heated his face, and he felt as if stunned for a moment or two, the sulphurous flame appearing to run down his jacket-sleeve. The second peal was accompanied by a crimson blaze, which was instantaneously followed by the tempest of hail, pouring like shot upon himself and his terrified comrades, who (to use his own expression) crowded about him like a flock of sheep, and could scarcely be prevailed on to quit his side on the necessary duties of the ship. He observed, that the main-top-sail had happily been taken in before the squall, or it must inevitably have been carried away and perhaps involved the destruction of the vessel, with all on board. This he thought a very providential act, for he had only done it under an impression which urged him, as if he had heard a voice, saying, "Take it in—take it in—take in the main-top-sail!" The Lord, however, so ordered it, that amidst all these perils not a mast was sprung or struck; not a sail carried away or ripped; not a timber suffered damage; not a life was lost, nor limb injured, of passenger or crew.

The captain was most powerfully affected with the terrors and mercies of the past night, and appears very serious this day. He says that, on the preceding evening, when he returned to the cabin from deck, he read a portion of Scripture before lying down in his cot, when these words were deeply impressed upon his heart, "Jesus answered them, *Do ye now believe?*" Oh, that both he and we, and our fellow-voyagers, may have grace to profit, as we ought, by this display of divine goodness towards us; and more fully than ever before to consecrate our-

selves, body and soul, for time and eternity, to his service! May he give to each of us that spiritual discernment and understanding

"Which hears the mighty voice of God,
And ponders what he saith;
His word and works, his gifts and rod,
Have each a voice to faith."

S. lat 42° 19′. W. long. 88° 30′. Therm. 48°.

Aug. 17. This afternoon the gale had greatly abated from its violence, the sea gradually subsided, and we set more sail. The evening was calm and the night serene. The two Magellanic clouds were conspicuous objects in the southern sky, to the east of the galaxy, of which they seemed fleecy fragments, rent from that beautiful zone with which the hand of Omnipotence has invested the heavens.

Aug. 22. This day, and not before, the deadlights (close shutters) have been removed, and we have again the pleasure of viewing the ocean from our cabin windows. The last week has been employed by the officers and crew in making preparations for their fishery, these being the chief regions for sperm whales in the Pacific. From the winter, which we experienced beyond Cape Horn, we are a second time enjoying the warmth and splendour of summer within less than two months, being now about as far to the west as we were to the east of South America, when we were in the same latitude before. Our captain informs us that he was once becalmed for fourteen days in these seas, during which he made but 1° 40′ of progress. In this deplorable situation, which might have been prolonged indefinitely, he was so short of water that not more than a pint and a half per day was allowed to each man, for every purpose. Providence hath more bountifully dealt with us. We are careering in safety before a fair wind; our bread has been given to us, and our water is sure. What blessings are bread and water, when these are literally the only food of voyagers on the great deep! We all assent to the fact that they *are* so, but how *much* so *they* only can tell who have been ready to perish for want of the one, or the other, or both. In the afternoon, the surface of the sea was almost covered with young Portuguese men-of-war (formerly described), all exceedingly small, and resembling transparent bubbles—yet bubbles instinct with life. Many *sheer-waters* were flying around us at this time. These birds appear to be equally fitted to fly in both elements; for when they dive after their prey, they *move* in pursuit of it under water with a velocity and force hardly less than the speed and the power that carry them through the air.

Aug. 25. This evening we crossed the tropic of Capricorn, and rejoice to find ourselves again in the torrid zone. Our captain, who is a man of shrewd observation, states that in passing from a cold into a hot climate (by the swift transitions made in voyaging) he has generally remarked more than usual irritability and quarrelsomeness among sailors. This, if it be so, may arise from the same physical cause which generates the complaint denominated prickly heat—a peculiar itching sensation over the whole skin, or tormenting one particular part only. This disease, if such it may be called, is often experienced by persons, whether accustomed to the sea or not, when they enter the tropical latitudes, and is probably the effect of heated blood, which may very naturally have a provoking influence over the temper. It soon, however, passes off.

Considering that the islands of the Pacific may have been originally peopled from the continent of South America, we enquired of our captain, who is well acquainted with the persons and manners of many of the tribes of each, whether he could discern any resemblance between them. He says that there is a manifest similarity as to form, stature, and complexion, but none in language that he could ever perceive. Of the latter, however, we may doubt his competency to judge. It is observable that the natives of the islands can learn to speak the languages of the South American Indians much more easily and perfectly than the English, or any other European tongue.

Aug. 26. "A sperm whale" was several times announced from the mast-head to-day, but in every instance proved to be of the *physalus* or Finback kind, of which *we* were glad, though the crew were disappointed. We had much feared that the sanctity of the Sabbath would be broken by this adventurous sort of fishing. Mr. Tyerman aptly chose for the text of his sermon, in the forenoon, "Hinder me not, seeing the Lord hath prospered my way." Gen. xxiv. 56.

Aug. 27. Among other birds that we have lately seen for the first time, this day a solitary gannet (*pelicanus bassanus*) approached us, but soon disappeared. It is about three feet in length; the body white, excepting the tips of the wings, which are dark brown; the tail wedged; the beak and quill-feathers black. While the female of this species of pelican is engaged with incubation the male provides food, and brings it to her. This consists principally of herrings and sprats. In the bag, under his bill, he is able to carry four or five herrings at once. In proof of the affection which some of the feathered tribes occasionally manifest towards one another, the following statement was made by one of our respectable officers on board, and he assured us that the circumstance came within his own knowledge. On the island of Natividad, in the South Seas, one of the pelicans frequenting there had received some injury, which maimed a wing and disabled it from flying or diving. The unfortunate bird must have perished speedily, had not other pelicans, of the same species, regularly foraged for it, and day by day brought a supply of various kinds of small fishes from the sea, which they disgorged before it, and left for their invalid companion to feast upon. When the sailors discovered this, they often watched the opportunity, and robbed the poor creature of its charitable subsistence—making many a good meal of what was compassionately intended for the cripple, that could not help itself, much less avenge its wrongs.

We were much pleased this morning to be told by the captain that he was resolved to put down the practice of profane swearing on board

the ship, and that he had just given notice of his determination to carry the law on this subject into effect in future, and fine every man a shilling for each oath he should be known to utter. (N. B. Every master of a ship who does not enforce and execute this law among his crew, is himself liable to a fine of five pounds.—So says our authority.)

Aug. 28. Last night the south-east trade winds, for which we have been daily looking, hoping, and praying, sprang up, and we are now steadily and pleasantly proceeding on our way. The heavens have assumed much the same appearances as they wore between the tropics, on the Atlantic; innumerable small white clouds fleck the sky, and temper the sunbeams, which otherwise would be oppressive. We saw a pilot-fish (*scomber ductor*) to-day, near the stern of our vessel: it is of a silvery-blue colour, with four transverse bands of a deeper tinge; four dorsal spines, and the tail marked with black; the length is about eighteen inches, and the general shape like that of a tunny, but the head much shorter. It takes its name from often swimming before or near the shark, which it is supposed to pilot to its prey.

Aug. 31. We are flying swiftly and delightfully on the wings of the trade wind, and though now within the tropics, and in so low a latitude as 19° S., yet the weather is by no means uncomfortably warm. No climate, indeed, can be conceived finer, or more congenial to our feelings and general health, though some allowances of course must be made for our being upon the water, and having the advantages of cooling sea breezes by night and by day. About this time, however, we first perceived the tropic bird (*Phaëton ætherius*), as it is called, from the zone to which its range is supposed to be confined. It preys upon flying-fish exclusively, as our sailors say, and not upon dolphins and albicores, as some naturalists affirm. It is rarely seen on land, except during the breeding season: there it perches on trees, but makes its nest on the ground in the bushes.

Sept. 4. Another stranger visited us this morning—the war-hawk (*pelicanus minor*), or lesser frigate pelican. The bill and head of this bird are of a dingy white; the body ferruginous, with a large, diamond-shaped, white patch on the belly, which gives it a singular appearance when flying; this spot forming a strong contrast with the rest of the plumage. The tail is forked. The male has a red gill hanging below the throat. The talons resemble those of an hawk, connected with a foot which is partially webbed. We are told that these creatures are so fierce and mischievous that they often perch on the masts of ships, and delight to tear in pieces the vanes. While engaged in this work they are so eager and heedless of anything else, that it is not difficult to approach and knock them down. In general they soar very high, watching for flying-fishes, on which they pounce with incredible velocity.

According to our captain, who has had much experience in the favourite fishery of these seas, the whales are considerably under the influence of the moon, as to the course which they take and their appearance above water; the full and change of that luminary being the periods at which they may be sought with most probability of success. Indeed lunar influence seems to occasion phenomena of a very curious nature. It is confidently affirmed that it is not unusual for men on board a ship, while lying in the moonlight, with their faces exposed to the beams, to have their muscles spasmodically distorted and their mouths drawn awry—affections from which some have never recovered; others have been so injured in their sight as to lose it for several months. Fish, when taken from the sea-water and hung up in the light of the moon during a night, have acquired such deleterious qualities, that when eaten the next day the infected food has produced violent sickness and excruciating pains. We have conversed with people who have been themselves disordered after having partaken of such fish. It is hazardous to touch on this subject; we only repeat what we have heard from those who ought to be believed, and who would not affirm that of which they themselves were not persuaded. The statements are left to be confirmed or disproved by others who have better opportunity than we had of ascertaining their foundation in fact.*

Sept. 5. The captain has been very anxiously examining his charts of these seas, because we are now in a situation from which we must proceed from the east to Tahiti, in which direction lie so many small islands, and coral reefs, as to entitle the section which they occupy to the name of the "Dangerous Archipelago;" and the peril of navigating it may be much increased by our coming thither about the equinox.

This evening, about seven o'clock, a fiery meteor was discerned from the deck, traversing the heavens due west, and seeming to sink into the ocean at the horizon. It continued visible nearly eight minutes, and had about twelve degrees of elevation when first discovered. Its course was steady and majestic; in apparent magnitude greater than that of the planet Jupiter, and in colour deeper than that of Mars. As it descended towards the sea it had the glowing hue of intensely-heated iron. No train, nor any radiations, diverged from its clear and well-defined disk. The sky was remarkably serene at the time, with the exception of a few very light, thin clouds, behind one of which it was obscured for some moments. It was followed within an hour by thick dark clouds, and torrents of heavy rain fell during the night.

Sept. 8. After laying to some hours last night to give the whales which we had recently seen an opportunity of getting a-head of us, in which direction some of them were going, we again set sail, in hopes of coming up with them by break of day; but we were disappointed, and

* In the Baptist Missionary Accounts, No. XV., we find the following passage:—"He who has slept in the moonlight is heavy when he awakes, and as if deprived of his senses, and, as it were, oppressed by the weight of the dampness which is spread over his whole body." This is stated by the writer in proof of the fact which he asserts, that "the moonbeams have a pernicious influence in the East," if not generally in tropical climates.

saw no more of the shoal. This we, who were but passengers, regretted the more, because we feared that the sailors might be disheartened, after being so long from home without having made any capture. The officers and the whole crew, in these expeditions, are interested in the result of the voyage, depending upon the cargo which they can take back for the reward of their labours and perils. The owners of the vessels reserve a certain portion of the oil, &c., obtained, as a remuneration for the expense of fitting out, risk, wear and tear, &c.; the remainder is then divided among the ship's company, each according to his rank, as previously agreed upon. This reciprocity of interest in the success of a voyage—a voyage often lasting three years—gives energy and boldness in the prosecution of their common object which probably no other principle could effect.

The captain shot a tropic bird *(Phaëton ætherius)*; it was of the red-billed species. When brought on board, being only wounded, it was exceedingly fierce, biting everything that came near it. The two long red feathers in the tail of this bird is a remarkable appendage, and small as they are, conjecture is puzzled to assign any use for them in the economy of the possessor. The planet Venus shone out this evening with a beauty and splendour incomparably excelling her loveliest appearance in our native land, of which we were so often reminded by those luminaries of the heaven which are common to every region of the earth, and familiar from infancy to every eye that owns the light.

Sept. 9. (Lord's day.) The public services on deck have been well attended, and uninterrupted by temptations from the sea, in the forms of sperm whales. We observe, with pleasure, that those seamen and boys to whom Bibles or Testaments have been presented have carefully covered the backs with canvass, and are frequently employed in reading, not only this best of books, but religious tracts also, which from time to time have been put into their hands.

Sept. 11. There has been exhibited the rare spectacle of a lunar rainbow this night, off the starboard, and towards the north-west. It presented a complete semicircle for a few minutes, and for several moments was attended by a secondary arch above. The green and orange were the prevalent hues.

Sept. 12. This morning we were gratified with the sight of several water-spouts, and as they were at sufficient distances to forbid the apprehension of danger, we could view them without terror, and leisurely indulge our philosophical curiosity. The first two that we perceived were diffused and ill-defined, each having the appearance of a local shower of rain. The third, however, was perfect in form, and fully realised the expectations which we had conceived of these singular phenomena. It appeared in the north-east, a-head of the ship, and, as we presumed, about six miles off. The atmosphere was rather sultry; the thermometer stood at 77. Many white clouds were scattered abroad, with a few dark and lowering ones, which in England would have been regarded as signs of thunder. There was but little wind at the time, and we could observe that heavy showers were falling at a distance. The cloud with which the water-spout communicated was black and highly charged with aqueous vapour, pretty widely stretched, and probably half a mile in elevation. From the bottom of this dense mass, which was jagged and uneven, the water-spout reached downward to the sea, not in a direct line, but at the upper part sloping towards the north, making an angle of about sixty degrees with the horizon, for nearly one-third of its whole length; and thence striking perpendicularly to the surface of the water. At the place where it communicated with the cloud the diameter was the largest, being, at the distance from which we viewed it, of the apparent size of the trunk of a great oak-tree, cut off immediately at the root and inverted; of course its real dimensions must have been very considerable. The column tapered gradually to the bottom, where its diameter might equal half that of the upper end. One-third from the top it was compact and well shapen to the eye, as traced on a back-ground of white clouds, which made the outline more conspicuous, the edges being comparatively dark, and the central part lighter by several shades. The lower end was less distinct, yet visible down to the water, notwithstanding the haziness near the horizon. We watched it for a quarter of an hour: how long it had held together previously we could not tell, but it was completely formed when discovered from our vessel.

This curious phenomenon began to disperse from the bottom, gradually disappearing upwards, till there remained only the shape of an inverted cone attached to the cloud; and this continued several minutes after the pillar had vanished. The vapours, into which it had been visibly drawn up, being then surcharged, broke asunder, and poured down a deluge of dark rain upon the spot where the apparition had stood. As we were going in the direction of this danger, the ship was put about to avoid coming nearer, for such a body of water falling upon it would probably have been destructive. Such exhalations may be sometimes dissipated by firing a gun towards them. The breeze increased after the water-spout had disappeared. The evening was very fine. In the trade winds it is no uncommon thing to see two strata of clouds, one above the other, sailing in contrary directions. This evening, however, we witnessed distinctly three strata, the upper and lower going rapidly northward, and the middle one southward.

Sept. 13. A man-of-war hawk, many tropic birds, and innumerable porpoises, gamboling before, behind, and on either side, have attracted our attention to-day, but no sperm-whales. The long delay is discouraging to our crew, who may imagine there is some truth in the old saying among whale-catchers,—"There is no luck while a woman is on board." Most probably, though they are too civil to say so, they heartily wish to be rid of us, by a safe deliverance at our desired haven, in the Pacific Isles. The superstitious notions of mariners are inveterate,

and some of them grotesque enough. They lay great stress upon their dreams (and every sailor dreams, from the captain down to the cabin-boy), often telling them one to another, and to the passengers, at the same time most anxiously asking for the interpretation of them. We have been repeatedly entertained, at breakfast and dinner-times, with narrations by our own intelligent officers of their dreams, some of which have been strange and fearful indeed, and calculated to quail the stoutest heart that believes such things realities—the actual experiences of the soul herself in sleep, or prognostications of what must befal her awake and in the body.

Sept. 14. A booby (a variety of the *pelicanus sula*) was caught, which differs considerably from those of this species that we had seen and have mentioned before. It measured, from the point of the bill to the end of the tail, two feet eight inches. The bill was four inches in length, serrated half way, straight, but a little bent at the tip, and of a yellowish-grey colour. The eyes, which are bright with a very light-tinctured iris, being placed at the upper part of the bill, where it is quite destitute of plumage, gives this singular fowl an aspect so vacant as at first sight to justify its name; especially as the gape of the beak extends backwards beyond the sockets of the eyes. We were much struck with the utter simplicity of this bird which we had obtained, having an opportunity of observing its manners. It had received no injury that we could discover, except the destruction of one eye, which the shot had entered; it fell the instant it was struck, and was picked up by one of the boats without difficulty. As soon as it was placed on deck the creature seemed perfectly at home, and without fear, among strangers. Though it had so recently suffered the loss of an eye, and must have been suffering from the wound, it presently laid its head upon its back, between its wings, and went to sleep as if nothing had been amiss; nay, its slumbers were so sound, that though a person put his mouth to its ear, and bawled with all his might, it did not awake. After remaining with us all night, without any attempt to escape, in the morning it was placed upon a boat at the stern of the ship, whence it might have flown off at its pleasure; it chose, however, to stay there, and began to dress and oil its feathers with the most unaffected composure, as if it had been bred and trained up among us. When we approached too near, or touched it, though it would bite sharply in self-defence, it seemed to have no notion of retreating. Afterwards, when it was thrown overboard, it coolly washed itself for a few minutes, then took wing without difficulty, and steered its course exactly towards Dog Island, which lay not far distant, and where the booby family abound.

Sept. 16. (Lord's day.) Mr. Tyerman, in the forenoon, preached a sermon peculiarly addressed to young persons, of which class our crew is principally composed, from Matt. xix. 16, &c. "What good thing shall I do that I may inherit eternal life?" &c. Mr. Jones preached in the afternoon from Isa. xxvi. 24: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." We have reason to hope that our feeble instructions have not been bestowed in vain upon our companions; several who were at first very reprobate seem to be much reformed.

It is now nearly four months since we saw land, or (with the exception of two) any other ship than our own—any other human beings than ourselves. All this time we have been in the centre of a circle of ocean, whose circumference may be a hundred miles, under a canopy of sky, diversified by day with ever-varying clouds, and beautiful by night with those resplendent stars and planets which are seen no where to so much advantage as from the plane of the great deep. Every instant the centre of our floating circle has been changing place, while the horizon-ring has moved with it in exact agreement, and at the same invariable distance. This idea, and the image connected with it, reminds us of Him, concerning whom the ancients said, "His centre is everywhere, his circumference no where." S. lat. 16° 59′. W. long. 133°. Thermometer 77°.

A magnificent meteor was seen this evening, about eleven o'clock. Its apparent diameter was equal to that of the moon, and during its appearance the whole horizon, sea, and sky, were lighted up like mid-day. It commenced its progress from the zenith, eastward, descending with great velocity, and being visible about fourteen seconds, when it exploded into ten or twelve fragments, each of which for an instant was as bright as the planet Venus, and immediately afterwards the whole vanished.

Sept. 18. Many small white birds having been fluttering about us this morning, we judged that we must be near some land; of which, indeed, there had been other usual indications yesterday. On account of the imperfections of all our charts, the captain deems it necessary to send a boat a-head, with a light on board, in the night time, about two miles in advance, to make signals if any reefs or islands should be perceived, these seas being crowded, in some parts, with sunken rocks and coral prominences. Like a star on the face of the dark ocean, this leading torch glides on before, and prepares our way, as an assurance of safety or a warning of danger.

Sept. 19. The first green island of the west saluted our view about sunrise; and how welcome it was to our hearts, how lovely to our eyes, they only can know who have endured the captivity of months on board a narrow ship, ever floating, yet never in appearance approximating the harbour, which thought can reach in a moment, and there linger and weary itself with looking, in imagination, from the shore, for the first glimpse of the expected vessel; as though the spirit could spring to its destination at once, and wait, for days and weeks together, the slow arrival of the body. Such romantic, yet perfectly natural feelings, they must have experienced, who, like us, have traversed thousands of leagues of watery waste, with their whole desires towards the haven whither they were bound, and yet, only knowing by lapse of time that the space between them and their

destination was diminishing in proportion. The sea-birds below, and the stars above, changing according to the latitudes which we crossed, had hitherto been the chief tokens and evidences to our sight of progress on our voyage over the monotonous abyss; one horizon of water being as undistinguishable from another as two hemispheres of sky. We gazed, therefore, with unsatisfied delight on this first nameless spot of earth on the face of the Pacific, which we had discovered, and on which (so little explored as yet are these regions) probably no eye of European had ever rested before, and perhaps no human eye which could see, in its existence and productions, the being and beneficence of the Creator and Upholder of all things. This island was about five miles in length, well wooded, and indicating the climate under which it flourished by the cocoa-nut and palm-trees with which it was adorned. The land was flat, and surrounded by a coral reef, on the south-east and north-west of which the waves broke tremendously, forbidding all approach. We could perceive many of the natives running along the white shore. They were nearly naked, and seemed to look very earnestly but hesitatingly towards us, whether they should put out in their canoes, of which there were several on the margin of the beach. One carried a long staff, probably a spear, which he often brandished in his hand. We find no distinct account of this island by former voyagers.

Sept. 20. Early this morning land was again announced from the mast-head, as being under our larboard-bow. It proved to be Resolution Island, discovered by Captain Cook, and named after his ship. It is small, and not ascertained to be inhabited. Doubtful Island, first seen by M. de Bougainville, next presented itself; it is of considerable extent: we observed smoke rising in various places from among the trees as we passed, at the distance of seven miles in the evening. Our hearts yearned over the benighted people of these sequestered tracts, unvisited by the dayspring from on high, while in low accents—lost amidst the murmur of the waves, except to that ear with which the spirit listens to the still soft wailings of humanity, wherever they are uttered—we seemed to hear the forlorn inhabitants saying, "No man careth for our souls!" In the name of the Society that sent us, in the name of the Lord, whom we serve, our hearts responded, "God be merciful unto you, and bless you, that his name may be known throughout your islands, and his saving health experienced by all the dwellers upon earth."

Sept. 21. Having lain to for the night (being now in the maze of the Dangerous Archipelago), at day-light land was again discovered; and as no name was found for it, nor its existence traced in the charts, we called it Tuscan Island, from our vessel. It lies S. lat. 17° 22′. W. long. 143° 20′. In the afternoon, the captain sailed towards the shore in one of the boats, and hailed the natives, who were assembled to gaze at the strange spectacle of an European ship on their lone waters. Several of them came off in their little canoes, two of them ventured, though timidly, into his boat. He gave them some trifling matters, and they presented him with two large pearl oysters in return.

Sept. 22. To another undescribed island, which we passed to-day, we gave the name of Birnie, in honour of the worthy owner of that ship in which we were enjoying a free passage to the scene of our appointment.

Sept. 23. We passed the curious series of islets, linked together, on which captain Cook conferred the appropriate appellation of Chain Island. The young Tahitian (as we have been wont to suppose him), Robert, who came out with us, viewing this group with remarkable emotion, was asked the reason; when he informed us that his father and mother resided there; also that he himself was born there, though he had lived a long time in Tahiti.

Sept. 24. About one o'clock P.M., our captain discerned the loom of Tahiti over the larboard-bow. This was a dark black shade indicating its site; and as we were advancing at the rate of nine knots an hour, we hoped to anchor in Matavai Bay by sunset. But the wind, which had blown hard all day, increased so much in violence towards evening that we were reluctantly compelled to stand off from the land, and lay to for the night; the atmosphere, moreover, being very hazy, and frequent heavy showers descending.

Sept. 25. Tahiti, "the desire of our eyes," came upon us at sunrise, in all its grandeur and loveliness: more grand in the height of its mountains, and more lovely in the luxuriance of its valleys, than our imaginations had ever pictured it from the descriptions of former visitors and Missionaries. We had before us, in exquisitely undulated outline, the two peninsulas of which Tahiti consists; the whole rendered more striking by the shadowy obscurity which clouds of different hues and density cast over it. In a few hours, as we drew nearer, the beautiful region unveiled itself in all its enchanting variety of hills and plains, woods and waters: hills green up to their peaks, twice the height of Snowdon; plains spaciously opening from between the high lands towards the shore, where the dwellings of the population were thickly sprinkled, under the shade of scattered trees; woods of gigantic growth and tropical ramification, so different from British forest-scenery; and water bursting in brilliant cascades from the rocky eminences, then winding in rivulets through the valleys to the sea.

About eleven o'clock in the forenoon the first canoe came off towards us, for which the captain hove to. This small piece of excavated bread-fruit tree, balanced by an outrigger (that is, a piece of purau wood, lashed to the ends of two smaller pieces, which project from the sides of the vessel), amused us by the simplicity of its construction, and the dexterity with which it was managed by the two natives who occupied it; though, the sea being rather rough, we were inexperienced enough in their tactics to feel considerable apprehension for their safety. They proved to be a chief of a neigh-

bouring district and one of his followers, bringing bread-fruit, cocoa-nuts, plantains, and lemons, which they hoped would be acceptable to the strangers. Our visitors were neatly apparelled in native cloth, and their modest and courteous demeanour exceedingly engaged our attention. Great numbers of their countrymen followed, in canoes of various sizes, from which they poured upon our deck; others, with their little vessels, lined the passage by which we were to enter the port of Matavai, while multitudes of both sexes and all ages ranged themselves in groups on Point Venus (the place whence the transit of the planet of that name across the sun was observed on captain Cook's first voyage), and along the adjacent reef that runs out into the sea—to witness and welcome our arrival. At length, by the Providence which had thus helped us, we came to anchor in the bay, after narrowly escaping shipwreck, even at the last moment, by keeping too closely to the Dolphin Rock. Among the chiefs who had come on board and crowded our cabin, one, according to the custom of the country, chose Mr. Tyerman, and another Mr. Bennet, for his *tayo*, or friend, and desired a return of similar acknowledgment on their part. As a characteristic signal of our arrival we had hoisted the Missionary flag, which had been prepared on our voyage, having the insignia, on a white ground, of a dove flying, with an olive branch in its bill, enclosed in a circle made by a serpent with the tail in its mouth, and this fenced with a triangle, on the sides of which was the motto, "Glory to God in the highest, on earth peace, good will to men." By this our brethren on the island had recognised the expected Deputation, and informed the natives of our character and object. Mr. Nott and Mr. Wilson, the Missionaries at this station, came on board, and most cordially received us as hoped-for partakers and helpers of their joy. After dinner we landed, and arrangements were made by these kind friends for our accommodation in their dwellings during our stay in this neighbourhood.

CHAPTER III.

Pomare's Residence—Account of a League of Pacification among the Natives—Strangers in Tahiti—Upuparu's House—Cocoa-nut Water—Exotic Trees—Dress of Natives—St. Luke's Gospel transcribed by Pomare—Visit to Pape ete—Preparations for the Sabbath—Singular Consequence of a Mistake in Captain Wilson's Sea-reckoning—First Sabbath at Matavai—Prevalence of Infanticide in former times—Canoe-making—Fishing—Incident by which the Gospel was carried to Raiatea—Horrors of Idolatry—Pomare—Spirituous Liquors—Progress of Christianity at Raivavai—Tahitian Supper—Tabued Trees.

SEPT. 26. After bringing some of our packages on shore, Captain Stavers, having learnt that there was better anchorage in Pape ete, or Wilks's harbour, eight miles to the west, proceeded thither.

King Pomare, we found, was residing on the adjacent island of Eimeo when we arrived. One of his houses standing near Mr. Nott's, the latter accompanied us to see it. This structure, about a hundred feet in length by forty in breadth, is nothing more than a thatched roof, supported by wooden pillars tapering from the base to the top, leaning a little inward, and not more than eight feet high. There were *umities* (a kind of wooden dishes), baskets, bundles of cloth, and various articles of domestic furniture, hanging up under the roof. On the floor, which was covered with grass, several bedsteads were standing. Near this large shed (for such it appeared to us) there was a smaller dwelling, the walls of which were framed of slight bamboos fixed perpendicularly in the ground; and there was a door at each end. When the king is here, it is in this small place of retirement that Mr. Nott and he meet for the purpose of translating portions of the sacred Scriptures; and here, from day to day, have they often been employed, in settling the text and copying out the completed portions, from morning till night. The king is remarkably fond of writing; he was the first who learned the art, and is, probably, the greatest proficient in it among all his countrymen: when he writes he lies down on the floor, with a support for his chest, and a desk before him. Between this sequestered apartment and the larger dwelling are courts belonging to each. Here a very interesting scene took place, about six weeks before our arrival. A number of the Ana people, or inhabitants of Chain Island, and Pomutaus (both subjects of Pomare) assembled here. These tribes had long indulged towards each other the most rancorous hatred, and their islands being adjacent they were continually at war, in conducting which neither side gave quarter. The king determined, if possible, to subdue this enmity, and establish permanent peace between them. He therefore convened a meeting of the chiefs and principal personages, unarmed, on both sides. These were separately ranged in the two courts above mentioned, divided by a low fence. There stood Pomare between the two parties, and in an impressive speech exhorted them to reconciliation. His arguments and his authority prevailed, and the representatives of both islands entered into an agreement upon the spot, that there should be no more war between their respective people, but that friendly intercourse should take place of perpetual strife. It was laid down, upon mutual understanding, that if two or three canoes, in company, arrived from one island to the other, their visit should not be regarded as an indication of hostility, but if eight or ten came together evil intentions should be suspected, and their landing resisted. Thus the treaty, simple in its object, and plain in its conditions, was ratified at once, and the issue promises to be happy.

Near the king's two residences a number of persons were living in small hovels, natives of a distant island, who had been driven by a storm on this coast, and received with the hospitality which their pitiable circumstances needed. Though of the same colour as the Tahitians these strangers differ considerably from the latter in language and manners. They are not

tatooed, and in all respects seem an inferior caste of savages. We could not find that they either profess any form of idolatry, or have any idea of a Supreme Being. They are now learning the Tahitian dialect, both to speak and to read it; they regularly attend public worship; and should any of them be made rightly acquainted with the gospel, they may become teachers of it to their countrymen when they shall be returned to their homes. As by the agency of storms population had been carried to remote islands of these seas in ages past, so, in the wisdom of Divine Providence, storms have been occasionally made instrumental in extending the knowledge of the gospel, by casting heathen barks upon coasts already evangelised, as well as by diverting European Missionaries or Gentile converts from their course on temporary voyages, and detaining them on barbarous shores, where, in the sequel, they have planted churches of Christ.

In the progress of our walk along the beach we came to the house of Upuparu, the chief who had engaged Mr. Tyerman to be his *tayo*, or friend. He is related to the royal family, and is, moreover, secretary to the Tahitian Missionary Society. When we entered, he and his wife, a young woman about seventeen years of age, and several of his attendants—the chiefs always having a number of such in their train—immediately seated themselves cross-legged on the floor. The house was about a hundred and twenty feet in length, having one side separated from the other, and partitioned into small bed-rooms for the use of the family. The remaining half formed an open court from end to end. Many of the neighbours having flocked in after us to gratify their curiosity by looking at the visitors, seated themselves without ceremony, as though they were at home. At our request, Upuparu's attendants fetched their New Testaments, out of which they read sundry portions, verse by verse, alternately, with fluency and emphasis; answering also with great readiness such questions arising out of the context as Mr. Nott put to them. We addressed a few sentences to them through the latter, as our interpreter, on the great love of God, manifested towards them in sending the gospel of his Son to their islands. A dish of *popoi*, a preparation of bananas, mixed with cocoa-nut water, something like pudding, was now handed to us, in clean cocoa-shells. Though a favourite kind of food here, we did not much relish it, having yet to learn to like the luxuries of the South Seas.

We afterwards prolonged our ramble nearly two miles towards the extremity of the district of Matavai, accompanied by groups of natives, who joined us from time to time, eager to have the pleasure of carrying our umbrellas, or doing any kind office in their power. Being thirsty, we requested some *pape-haari*, or cocoa-nut water, whereupon two or three of them ran to the nearest trees, which they climbed with surprising facility, by clasping the stems with their arms, and pressing their naked feet against the bark; and thus these tall and branchless stems were apparently ascended with almost as much ease as they walked on level ground. Presently several fine nuts were brought to us, the husks of which the men tore off with their teeth; then, having punctured one end of the shell, we were each presented with a draught of this most delicious beverage for appeasing thirst in a tropical climate. On our return we passed through a rich grove of orange, lime, tamarind, and other fruit-trees, planted five-and-twenty years ago by the first missionaries, and now in their prime. Here stood the house which they built after their landing, and occupied for some time, while they were sowing in tears the precious seed of the word, apparently on the barren and unimprovable rock alone: that structure was afterwards burnt during one of the frequent wars, and no other has been since reared on its site.

All the remainder of the day Mr. Nott's dwelling was thronged by the natives, who came to see and welcome us with their national salutation—*Ia-ora-na*—every blessing be upon you! Without hesitation, and in the most affable manner, many came in and seated themselves cross-legged upon the floor, while others stood at the door, or peeped through the window at us. This, it seems, is the custom of the country, and considered no way obtrusive. We asked them to sing one of their hymns, which they did very harmoniously, to a tune familiar to our ears. When they had gratified their curiosity, and not less manifested their good will, they quietly went away, one by one, others in succession supplying their places till evening.

Most of the men wore no other dress than a piece of native cloth wound about the loins, and passed between the legs. Some had a loose mantle of the same thrown over their shoulders; and a few were more closely covered with an upper garment called a *tibuta*, which is a length of similar stuff, with a hole cut in the middle, through which the head appears, while the two ends hang down before and behind as low as the mid-leg, the sides being loose and open. The women were clad much in the same style with a girdle sufficiently broad to serve for a petticoat, a shawl-like cloth gracefully gathered round the shoulders, and in general a bonnet, made after the English fashion, of platted grass.

Mr. Nott, among other curiosities, showed us a manuscript copy of the translated Gospel of St. Luke, executed by King Pomare in a very neat, small hand.* It was from this copy that the first edition of that Evangelist was printed. Mr. Nott stated that he had been greatly aided by Pomare in making that version, the king being better acquainted with the Tahitian language, and its capabilities, than most of his subjects. This is probably an unparalleled instance, of a prince—and that no mean one, for he had the power of life and death, and

* This royal transcript of the Evangelist's work was presented to the British and Foreign Bible Society by Mr. Bennet, in the year 1830, after his return to England.

his will was law in all cases throughout his dominions—devoting time and talents to the slow and painful labour of translating the sacred Scriptures, and copying out the work for the press with his own hand, that he might be the means of bestowing upon his people the greatest earthly boon which God has bestowed upon man. The Gospel of St. Luke was indeed the first volume ever printed in any language of the South Sea Islands, except a small spelling-book, necessary to prepare the way for it by teaching the natives to read their own tongue.

Sept. 27. We all sailed to Pape ete, Wilks's Harbour, in the Tuscan, where our property was landed, and lodged on the premises of Mr. Crook, at that station. This day we had the satisfaction to meet several of the Missionaries, with their partners and children, namely, Mr. and Mrs. Ellis, and their family, from Huahine; Mr. and Mrs. Williams, and their infant, from Raiatea; also Messrs. Bourne and Darling, from Bunaauia. A meeting being specially appointed for the purpose of receiving the deputation, and the persons accompanying us, we delivered our official credentials, and declared, each in a few words, our joy and gratitude on having, by the blessing of God, arrived safely at the scene of their labours, after our long voyage. The brethren then passed a resolution, recording their pleasure in beholding us as the representatives of the Society at home; also expressing their hope that beneficial effects, to the cause of the gospel here, would be the result of our embassy. They passed another resolution of cordial thanks to the directors, for the very seasonable and valuable supplies, &c., which had been sent out to them through us. We soon felt ourselves truly happy and at home among these pious and devoted servants of the Lord, who, possessing a remarkable diversity of gifts and dispositions, appear to us well qualified to promote the cause of the gospel in this new and interesting field.

Mr. and Mrs. Crook have nine children; yet the comfort of their habitation, the order in it in-doors, and the behaviour of every member of their family, reflect the highest credit on their prudence and economy. We have here had a good opportunity of remarking how much the skill and ingenuity of Missionaries are called into exercise, to supply the lack of many European conveniences and accommodations. But though we had perceived much admirable foresight in managing affairs during the day, we still wondered where and how we were all to be lodged for the night. Without any bustle, and seemingly with little difficulty on the part of Mrs. Crook, sufficiently commodious berths were found for every one of us—thirty-two persons, young and old; and a peaceful night followed a gladsome day.

Sept. 28. We went on board the Tuscan again this morning, for some packages which we wished to be conveyed to Matavai. In setting out, we were delayed some time, while the natives who were to accompany us to the latter place collected their provision of cocoanuts and bread-fruit for the Sabbath, as they were not to return hither till Monday. This (our Friday) was their Saturday, and it is the universal practice of all the Christian natives of these islands to prepare their Sunday's food on the last day of the week Not a fire is lighted, neither flesh nor fruit is baked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land performed, on God's holy day; religion—religion alone—is the business and delight of these simple-minded people on the Sabbath.

The men having laid in their stores, we proceeded, in Mr. Ellis's boat, on our little cruise along the coast. Where we could see the bottom of the water, the ground was covered with the most beautiful corals, of different colours, and singularly diversified forms; sometimes rising so near to the surface that our keel grazed upon their crests; then again we sailed over depths unfathomable to the eye. Towards evening we landed safely at Mr. Nott's, in Matavai Bay.

Sept. 30. On *Friday night* we retired to rest, but waked not till *Sunday morning*, though the interval allowed for sleep had not been longer than usual! This was the consequence of a miscalculation by Captain James Wilson, and the first Missionaries who settled here. Coming from the east, and keeping up the reckoning with which they set out, they gained a day, instead of dropping one, not bearing in mind that as London comes under the meridian ten hours earlier than Tahiti, which is 150° of longitude to the west, the day, at the latter place, is proportionably later. Some inconvenience has been suffered from this mistake, since the intercourse with Europeans has become more frequent than formerly here; but not so much as to induce the Missionaries to correct it, at the hazard of occasioning worse confusion in the minds of a people to whom it would probably be difficult to make the change intelligible.

This has been to us, at Matavai, a Sabbath of peculiar enjoyment and sanctity. At sunrise, we went to the chapel on the beach, near Mr. Nott's house—a neat structure, having bamboo walls, thatched with palm-leaves, furnished with benches made of bread-fruit-tree planks, and capable of holding about four hundred persons. It is now used only as a school and prayer-meeting house. On our arrival, we found the place filled with natives, of both sexes, and various ages. They were all kneeling, while one of them was offering up prayer in the most fervent and devout manner. Scarcely a head was lifted up when we entered, and stepped as softly as might be to a place near the person who was officiating at the time. When he had finished his address to the Deity, he gave out a hymn, which was sung with much animation by the people. He then read a portion of St. John's Gospel, many of those who were present producing their Testaments, and following his voice with their eyes on the words of the book. Another prayer was then offered

nd the assembly departed, in the most and becoming order, to their homes, after ; continued together about an hour in this ıneous service, for none but natives were ıt, except ourselves—two strangers, who, g into their meeting under such circum- s, though we understood not a word that ung or said, yet were constrained, by ıce which we could not mistake, to con- ıat of a truth God was in the midst of and so, falling down, we felt that we with them, worship Him who is no ter of persons, but who accepteth those, ry nation, that fear him, and work right- ess.

er breakfast, at nine o'clock, we accom- l Mr. Nott to public service, in the greater l over the river. This we found filled a silent, decorous, and neatly-clothed egation, of nearly six hundred persons ; of the females wore bonnets of the Eng- hape, and other parts of European dress. ott preached from the words, "Sanctify through thy truth."—John xvii. 17. And indeed but the truth—the truth of God ld have sanctified such a people as they within this generation—yea, less than years ago? The audience were exceed- attentive, and appeared to join heartily in of praise, and silently to engage in prayer he minister. We dined at Mr. Wilson's, house is hard by; from whence, learning ome native teachers would catechise the en, we returned to the chapel; and there ssed a scene at once exhilarating and ing. About sixty young persons were on knees when we entered, while a chief of istrict was praying with them. During atechism which followed, the questions nswers were repeated to us in English, we were gratified to observe that the r were well adapted, and the latter, for ost part, intelligent and satisfactory. At o'clock there was public worship again. Vilson preached from Heb. ii. 3: "How we escape, if we neglect so great salva- " After the morning native service, Mr. nan addressed us from Luke xiii. 7: "Cut wn; why cumbereth it the ground?"— Ir. Jones, in the evening, from Numb. 23: "What hath God wrought!" We l this first Sabbath among these Christians e Gentiles with edifying conversation, in any with Mr. Nott and Mr. Wilson, our

What we have witnessed and recorded we believe to be a fair exemplification of occurs every Sabbath here, and at all the onary stations in these parts. Oh, that friend of this cause at home could see the s that we have seen, and hear what we heard, and feel what we have felt, this of the presence and power of God to heal, , yea, new-create, the souls which sin fatally wounded, and exposed to "the d death!" How would their zeal, their their hope, their love be increased, and labours, their prayers, and their sacrifices, plied in proportion!

While going to Mr. Wilson's in the morning, we conversed with Mr. Nott, who has resided here from the commencement of the mission, on the subject of infanticide, and learned, with horror, that it had been practised to an extent incredible, except on such testimony and evidence as he, and the brethren on other stations, have had the means of accumulating. He assured us that *three-fourths* of the children were wont to be murdered as soon as they were born, by one or other of the unnatural parents, or by some person employed for that purpose—wretches being found who might be called infant-assassins by trade. He mentioned having met a woman, soon after the abolition of the diabolical practice, to whom he said, "How many children have you?" "This one, in my arms," was her answer. "And how many did you kill?" She replied, "*Eight!*" Another woman, to whom the same questions were put, confessed that she had destroyed *seventeen!* Nor were these solitary cases. Sin was so effectually doing its own work in these dark places of the earth, that, full as they were of the habitations of cruelty and wickedness, war, profligacy, and murder, were literally exterminating a people unworthy to live; and soon would the "cities have been wasted without inhabitant, the houses without a man, and the land been utterly desolate." But the gospel stepped in, and the plague was stayed. Now the married, among this Christianised population, are exceedingly anxious to have offspring, and those who have them nurse their infants with the tenderest affection.

Oct. 1. We visited Mr. Crook. In the afternoon, as we were walking round the head of the beautiful harbour, we observed a man and woman stitching together the parts of a canoe, which had been previously shapen from planks of the bread-fruit, and fitted together. The thread used for this purpose is called *nape* by the natives; by the English, *cinet*. It is prepared from the fibres of the cocoa-nut husk, and platted into small cords, remarkable for strength and durability. Holes are bored, two and two, about an inch apart, with two feet distance between each two; these, in the pieces to be fastened together, being opposite each other, and wide enough to allow the cinet to be drawn three or four times through. The couple whom we saw at work proceeded very deliberately: when the cinet was passed through a hole, it was pulled tight by means of a short stick, whereby a strong purchase was obtained: and while this was employed on one side, a stone was used on the other to beat the cord flat, that it might lie close. A peg was then driven into the hole, to keep it from slackening, till another stitch had been taken; and the work was secured after the last stitch in the same way by a pin that filled up the hole, and wedged the end fast. In this manner the largest canoes are built, or rather are *manufactured;* the numerous pieces of which they consist being compactly held together by this kind of thread, which lasts as long as the timber itself, however exposed to the changes of wea-

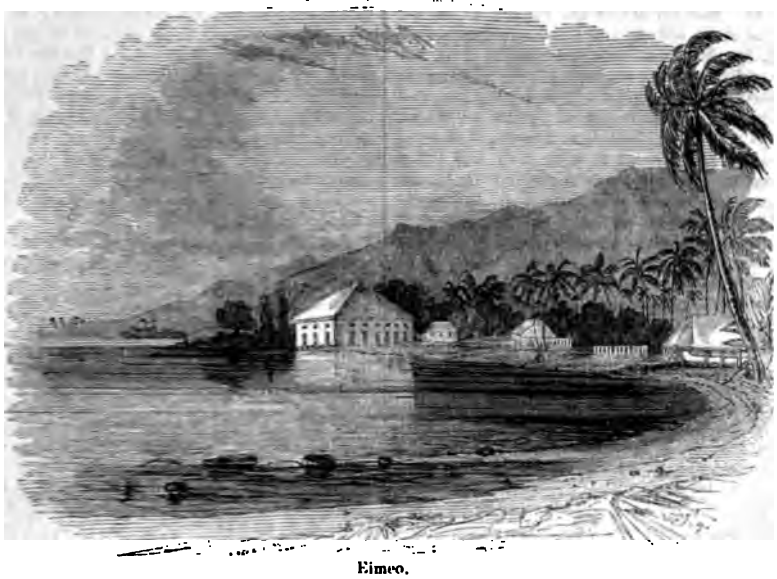
ther, action of water, and ordinary wear and tear. The joints are made to correspond as exactly as possible before the parts are sewed together, and they are afterwards caulked with the shorter fibres of the cocoa husk.

Near this industrious pair some men were fishing. One of these had a spear, with two iron arrow-shaped heads, fixed on the top of a bamboo shaft, upwards of ten feet in length. The other had a similar shaft with a bunch of slender sharp-pointed sticks tied at the upper end, resembling a small carpet-broom. Armed with these simple instruments, they waded knee-deep into the water, watching for their prey, which they struck with admirable dexterity as soon as it came within their reach.

Oct. 3. This day the division of stores and presents sent out by the directors, under our care, to the resident Missionaries was completed, when they all expressed themselves highly gratified with the kindness and liberality which had thus remembered them on their distant stations. Mr. Wilson mentioned the following circumstance in the course of conversation. Five years ago, being at Eimeo, a ship was driven upon the reef which circumscribes its shores. Pomare, with nineteen of his subjects, accompanied by Mr. Wilson, went off to assist the crew in getting the vessel from the rocks, where she was in danger of being beaten to pieces. No sooner had they set her afloat than a violent gale came on, which drove the ship with them all on board as far as Raiatea, one of the Leeward Islands, where they landed. A great feast was immediately prepared by the hospitable inhabitants for Pomare and his company. Mr. Wilson embraced this opportunity of preaching the gospel where it had never been heard before. This he continued to do for three months, during which he was detained there by contrary winds; and he had good reason to believe that many who heard the joyful sound learned to know it, and to walk in the light of God's countenance. One day, while he was teaching the people, an old man stood up, and exclaimed, "My forefathers worshipped *Oro*, the god of war, and so have I; nor shall anything that you can say persuade me to forsake this way." "And," continued he, addressing the missionary, "what do you want more than you have already? Have you not won over such a chief, and such a chief? —ay, and you have Pomare himself!—what want you more?" "All—all the people of Raiatea; and you yourself, I want!" replied Mr. Wilson. "No, no," cried the old man; "me—you shall never have me! I will do as my fathers have done—I will worship Oro; you shall never have me, I assure you." Yet, within six months from that time, this staunch, inflexible, inveterate adherent of the bloody superstition of Oro (the Moloch of the Pacific) abandoned his idol, and became a worshipper of the true God.

Some time afterwards, when Mr. Wilson was coasting on a preaching tour round Tahiti, his boat struck upon a reef; his books and his stores were all drenched in water, and his little boy narrowly escaped being drowned. In this dilemma, when he was ready to abandon his object, and return home, a man came to him, and said, "Do you remember what you told me at Raiatea?" "No," replied he; "who are you, and what was it that I said to you?" Thereupon, with much emotion, the other informed him, that his preaching, while he was detained at Raiatea (on the above occasion), had made him so unhappy, under the burthen of his sins, that he could no longer continue his idolatrous practices, but had renounced them, and begun to serve and pray to Jehovah alone. The missionary, at these unexpected good tidings, thanked God, took courage, and proceeded on his way.

We see and hear, wherever we go, evidences of the glorious and blessed moral, religious, social and political revolution, which the gospel has wrought in these islands. Pomare, while yet a heathen, was, like all his barbarian ancestors, exceedingly cruel in wreaking vengeance on his enemies. A king of Tahiti has been known to take the living children of those whom he had slain in battle, make holes through their heads at the juncture of the neck, and passing a cord of cinet through the wounds, drag the little innocents, shrieking and struggling, along the beach, till they expired in agonies; the savage conqueror meanwhile remorselessly rejoicing in his trophies like a fiend incarnate. The princes and chiefs were equally regardless of justice towards their subjects, as of mercy towards their foes. A certain man having a fine sow and ten pigs, the sovereign sent him word that he desired to have them. The owner surrendered the pigs, but kept back the sow, at which his majesty was furiously enraged, but forbore to take by force what he had failed to obtain by intimidation. Another person had raised a luxuriant crop of tobacco on his ground; the king heard of it, and ordered the whole to be cut down and cured for his own use. Resistance would have been vain, or have cost the injured man his life. If he wanted a canoe, he had only to demand and have the best that belonged to any of his people. The very mats on which a man and his family slept have been unceremoniously, and without any offer of compensation, required and given up to gratify the royal rapacity. Some time ago, choosing to send a present of hogs and canoes to one of the Leeward Islands, Pomare got everything of the kind that lay readily within his grasp; but the objects of his bounty were as little benefited by it as his subjects from whom it was extorted. The messengers whom he despatched with the gift to Huahine remained so long there, that they devoured ninety-eight large hogs, and consumed a proportionate quantity of fruits and other provisions, to the great distress of the inhabitants. All the inconveniences attending this mode of exaction from his subjects are not yet removed; though more regular forms of paying tribute are gradually introduced. Late circumstances connected with Pomare's commercial speculation, which have involved him in difficulties, have urged him to be more rigorous in taxing his subjects in the old arbitrary way. Yet he keeps nothing for himself more than is



Eimeo.

necessary for the maintenance of his household; the large remainder of his revenue being swallowed up by those hungry chiefs and soldiers who usually attend him, as counsellors and guards, and on whom he is principally dependent.

At Eimeo a Christian chapel has been built, upon the site of a *marae*, or temple. When this place of worship was opened, and the sacrament was administered alike to converts of both sexes, an aged man, who had been a priest under the reign of idolatry, was indignant that the women should be admitted to eat with the men, and seriously proposed to the king that all the females who had communicated at the Lord's table should be killed, because the spot on which this offence against heathen prejudice had been committed was holy ground, which women had never been permitted to pollute by treading upon it. Pomare of course rejected the Satanic counsel, and the hoary-headed priest himself afterwards saw and acknowledged his error.

A few weeks before our arrival some dissatisfaction had arisen in a district of Tahiti, in consequence of the king's partiality in distributing his property among his chiefs. An individual had sent Pomare a large hog, for which he humbly asked a black-lead pencil in return. This being refused, he and some others who had taken offence for similar causes, formed a conspiracy to destroy the king, and to effect a revolution in the government. The plot being discovered, the two ringleaders were apprehended, tried, and condemned. Tahitians seldom deny a crime of which they have been guilty, when charged with it; and these culprits frankly acknowledged theirs. They were sentenced to death, and hanged upon a tree in the presence of multitudes, who witnessed the execution with indescribable horror, as a scene equally new and terrible; justice not having been wont to be administered with such solemnity, of old, when the most summary and cruel punishments were inflicted on offenders without any legal forms. Mr. Crook attended on the spot, and while the bodies were hanging (which they did for an hour) earnestly addressed the spectators, and "reasoned with *them* of righteousness, temperance, and a judgment to come," allowing brief intervals of awful silence, that their minds might be more affected by ruminating on the subjects thus brought home to their consciences.

In connexion with the vengeance formerly wreaked upon criminals, and the monstrous atrocities committed against vanquished enemies, we have been told that there are wild men in the mountains who have haunted the highest accessible eminences for many years, and live there in such deplorable degradation, that the barbarism of their countrymen, before they received the gospel, was civilization in comparison with their state. These are principally persons who had formerly offended the king, the chiefs, or the priests, or had been vanquished in battle, and fled to the fastnesses and woods in the interior of the island for refuge. One of these stray beings was taken alive some short time ago, and brought to a Christian village, where he was treated with the utmost kindness and hospitality by the people, as well as introduced to their religious meetings, but without any apparent happy influence upon his sullen, and untractable disposition. He seized the first convenient opportunity, when unobserved, to steal away from the custody of benevolence, and escape back to his rude freedom and hard

fare among the mountains; nor has he since been heard of. Several others are known to be yet living in those forlorn and hideous solitudes.

Oct. 5. Mr. Nott received a letter from the king, at Eimeo, who expresses high satisfaction on hearing of the arrival of the deputation, and those who accompanied them as future settlers. He says that he regards us as friends, shall treat us as such, and furnish us with food and other necessaries. He proposes to return from Eimeo as soon as his health will allow him, and particularly requests that, in the mean time, the presents from the society intended for him may not be shown to any one else.

We are glad to hear that Pomare spends his evenings in listening to "the words of eternal life," portions of the Scriptures which he himself has essentially aided to translate into his own tongue being read to him by the chiefs and other persons in attendance. He has sometimes twenty and more of these sitting around him, taking verse by verse in turn. Of these he has himself taught several to read, and he delights to improve others. He learned to read in the year 1802, and began to write about the same time. He may be said in a great measure to have taught himself both these accomplishments, which were never acquired by a South Sea Islander before. He engaged the missionaries to furnish him with lessons, consisting of syllables, words, sentences, and paragraphs, in gradation, upon slips of paper: these he took with him when travelling from place to place, and copied at his leisure, with unwearying diligence and application; thus reading and writing at the same time, and giving his instructors very little trouble. He is wont also to engage in extemporary prayer in his own family; though he occasionally calls upon one or other of his attendants to officiate. Prayer is thus offered twice a-day beneath his roof, and he permits no business whatever to prevent the regular discharge of this duty.

It is lamentable, however, that an example in many respects so much to be commended, and so worthy of imitation, should be counteracted in its benign influence by some debasing habits to which the king is unhappily addicted. He is inordinately fond of spirituous liquors; but as he is dependent upon ships touching on his coast for supplies of these, he is frequently, for long intervals, abstemious from necessity. This is remarkable, when it is known that he has ample materials for making spirits in his own land, and is well acquainted with the art of distilling. Not only does the sugar-cane grow luxuriantly here, but also the *tii* plant *(dracœna terminalis)*, from the root of which an excellent spirit may be extracted. Before Christianity was embraced there were multitudes of stills throughout Tahiti and the adjacent islands, and vast quantities of spirits were manufactured. But when the gospel change took place every still was destroyed, and their use in future entirely prohibited. Thus is this extraordinary man so deeply sensible of the evils of intoxication, that he will not suffer ardent spirits to be prepared even for himself, notwithstanding his infatuated love of strong drink, rather than hazard the consequences to his people, were they again to be exposed to such perilous temptations. When some Russian ships of discovery touched at Tahiti, not long ago, the commander soon discovered Pomare's besetting infirmity, and expressed his astonishment that, having the means of indulgence within his power, he did not avail himself of them. His astonishment was of another kind when the missionaries explained to him the reason of such extraordinary self-denial.

But whatever Pomare may have been formerly, while he was a heathen; whatever he may be now in the sight of God, professing as he does the Christian faith, without works, in all respects, corresponding thereto;—he has always acted in the most friendly manner towards the missionaries, and the cause in which they have been labouring among his subjects; never failing when opportunity offered, to employ his influence for the promulgation of the gospel. In the year 1820 he visited Raivavai, or High Island, lying about four hundred miles southward of Tahiti, where, notwithstanding its distance, his authority was acknowledged. On his arrival, he found two parties at war with each other, and devastating the country by their feuds. Pomare interposed, brought the hostile leaders together, and reconciled them. When he was about to return home, he left this charge: —"Watch and see;—the man who stirs up war again, let him be put to death." The inhabitants, at his persuasion, had cast away their idols; and two Tahitian converts were stationed among them, at his departure, to instruct the willing savages in reading, writing, and other useful arts. The king's visit on this occasion appears, from accounts received a few months ago, to have been followed by the most auspicious effects. The peace had not been broken; a large chapel had been erected, which was crowded on the Sabbath with eager audiences. The ship's captain, who brought this intelligence, said, that on the Sunday when he was there, he counted eight hunded and forty-eight persons at public worship—seven hundred within, and the rest standing without, hearing the Scriptures read, and prayers offered, by teachers, who had themselves not long before been dark idolaters. The whole population of Raivavai is little more than sixteen hundred souls. They had turned the stocks, which they formely reverenced as gods, into stools to sit upon in the temple which they had dedicated to the true God. They are now earnestly desiring European missionaries to be placed over them, and Para, the chief of the Island sent hither a message by the aforementioned captain to that effect.

As we were returning from a visit to Matavai, this evening (Oct. 5), we were invited by some natives to partake of such hospitality as they could afford, which gave us an opportunity of witnessing, and enjoying too, a meal in the genuine Tahitian style. In a court, surrounding a good habitation, we were placed on a bench under a purau tree *(hibiscus)*. As it soon

grew dark, two rude lamps—each a stone about four inches square, in the middle of which was a hole, the shape and size of a tea cup, filled with cocoa-nut oil, having an upright cotton wick blazing above it—were placed on the ground, and gave sufficient light during the entertainment. The table-cloth — purau-leaves, spread in a circle—was laid on the ground. On this was placed a hot bread-fruit, smoking from the oven, a piece of a baked fish, and a cocoa-nut shell of salt water, into which the morsels of the fish were to be dipt before they were put into the mouth. Cocoa-nut and spring water constituted the beverage. We relished the repast, and were delighted with our host. He was an old man, and had known Captain Cook, and called himself his friend. We were much amused with his conversation, which a little broken English, mixed with the native dialect, sometimes rendered ludicrously intelligible. He described Captain Cook as a tall, stout man; and said, that at the first visit of the latter to the island, he himself had one child; at the second, three, and at the third, five. The English, he observed, had tables, chairs, and dishes at their meals; but the Tahitians took their food in the primitive manner which we saw. We bade him farewell with hearty expressions of thanks, which were returned to us with not less hearty good wishes by our host and his family. As we went home through the darkness, our guide was very careful to warn us against obstructions in the way, especially when we climbed "One-tree Hill," which is very steep and rough. At a particular point he stopped, and directed our attention to the bay below, which extends at the foot of the mountains, observing that *there* Pomare, father of the present king, had fallen down in his canoe, and died instantly.

Several of the cocoa-nut trees, which we passed in our walk, having patches of leaves tied about the stems, at the height of six or seven feet, we inquired the reason, and were told that such trees were *tabu*—set apart as private property, and that all persons, except the owners, were thus prohibited from climbing or gathering fruit from them. A tree so *tabued* is seldom violated; when it is, the delinquent, if found out, is punished with banishment to a desolate island, as unworthy of honest society.

Two natives came into Mr. Nott's house, and sat till late at night, apparently listening to our conversation with the most reverential respect. At length they rose up from the floor, and one of them said to Mr. Nott, "I don't understand a word that you all have been thinking and talking about; but I'll tell you what I have been thinking:—there are many parts of this island, especially Taiarabu, that have no teachers;—why don't you send teachers to them?" So saying, he and his companions departed.

CHAPTER IV.

Islands which have received Christianity—Language of the Natives of the Society Islands—Destruction of Idols—Domestic Manufactures—Presents from the King—Hiro, the God of Thieves—War-spear—Missionaries prepare a Code of Laws—Tatooing abandoned—Visit to Eimeo—Strolling Players—Public Service—Introduction to Pomare—Interview with Christian Church and Congregation—Social Meetings for Religious Improvement.

Oct. 7. We have spent a second blessed Sabbath-day here.—The following islands are known to have cast away their idols and declared themselves worshippers of the living God:—Tahiti, Eimeo, Huahine, Raiatea, Tahaa, Borabora, Maupiti, which may be seen from Borabora, thirty miles off; also Tetaroa, twenty-eight miles north-west of Tahiti; Maiaoiti, Tubuai, three hundred miles south of Tahiti; Raivavai, upwards of sixty miles east by south of Tubuai; and Rurutu, upwards of three hundred miles south of Maiaoiti. It is believed, that several of the islands in Dangerous Archipelago have likewise abandoned paganism, and are waiting for the gospel. Though some of the avowedly Christian islands have no European missionaries resident upon them, native teachers, by the blessing of God, conduct the Sabbath and week-day devotions, reading the Scriptures, singing and praying, "in the great congregation;" as well as privately, and from house to house, expounding the truths of Christianity according to their knowledge; exhorting those who say that they are believers to adorn the doctrine of God our Saviour by a suitable walk and conversation.

Oct. 8. We are daily learning for ourselves, from the lips of the natives, words and phrases of the language. By these means we have already a considerable vocabulary written down; which we often rehearse before our teachers of this class, who, sometimes seated in a circle about us, for hours together, exercise all their ingenuity and patience too, in giving us instructions, especially in the pronunciation, which is most difficult to catch, and delicate to use, there being a nicety and refinement in this, which our British friends would hardly believe could exist in a language of uncivilised men. Sometimes, in our walks, as they run alongside of us, they pick up a stone, a stick, a leaf, a flower, a fruit, and name it to us in Tahitian, giving it also in *parau Bretane* (English) if they happen to know that: and all this they do with unaffected good nature, never being tired of repeating the word, till we have caught the correct accent and sound, or come as near as we can.

Oct. 9. We make a point of putting down, from day to day, such information respecting the past and present state of these islands as we receive. The mighty moral change commenced from the king himself. Pomare, like his progenitors and his subjects, was a gross idolater; and so he remained for many years after the arrival of the missionaries, though he was always their steady friend and patron. At length he began to suspect the power of his national divinities, and by a bold experiment, in which he felt that he hazarded both his kingdom and life, he resolved to put them to the test. It had always been customary for the people when they caught a turtle, to present it to the Sovereign. This royal perquisite was immediately taken to

the marae, and there baked; which being done, part of it was offered to the idol, to render him propitious, and the remainder was brought to the king and his family, who were then, but not before, allowed to eat of it. It was pretended by the priests, and of course believed by the multitude, that if this ceremony were not performed, some supernatural punishment would be inflicted on the offenders. On a certain time, a turtle being brought to Pomare, he commanded it to be dressed at his own house, and forbade any portion of it to be presented at the temple. He then sat down with his housel but no one except himself had the hardihoc taste. The superstitious chiefs and pe naturally expected to see vengeance poured u the sacrilegious prince; nor was he hin without secret misgivings that spoiled the l relish with which he would otherwise l rioted on the delicious food. But nothing astrous following, he was convinced of the of idolatry and the impotence of his gods therefore determined to cashier them, and brace the religion of the missionaries.

Pomare's Idols.

No. 1. Termapotuura, said to be the son of the great god Oro.
No. 2. Name not known.
No. 3. Temehare, the principal god of Pomare's family.
Nos. 4, 5, and 6. Called Oromatuas.
No. 7. Tüpa, a god of Otaheite.
No. 8. A family Tü.
No. 9. Tahivi Akumaehau, the handle of the sa fan with which the priest drove off the flies, while al his prayers and sacrifices.
No. 10. An ugly wooden image called a Tü.

Hereupon he convened his chiefs, told them what he had done, and exhorted them to follow his example, at the same time assuring them that he should employ no coercion, but le every one free to do as he pleased. For him and his house, however, he declared like Jos

of old, that they would serve the Lord. By an extraordinary correspondence of feeling, the principal men and a great proportion of the common people, in a comparatively short time, came to the same resolution. The majority of the idols were, in the sequel, committed to the flames, or delivered to the missionaries as spoils of the gospel, and Jehovah was publicly confessed to be the only God of the Tahitians. After repeated inquiries we are fully satisfied that no compulsion was used to carry this wonderful measure; and human compulsion, if attempted, would probably never have carried it against priests, and chiefs, and people, all inveterately attached to the superstitions of their fathers. What but the great power of God alone could have done this?

On our walk to-day we called at several houses of the natives, by all of whom we were cordially welcomed. In one, we saw two women making cloth of the inner bark of certain trees. A strip of this, being carefully cleaned from the outer rind, is placed upon a piece of wood, called *tutu*, about four inches square, with two deep grooves on one side, and smooth on the other. This is beaten by women sitting on the ground, with an instrument of the wood called *Ie*. This is about eighteen inches long, and two inches square, one end being rounded for a handle. The four sides of this instrument are cut longitudinally into grooves, graduating in fineness; the coarser being applied first, and the finer successively till the cloth is finished. This bark, being glutinous, the pieces are united without difficulty, either sidewise, or end to end, by strokes of the *Ie;* these strokes also, reducing the thickness of the materials, both widen and lengthen the cloth, till the whole is completed, in measure and substance, as may be required. When thus prepared the web is first bleached, and afterwards stained the colour intended. This is altogether women's work.

In another house, we witnessed the manner of making that sort of matting called *pini*, which is of a coarse texture, woven of rushes by the fingers. The ends of the rushes where the joints occur are cut off with a muscle-shell, as expertly as they might be with a pair of scissors. When the makers offer these mats for sale, they expect an equal length of white calico in exchange. They are used for flooring and bedding; the latter by the natives, the former by the missionaries.—We found others of the industrious people employed in manufacturing the mats, which they call *paua*, of cocoa-nut leaves, cut into necessary lengths and breadths, which are admirably platted together, and form very strong protections to keep out the rain, when laid, as they generally are, at the doors of the dwellings.

The process of obtaining cocoa-nut oil next caught our attention. The kernel is first scraped into thin flakes, being ingeniously scooped out of the shell by means of a semicircular piece of flat iron, sharpened and fixed upon the angular point of a sloping stool, on which a person sits, and turns the nut, open at one end, over this edge till the contents are cleared out. The sliced kernels are then put into a trough, or an old canoe, where, in a few days, the oil drains from them, is carefully collected, put into bamboos, and corked up for use. This oil is called *mori*, and has entirely superseded the candle-nut for lighting. To the missionaries, however, the natives are indebted for this valuable preparation.

An opportunity was afforded us of observing the Tahitian method of baking. A broad, shallow excavation, shaped like a tea saucer, six inches in depth, and wide in proportion, was made in the ground by means of a pointed stick. A fire was then kindled in it with dry wood, over which a number of stones, the size of a man's fist, were piled, and left till they were highly heated. The wood ashes being then carefully separated, the glowing stones were spread over the bottom of this oven. A pig's head and feet were placed on one side, upon the stones, and on the other two pieces of bread-fruit, from which the rind had been scraped. The whole was then covered with purau-leaves to a good depth, upon which was heaped the earth that had been scooped out of the hole, to keep in the heat and steam. In less than an hour and a half the flesh and fruit were ready; and the earth and leaves being carefully removed, the food was brought out perfectly clean and well cooked. The whole was cleverly managed by a little boy ten years of age. Large hogs are sometimes roasted whole in these earth-ovens, having some of the hot stones put into the inside. Being thus prepared the gravy is retained, and the meat is excellent.

Oct. 10. The old man, who calls himself Mr. Mane, and Captain Cook's friend, whose new house we expect to occupy, has engaged, at Mr. Nott's request, to make the necessary division of it into four rooms, for our accommodation. He is very civil, and will not employ any one to help him in the work, being determined to do every thing himself. The people of Tahiti are not of various trades and occupations, every man, even the chiefs, with few exceptions, being able to build his house, construct his canoe, manufacture his fishing tackle, &c.; and when we consider with how few and simple tools he contrives to do all this, his skill and dexterity are admirable.

One of our taios (or friends) has presented us with a hog, some cocoa-nuts, mains, or bananas, (*musa paradisaica*) and mountain-plantains, feiis (*musa sapientiæ*). When a present is thus made, it is usually placed on the outside of the house, and the chief, whose servants have brought it, himself enters and invites his friend to come out and look at it. The latter of course complies, and orders his attendants to bring the articles within doors. No expressions of thanks are used on these occasions, and we cannot find out that the language contains any terms for such acknowledgments. We have learnt, however, that those who are favoured with such gifts from great men are expected to make returns of something more valuable to the mercenary donors.

Oct. 12. A considerable number of chiefs

waited upon us, with a great train of attendants, bringing various presents, consisting of hogs and fruits. When we went out to receive them, the whole party were sitting on their heels in silence, with their faces towards the house, at the distance of twenty yards from the present —the pigs being tied up, and the fruits spread upon the ground. At our appearance they all rose, and the chiefs informed us of the object of their visit. According to the custom, in such cases, we went and looked at the gifts, but our feelings compelled us to go beyond the usual courtesy, and express our sense of their kindness thus manifested to strangers. A present from the king to us having been announced, we went to the house of Manaonao (Pomare's vicegerent at Tahiti, during his absence), at Pape ete, where his majesty has a house, it being necessary that his bounty should be administered on his own premises. We were then informed by the old chief (who is grievously afflicted with a species of elephantiasis, and has also an immense sarcocele), that the presents were made to us in the name, not only of the king, but of the chiefs, the people, and of the missionaries, to the deputies of the London Society, and those who had accompanied us hither. There were five hogs, a great bundle of native cloth, as much as three men could lift, and a large quantity of cocoa-nuts, bananas, and mountain plantains. We were requested to look at these things, which we did, and, as in the former case, expressed as well as we could our pleasure on receiving such tokens of friendship from the king and the several classes of his subjects, which had been named to us.

Having frequent occasion to recur to the former state of society in these islands, we have just heard, that among other idols there was a god of thieves, held by his worshippers in the highest honour. He was called Hiro, and among his votaries were many of the cleverest men, not from the lower ranks only, but even some of the principal chiefs. The arts and contrivances which these resorted to, in order to obtain the property of their neighbours and strangers, proved that this strange representative of Satan was served with more than ordinary devotion. His rites were celebrated in darkness, at the change of the moon. While the husband prowled forth to rob, the wife went to the marae to pray for his success; yet, if success were not always found, it would be with an ill grace if they should charge Hiro with bad faith towards his followers, for faithful as *they* were in *making* vows, they were knavish enough in *performing* them: thus, if a hog had been stolen, an inch or two of the end of the tail was deemed a sufficient thank-offering to him. With this in his hand, the thief went to the marae, and laying it down on the ground, he would say cantingly, "Here, good Hiro, is a piece of the pig that I stole last night for you, —but don't you tell." Then he would slink away, persuading himself that, if he had wronged his neighbour, he had not wronged his god, though, to do his ingenuity justice, he had tied such a triple knot of villany, that it would be a nice point for a casuist to determine, whether he had cheated his neighbour, his god, or himself, the most.

An idea of the savage barbarity with which wars were accustomed to be carried on among these tribes may be formed from the horrible weapons with which they mangled and slew one another. Among these, there was what might be called a *trident;* an instrument consisting of a long shaft to the head of which were attached three spines from the tail of the ray-fish. These are strong sharp bones, deeply barbed; and they were so artfully fastened, that, when struck into the body of an enemy, they were instantly detached from the handle, and remained rankling in the wound, from which the barbs prevented their being withdrawn. To be pierced by one of these was almost certain death, and death accompanied by the most excruciating torture.

But when the gospel changed their hearts, it softened their manners, and enlightened their understandings. Finding their religion to be false, they suspected that everything else by which they had been ruled must be wrong—their customs, their manners, their legislation. Hence, at their *paraprouras*, or conversations for improvement, instituted by the missionaries, they would frequently solicit information, not on moral and religious subjects only, but also on government and jurisprudence. The missionaries, however, always referred them to the king and the chiefs when questions of policy were put to them, saying, that they came not thither to meddle with the laws and civil institutions, but to teach them the true religion, which would itself prepare them to receive and practise what was true, and right, and good, in every other respect. At length the king himself requested their assistance in forming a new code of laws, founded on scriptural authority and principles. Even this they declined as long as they could with propriety, but being often importuned, they consented to prepare a code of legislation, suited to the changed circumstances of the people. This, though necessarily imperfect in the first instance, but capable of being improved from time to time, as observation or experience might warrant, did great credit to those who framed it, to the king who adopted it, and to the people who submitted to a system of polity and jurisprudence so essentially different from that under which they had lived. The practice of tatooing their persons was one in which all classes delighted, but which they willingly abandoned, as associated with idolatry and licentiousness, when they received a purer religion. It was made a crime under the new laws, and when committed (which is very rare indeed) punished with very great severity. Such sacrifices of passion, pride, superstition, vanity, self-indulgence, ferocity, with all the malignant and inveterate evils in which they had been nurtured, have seldom been made by *whole nations at once*, as, on the adoption of Christianity, were resolutely, spontaneously, and almost universally made by the people of these small islands, each of which was

in fact a country by itself, and the few hundreds or thousands of its inhabitants a distinct nation.

We left Pape ete about noon, this day, (Oct. 12) and sailed with a pleasant breeze in Mr. Bicknell's boat, for Eimeo, which lies twenty-five miles from this harbour; presenting, as we approached it, a landscape on the sea, whence it rises, and on which it seems to repose under the blue firmament, having an undulated outline that swells from the coral-reefed shore to the elevation of three or four thousand feet at its sharp pointed summits. In one of the highest of these peaks there is a hole open to the sky beyond, which may be seen through it. Tradition says, that the god Pae being angry with this island, shot an arrow at it from Tahiti, which passed through the heart of the rock, leaving this orifice behind as a memorial of his prowess. On the south side of the same eminence is a vast amphitheatre, which in the last war commenced by the idolatrous party against the king and his Christian adherents was selected by Pomare as a place of refuge, in the issue of his being defeated and driven from his own island by the rebels. In this natural strong hold, almost impregnable to barbarian assailants, he hoped to be able to conceal himself and his friends, including the missionaries, till eventual safety could be secured. The battle, however, was in favour of the righteous cause; idolatry itself was overthrown by the decision of that day, and those whom his arms had not destroyed in the conflict, his clemency afterwards subdued and endeared to his sway.

As we drew near the island, Mr. Nott added to the pleasure which we felt in contemplating the majestic scenery before our eyes, by relating various circumstances of the age gone by, and the new one that is begun. During the former period there was a description of persons called *Papaiwomu, (Areois)* a kind of strolling players, who went about the country from one chief's district to another, reciting stories and singing songs for the entertainment of the people. The stories were called *Aamu*, and were dramatic in form, so that several speakers might take their distinct parts, and not merely recite but act them. These compositions, we are told, frequently did credit to the talents of the authors, while the accuracy and liveliness with which they were repeated showed considerable powers of memory as well as of imitation in the performances. But they were connected with unutterable abominations, and therefore have been entirely discontinued since purer manners have followed in the train of Christian principles. The licentious dances, the barbarous cock-fightings (for these were favourite games formerly), with other detestable and cruel sports have been likewise abandoned; the natives confining themselves to the innocent and healthful exercises necessary in fishing, sailing, climbing trees, &c., in pursuing their daily manual occupations; many of which are new to them since civilization has multiplied the number of their wants, and increased their means of supplying them. We have not detected any instance of wanton barbarity inflicted on animals either by children or adults; whatever be the state of their hearts, they have received the gospel as a dispensation of mercy, and externally at least it appears in this character to influence all their conduct.

When we got into shóal water, the bottom of the sea was covered with forests of the most beautiful corals, exquisite in colouring, and endlessly diversified in ramification; while fishes of hues yet more brilliant, and shapes as peculiar, were playing among their intricate mazes.

About eight o'clock in the evening we reached Pape-toai, on the north-west of the island, where the missionaries reside. Messrs. Henry and Platt were waiting with a great concourse of the people to welcome us. We had scarcely got under cover of Mr. Platt's hospitable roof when five of the deacons of the church came to *aroha* us, that is, to express their joy at our arrival in Eimeo. Most heartily we returned their congratulations by declaring our wonder and delight at beholding what great things the Lord had done for them. One of these who was spokesman for his brethren, said, (among other strong observations)—"We are brands plucked out of the burning. Satan was destroying, and casting us one after another into the flames of hell; but Jehovah came and snatched us out of his hands, and threw water upon the fire that was consuming us—so we were saved!" After inviting us to meet the whole congregation on Monday, to have a friendly talk together, they departed.

Oct. 14. We visited one of the deacons, who, on account of lameness, was unable to wait upon us yesterday with his brethren. The benevolent and intelligent expression of his countenance exceedingly struck us, and interested us to know something of his personal history. He is a chief and also a judge of the island, who, both in his official and private character is venerated by his people, and regarded by the Missionaries. The latter bear testimony, that by his uniform Christian demeanour he has hitherto adorned that gospel, which he was the first in Eimeo publicly to confess by throwing his idols into the flames. This he did in the presence of his countrymen, who stood shuddering at his hardihood, and expecting that the evil spirits to whom the senseless stocks were dedicated would strike him dead on the spot for the profanation. He remained unharmed, however, and it was not long before other chiefs followed his example, and the people joining in with them, the temples, the altars, the images of Satan were universally overthrown. We have remarked, both here and in Tahiti, that in various instances the churches of the true God have been erected on the very sites of the demolished maraes; so that where their murdered brethren were wont to be offered up to devils, the regenerated natives now present themselves, body and soul, as living sacrifices to Him, who spared not his own Son for them, and who with Him is now freely giving them all things.

A new chapel being much needed at this

station, many of the materials are already prepared. The stone work for the windows has been wrought with peculiar neatness, and would do credit to European masons. A chief, who resides in another part of the island, but comes every Saturday night, with his family to spend the Sabbath here, is building a substantial habitation near the intended place of worship. This is to be plastered both within and without, and when complete will be a really handsome and comfortable mansion, such as had never been known among his pagan ancestors, nor might have been attempted for ages to come, had he and his posterity remained pagans. We were surprised and pleased, to-day, to see so large a proportion of the congregation, clothed after the English fashion, and with English manufactures, which they have already learned gracefully and modestly to adapt to their persons, as well as accommodate to the climate.

We are informed that Pomare has appointed to-morrow for our introduction to him. The missionaries deeply deplore his present threatening illness; always speaking of him in the most grateful terms, as the decided and steady friend of them and their work, notwithstanding his insane propensity, at times, to drink ardent spirits to excess. Oh, what a lesson is here afforded of the infatuating, enslaving, destroying ascendancy of sin over human weakness, in the form of but one gross habit inevitably fixed! He employs, indeed, all his influence and *authority* to prevent others from committing the same folly; often laments his own infirmity with vain remorse and impotent resolution to shun the snare in future, but when the temptation again presents itself, again he falls. The sad spectacle of their monarch, thus led captive by an enemy the most insidious, we have reason to believe, has made both young and old, among his subjects, more watchful against sensual indulgences, and more constant in prayer to be delivered from evil.

Oct. 15. Being summoned to wait upon Pomare, we set out, accompanied by Messrs Nott, Henry, and Platt. The king was confined by indisposition at a house, not far from hence, on the north-west side of Taloo harbour. Before we reached the sovereign's residence we passed the Queen's, a long low building, with several small square windows in front, and enclosed by a high fence of purau sticks. On the way we had to cross several small streams, over which we were carried on men's shoulders. The natives are very powerful and expert for such service, which, in traversing these islands, is often needed. As we approached the palace, if we may call it so, the royal guards formed a long line on one side of the road, with their fire-locks shouldered; some of these were dressed in English costume, and others in native cloth, without any regard to uniformity. This train of soldiers reached to the bamboo fence surrounding the dwelling; when, by aid of stepping-stones on each side, we had surmounted this stockade, we were desired by an officer in a scarlet coat to halt. Immediately he gave a signal, and a volley of musketry was fired; this, we understand, is the highest token of respect which the king ever confers upon his visitors.

After waiting a few moments in this court, we were admitted into the house, and introduced by Mr. Nott to Pomare. The king, after the first recognition of his visitors, pointed to some low stools, on his right hand, signifying that we should sit down upon them. He himself was seated on the ground immediately before the door, a large mat being spread over the long dry grass that covered the floor, and a calico sheet laid upon that part of the mat which the king occupied. Several pillows were placed behind him against one of the pillars that supported the roof, and on these he leaned during the audience. He was handsomely arrayed in his best robes. He wore on the upper part of his body a white calico shirt, over which was thrown a beautiful tibuta, of native cloth, brilliantly coloured and ornamented; the ground being yellow, and various figures stained upon it, with great taste, in the Tahitian style. His lower limbs, as he reclined, were enveloped with the white sheeting on which he was placed, gathered loosely about him. On a stool, at his left hand, sat the queen Taaroa Vahine; a young woman about twenty-five years of age, with her son, a fine boy not yet a year and a half old; and her sister, Taaroamaiturai, at her side. The queen is a short good-looking person, and, comparatively, of a fair complexion. She and her sister were well dressed in the English fashion, with gowns, bonnets, and, what is very rare, shoes and stockings. The little prince had nothing on but a thin muslin vest, that reached below his knees. He is not yet weaned; the queen, his mother suckles him, and she performed that maternal duty several times in our presence. The boy's name is Teariitaria. Near this group sat the princess Aimata, a healthy girl about ten years of age, by Pomare's former spouse. Her skin is of a darker tincture than her half-brother's. She was neatly clad in a blue-flowered frock, and wore a straw bonnet. Next to her were seated three ladies of honour, dressed in English cottons:—two of these were very corpulent. To the queen, her son, the princess, her sister, and these three female attendants, we were formally introduced, and had the honour to shake hands with each. On one side of the door, nearly in front of the king, sat Tati, his prime minister; and further off—ranged through the interior of the spacious apartment, stood a great number of chiefs and servants of the household. Many other persons on the outside were permitted to look in upon the scene, through the interstices of the enclosure or walls, which were nothing more than purau staves fixed in the ground, in the usual manner. In a corner of the building stood the king's bed, screened by a curtain of native cloth, which formed a small recess, with space sufficient for a bedstead. The house was about sixty feet long by forty wide, without division of rooms; and, besides the bed already mentioned, contained no furniture, except a few Areoi stools, several mats, and some small articles of domestic convenience.

Pomare.

When we were duly seated, we first inquired after his majesty's health; to which he replied, that it was the same as it had been for some time, and he was still suffering pain. We then announced the purpose of our visit to his dominions, and delivered to him the most respectful remembrance and regards of the society which we represented; assuring him of the gratitude and esteem, in which his protection and encouragement of the missionaries were held by the directors and officers. We then produced the letters which we had brought for him, from the society, and stated that the presents, according to his own desire, had been left at Tahiti. He returned a very gracious answer, expressing his pleasure at beholding us on his islands, as a deputation from the Society in England. We next thanked the king for his kindness towards our brethren, who were stationed here as preachers of the gospel, and cordially congratulated him on the glorious and peaceful triumphs of that blessed gospel over the ancient cruel and abominable idolatries that prevailed before missionaries visited these shores;—triumphs, in which we were confident he himself must heartily rejoice, since, under God, he had been eminently instrumental in promoting them.

Pomare now inquired concerning the operations of the Society in other regions of the earth, and seemed highly gratified with the glad tidings which we were enabled to bring him, respecting the progress of the gospel in Africa, the East and West Indies, and elsewhere. We took this opportunity of recognising the establishment of missionary associations, within his own dominions, and returned thanks, on behalf of the parent Society, for the munificent contributions of cocoa-nut oil, and other articles of native produce, which had been sent by himself and his subjects, and received by our treasurer. We further informed him, that we had brought another missionary and his wife, to be stationed among his people; also two artisans, the one a carpenter, the other well skilled in the manufacture of cotton cloth. These we recommended to his special protection; as it was the desire of the Directors of the Missionary Society to benefit him and his subjects, by teaching them (next to the lessons of eternal truth) useful arts and occupations, whereby, even in the comforts of this life, they might be raised far above their former state. In this he appeared cheerfully to concur.

The discourse then turned on European politics. He asked concerning the state of France since the restoration of the old family and government; and mentioned Buonaparte as being in safe custody. We told him that we had left France, England, and all Europe at peace; that the King of the British Islands, George the Fourth, was in good health, and the country in a state of increasing prosperity in its commercial concerns;—we laid particular stress on the benefits which England derived from the influence and example of his (Pomare's) late friend, George the Third, in encouraging agricultural improvements, general industry, and education by means of schools, in which not only ordinary, but Christian instruction was given to the children of the poor; we added, that our present enlightened Sovereign and many of the nobility, as well as the ministers of the Gospel, and a vast number of the professors of religion among us, were promoting the knowledge of the sacred Scriptures, in every quarter of the earth, to which access could be obtained, by sending to all people in their

own language translations of the words of eternal life. We had not sat long, when he ordered wine to be brought, with glasses, which were placed on a low stool before us. We each, after the manner of our own country, drank to the king's better health, with good wishes for the welfare of the queen, his son and daughter. Pomare himself took a small quantity of wine, mixed with water, in a large tumbler. Fearing that our presence and conversation might prove fatiguing to him, as he was evidently very much indisposed, we rose to depart, but he requested us to stay a little longer, and then we were conducted to the court-yard to view the presents which he had provided for us. These consisted of fourteen fine hogs, and five large heaps of bananas, mountain plantains, taro, (*arum costatum*,) bread-fruit, cocoa-nuts, &c., placed on frames, like hand-barrows, each as heavily loaded as two men could carry. We returned to acknowledge the royal bounty, manifested by these gifts, as well as those we had received in Tahiti, on Friday last, after which we took our leave, highly gratified with the circumstances of this audience.

Pomare, so far as we could judge, for we only saw him seated, has more of personal dignity than could be expected from one who had been so lately a rude and fierce barbarian. In stature, we are told, he reaches six feet two inches, with limbs and frame athletic in proportion. His countenance is far superior in comeliness, as well as in expression, to the engraved portrait which has been published in England, though that presents a general likeness. The visage is long, the features bold, the lips thick, and the nose broad-set, according to the prevailing traits of the Tahitians; but his complexion is swarthier than ordinary among his countrymen. He wears his beard rather long on the upper lip, reserving also a small tuft between the lower lip and the chin. His hair is worn short round the front and sides of the head, with one long lock behind, which was rolled up and fastened at the crown. His hands are considerably tatooed, particularly round the joints of the fingers. His manner appeared courteous and affable, though grave, and he was occasionally languid from ill health; but, as we are informed, he is never loquacious. Every one speaks of him as a man of talents, judgment and foresight; as well as possessed of far more general knowledge than could be expected, considering the few and imperfect means he has enjoyed of gaining instruction. His subjects look up to him as an oracle, and behave, in his presence, with profound veneration. When we remember how lately he was sole and despotic arbiter of life and property throughout these islands, much credit is due to him for having exercised his authority with comparative mildness and equity; those instances of rapacity and oppression, which occasionally occur, being in fact exceptions from the acknowledged forbearance and lenity of his usual government.

In the after part of the day we proceeded to the place of worship, to meet the church and congregation of believers here, according to appointment. These were all assembled to meet us in their best apparel; and, with looks of the most animated satisfaction, they welcomed us as we entered, and made our countenances to reflect corresponding delight, even as face answereth to face in water. Mr. Tyerman opened the meeting with prayer. We were then conducted to that part of the chapel where the deacons and church-members, a hundred and three in number, were seated. To these we gave the right hand of fellowship, in the name of the Missionary Society, and all those Christian friends in England whom we represented on this occasion. We afterwards addressed the audience, and congratulated them on what God had done for them, since it had pleased Him to open the eyes, the ears, and the understandings of the population of these beautiful and sequestered isles, (long under the dominion of the prince of darkness) to see and hear and know the things that belonged to their peace. After expatiating at some length on the propagation of the gospel, in other parts of the world, by Missionary, Bible, Tract, and School Societies, —the word preached and taught being everywhere accompanied by signs following,—a hymn was sung, and Mr. Bennet closed the meeting with prayer. Mr. Nott was our interpreter. We then shook hands with all the baptized and candidates for baptism. Never had we witnessed more Christian affection and unity of spirit. The fruits of the gospel are the same everywhere,—love, joy, and peace, social as well as personal.

CHAPTER V.

Project of a Cotton mill—Shells, &c.—Magnificent natural panorama—Night-scene—Banns of marriage—Palma Christi and other plants—Native martyrs—Great Marae—Arabu, chief of Eimeo—Cowries, &c.—Roman Catholic missionary—Trials of the first preachers of the Gospel here—Roguery of the islanders formerly—Their present character contrasted—Idolatrous Priests—Second interview with Pomare—Tatooing—Mosquitoes—Return to Tahiti—Housekeeping—Native manners—Barter trade.

Oct. 16. This morning, accompanied by the Missionaries, we went up the valley, to examine a situation which had been pointed out as eligible for a mill of any kind, but especially for cotton works, such as were proposed to be constructed by Mr. Armitage. The supply of water by a plentiful stream, the pleasantness, healthfulness, and fertility of the situation, with its proximity to the residences of the Missionaries, seemed to render this spot in every way suited for such an establishment. The vast amphitheatrical bosom of the mountains might graze thousands of cattle; and it was with pleasure that we saw several cows and a bull eating the luxuriant herbage on their slopes. This small herd belongs to Mr Henry, and supplies him abundantly with milk and butter. Pomare has signified his approbation of this plan of a cotton factory, "*if the man can carry it into effect.*" These words repeated several times, intimate not only some doubt on the part of the king of success, but some prejudice against the

undertaking, from the failure of Mr. Gyles's previous experiment.

In the afternoon we ascended the fine harbour and river-mouth in two canoes. On the coral rocks and the beach as we proceeded we collected the following shells :—the *areho*, a small brown turbinate, a quarter of an inch long, found adhering to a leaf in the water;—a small muscle of delicate taste, called by the natives *pice*;—*tona*, a large cockle;—the *ehi*, another bivalve of the same species, but larger even than the former;—also the *pui*, a brown worm, marked with black rings, an inch apart; some of these worms were from one, to one and a half, and two feet in length; they lay at the bottom of the shoals, and when taken out seemed to be nothing more than long slender bladders of water. The *piao*, or brown butterfly, was flying in great numbers around. We met a man who had caught a singularly splendid fish. It resembled a flounder in shape, being twelve inches by six in length and breadth. The prevailing colour was a silvery grey, the tail and side fins of the richest gold, the delicate shades of which were radiated beyond the junctures of these with the body. The natives call this fish *paraha*, and consider it excellent food. We observed likewise a small species of sprat called *ona*, the body of which is brown, the fins black. The *maau toria*, a small bird like a plover, was frequently seen sitting on the rocks.

This, which is the Taloo harbour of Captain Cook, is one of the finest in the world for depth, safety, and convenience of obtaining fresh water and wood. It is nearly three miles in length, by half a mile in width. The deep water continues at the sides to the very shore, so that a ship may approach close, and be moored fast to a tree with perfect security. The entrance is through the opening of a reef, which runs across the mouth, and protects it from heavy seas. When we had advanced about two miles towards the head of this bay, we came to a bar of sand brought down by the river. Over this the natives dragged the canoes, and then we were paddled a mile up the stream, on either bank of which the most luxuriant tropical vegetation expanded, in the majestic *aito*, (*Cassuarina*,) chestnut, *vi*-apple, and cocoa-nut trees; with innumerable *puraus* of every size and form; shrubs and plants, especially the cryptogamous ones, flourishing in the richest abundance, and often of prodigious magnitude.

We landed near the site of the sugar-mills formerly erected by Mr. Gyles, now in ruins; the valuable parts of the machinery having been removed by Mr. Bicknell junior, and Pomare, with the view it is said of recommencing the works at Tahiti. The sugar scheme failed here, in consequence of the king's jealousy, excited by false alarms insinuated into his mind by foreigners, that slavery and the culture of the cane were necessarily associated; as though the Europeans would presently come and possess themselves of the islands, when they found that sugar was produced in them. From the site of the dilapidated mills we ascended Mount Gyles, (so called from the late settler here) which stands nearly in the midst of a vast circumvallation of towering eminences, that meet and astonish the eye at every turn.

The mountains, with surpassing grandeur, and not less beauty of contour and colouring, when seen at due distance, do indeed form corresponding walls to what may be styled an immense rotunda, roofed with a blue expanse of firmament, overhanging the pinnacles of the everlasting hills. Here, were such an occasion to arrive, a fit theatre might be found for the assembled population of an empire, to receive a message from heaven by the voice of the archangel, and the trump of God, whose sound should go forth, and be heard throughout the whole area and circumference, crowded with gazing, listening, or adoring multitudes. The proportions of this temple of earth and sky (for such it appeared) were so harmonious and exact, that its immensity was lost at first sight, for want of a contrast whereby to measure its parts. But when we looked back upon the harbour of Taloo, and saw the steep declivities by which we had ascended from the beach, diminished like peaked points beneath our feet, we were then made almost tremblingly sensible of the magnitude of the mountains that here engirdled our horizon, and the breadth of the interjacent valley, in the middle of which we stood, and felt how little is man when he perceives but a glimpse of the greater works of God, though *they* are unconscious matter, and *he* a living intellectual soul. Yet is there an exaltation (akin to the immortality that stirs within him), even in that humbling sense of littleness; for it is not his inferiority to mounds of earth, and tracts of water, which he feels, but his utter nothingness before Him who made all these, and into whose presence-chamber he seems to be brought, when scenes like that which we were contemplating overpower the nerves, and almost disembody the spirit by the entrancement which they induce. Language can convey no distinct idea of such a panorama as here stretched around us. The ground, clothed with exuberant vegetation, rises gradually from the coast towards this interior district, where the whole surface bursts as it were into abrupt and precipitous elevations, the crests of which are naked rocks of stupendous bulk and strangest forms. Some seem to stand on very narrow bases, with broad and beetling fronts; one facing the harbour resembles a huge tower, surmounted by a sharp spire; in another place, a mass of dark stone apart from the adjacent range, (which is brown basalt) bears a rude likeness to the head and shoulders of a man. The valleys intersecting these gigantic heights are as lovely and fertile as the eye can desire to look upon, when, giddy and bewildered with gazing on the terrible sublimities above, it seeks repose in the green dells and shady solitudes below.

In the evening, while we slowly returned across the harbour, the glimmering of the stars as they multiplied over head gave to the faded realities of day-light the unsubstantial forms of

shadows; woods, rocks, and mountains being alike dark shapes, and the sea itself an invisible mirror of the firmament, in which, beneath as above, the planets Jupiter from the east, and Venus from the west, contended with each other in brilliancy and beauty.

It added much to our enjoyment on this excursion to be in company with the only two remaining Missionaries, Mr. Nott and Mr. Henry, who first came out in the ship Duff with Captain Wilson; and while on our return at night-fall, we sang in our boat upon the water, "God moves in a mysterious way—his wonders to perform," &c., these fathers of the Polynesian church acknowledged that He had often thus dealt with them, and having found Him ever faithful, they had learned to trust in Him under the darkest dispensations of Providence.

Oct. 17. Mr. Nott preached this afternoon to a congregation of about three hundred persons. At the close of the service, the banns of marriage were published between a young man and woman, who, having formed a strong attachment, desired to be united. A relative of the female however, disapproving of the match, stood up and forbade it. This brought on a short altercation between the parties. Some friends of the young man had objected in the first instance, but having been induced afterwards to consent, the young woman's friends determined to retaliate, and were not now to be appeased. The disappointed couple, therefore, in great affliction were obliged to postpone their nuptials till all who were interested should be reconciled. After public worship most of the people retired to the adjoining school-room, to attend a prayer meeting at which the queen and her sister were present. These personages are always accompanied by two soldiers armed with muskets wherever they go.

Towards evening we visited some of the plantations in the neighbourhood of the king's house. Here we saw the plant called *papa*, a kind of rush, the long spires of which are used in making the finest mats. The paper mulberry called *auti*, (*Morus papyrifera*,) grows in great luxuriance here; its bark furnishes the material for the best native cloth. The stem is seldom more than an inch in diameter, rising to the height of six or seven feet, and producing a broad, rough, light-green leaf. We were shown a *ninii*, or press, by which the residue of the cocoa-nut oil is extracted, after the better portion has been drained off by the process formerly described. The bamboo-bottles, in which the oil is kept, are single joints of that cane, which hold from two to three quarts each. The oil is introduced by a small hole pierced through the partition at one end: when full, the aperture is plugged up, and bound over with the leaf of the *fara*, (*Pandanus*) tied tight with *purau* bark. The palma christi, or castor oil plant, grows plentifully in these islands. It produces its berries, at the same time, in every stage, from small green clusters to full ripe ones; and frequently in the same bunch the crude and the yellow appear intermingled. This seems to be the case in some degree with most of the fruit-bearing trees in this climate, which being evergreen themselves, yield, contemporaneously and in succession, leaves, blossoms, and fruit—the vi-apple (*Spondias dulcis* of Parkinson), and one other tree alone being deciduous.

We called upon the church deacon already mentioned, as being a chief and judge under the king. When this man first embraced the gospel, he became an object of hatred and abhorrence to the idolaters. A party of these had once conspired to kill him, when he and a few other pious persons were assembled together in the evening for prayer. The ruffians came secretly upon them armed with muskets, and levelling their pieces, were about to destroy the whole group at a volley. Their deliverance was singularly providential;—the marked victims within knew nothing of the lurking assassins without, yet were the latter restrained from executing their diabolical purpose by an influence which (as they declared afterwards) they could not understand. Seized with sudden horror at the deed on which they had been so desperately bent, they threw down the murderous engines, and rushing into the room, confessed their guilt. The Christians received them with so much kindness, and so freely forgave them,—thus heaping coals of fire upon their heads,—that they were utterly overcome, and went away, promising never to molest them again; and they kept their word. Two others however who had professed the Christian faith were called to seal their testimony with their blood. Their persecutors having surprised them, and escape being cut off, they meekly said,—"We know what you want. You may kill our bodies; our souls you cannot kill;—do your pleasure." They were slaughtered in cold blood, and their remains offered at the marae in sacrifice to the idol-gods; but sacrifices of every kind to the "abominations" of Eimeo, were soon after abolished for ever.

Oct. 18. Wishing to visit a marae once held in extraordinary veneration, at the distance of seven miles westward, we sent to the king to request the loan of a suitable canoe. One was immediately sent, with a sufficient number of natives to paddle it to the desired spot. On our way we touched at two small *motus* (incipient islands) composed of coral rock, and scarcely above the level of high water. On these, the *aito* (*casuarina sideroxylon*, the ironwood of Europeans) grows in great luxuriance, entirely covering the surface, and presenting the appearance of a forest upon the sea. Each of these islets is about a mile and a half in circuit, and distant half a mile from the coast of Eimeo. Some rabbits have been turned loose upon one of them, in hope that they may breed there.

The wind being contrary, we landed before we had reached the marae, and walked thither along the shore. Here we passed a spacious chapel (itself formerly a marae), where had been held the annual Missionary Meeting for the adjacent islands, in May last. On that oc-

ee thousand persons were assembled. ding is famous for having been the s of the Areois. Here they celebrated rid excesses; and here the doom of , when hostilities were meditated, had n decided by the auguries of the This structure, in the native style, is red and ten feet in length, forty-five ported by seventy pillars at the sides, g nine others within, placed along the support the ridge-tree. When the evolution took place, the king trans- is haunt of all that was unclean into a sanctuary.

we proceeded to the great marae, or emblage of several maraes, built on a point of land; such situations often een as most conspicuous at sea, and enient for landing canoes. Near the the very beach, is a large heap of nes a hundred feet long, and twenty The side near the water is in ruins, the blocks having fallen down; the bears more distinct traces of its ori- struction, several of the steps or hewn stone remaining entire. Ad- e the dilapidated walls of two enclo- ı one of these the priest was wont to ı a sitting posture, with his back rest- st a huge stone, formerly erect, now In this attitude he offered up pray- idol, which was placed at the oppo- Fragments of carved ornaments in e lying about, mingled with the relics nd fishes, once offered in sacrifice. rt distance stands a second marae, rfect. This consists of three steps, stones of which are hewn, having f rounded ones ranged alternately in th them. The summit is half the length of the basement; the interior illed up with coral blocks. A quarter from this stood the house of the gods. r images were deposited, but having ed, their dwelling has fallen into irre- ecay; stones, beams, and rafters are over the ground, mouldering and ith rank vegetation. These hideous lungeons of idolatry are surrounded my grove of what once were sacred ati, aito, and others; beneath whose y shades the rites of blood and the darkness were celebrated,—a specta- ids to glory in, and from which, an- ıey came nigh, would turn away and

came away we met Tarahoi, a hoary- an, who had formerly been a prophet he god of war). At this place Mr. s seen him, in a fit of pretended in- convulsed through all his limbs, dis- s countenance, and foaming at the e one verily possessed by an evil spi- oracles, uttered in unnatural ejacula- e words of fate, and on them depended ath, war or peace; kings and people ally swayed by his mysterious coun- ving him, we proceeded to the residence of Arabu, the principal chief of Eimeo, who, though he was one of the last to yield to Christianity, has been among the first of its professors in every good word and work. He had prepared a bountiful refreshment for us; but while it was setting out, presented us with cocoa-nut water, of which we took a welcome draught after the morning's fatigue. A number of natives meanwhile came into the house, the whole floor of which was carpeted with handsome mats in honour of our visit. We seized the opportunity of addressing the company, in earnest and affectionate terms, on their eternal interests. They listened with humble and apparently sincere devotion. The entertainment which was now brought in, consisted of an entire hog, smoking from the oven, borne by two men, who placed it on a tray upon the floor, at the side of a large wooden bowl called an *umiti*, containing a baked fowl and bread-fruit. The table-cloth, consisting of purau leaves, was spread beside these dishes before us (the guests), in a circular form about four feet in diameter. After a blessing had been implored, a native carver with a large knife separated portions of the flesh, fowl, and bread-fruit, laying them in turn before us; when we all ate and were satisfied. While we were enjoying this repast, we could not prevail upon our kind host to partake of any thing with us. This is the custom of the country. Whatever is set before their guests is expected to be eaten by them, or taken away. Here was an ample supply both for ourselves and our attendants, who gladly carried off all that remained. We stayed so long with this hospitable chief, that night overtook us in our canoe before we could reach home. But the evening was serene; not a breeze ruffled the lagoon, and the natives think nothing of striking upon sunken rocks in these still waters; when such an accident happens, they jump out, and heave the light bark over the obstruction, then spring back to their seats, and paddle away again in perfect security—from fear at least. We arrived safe, but late, at the missionary station.

Oct. 19. In rambling among the rocks and coral reefs, we have found many objects of interest and curiosity, in natural history. The *poreho*, or cowrie, abounds in its numerous and elegant varieties. The *rimu*, a purple spunge, adheres to the corals, and looks beautiful under the water. Two species of eels are common here; the one about six inches long, and the bulk of a goose-quill; the other smaller still, with a mouth projected far beyond the head, at the extremity of a large snout. We remarked also the *nohu*, a description of toad-fish, five inches in length, thick and chubby in its form; with small eyes, sunk deep into its head, and just behind an uncouth mouth, which opens upwards. It has gills and fins, with a row of sharp spikes upon its back, and is assuredly one of the most loathsome things to look upon in the animal creation. It lies at the bottom of the water, and is so nearly the colour of the sand as not to be easily discovered. This creature is the dread of the natives, who sometimes tread upon it

with their naked feet, which the keen prickles upon its back pierce deeply, and cause excruciating torture. A locked jaw, and death, are sometimes the results of being lacerated by this miserable little urchin, which happily is not common. Another plague to the natives is the *huruhurumau*, a crab-like insect, which also pricks their feet, and gives exquisite pain.—We found a brown, speckled gelatinous animal, a species of Sepia, having two horn-like projections on its head, and two below the neck; also two flaps, that double over its back, from which it ejects a purple fluid, when disturbed. Many small fishes, singular in shape and splendidly tinctured, play among the coral groves, or glide beneath the smooth lagoons.

Oct. 20. We ascended, to a considerable height, the mountain behind the missionary settlement, from which a commanding prospect of the adjacent reefs and winding shores is obtained. The rocks are basaltic, of close and hard texture, containing a considerable portion of ferruginous matter; when exposed to the atmosphere the metal oxydizes, and the mass assumes a deep-black colour.

We received a present of fishes from Pomare. One of these, called *oirihumu*, is curious. It is eighteen inches long and half as many broad; the shape oval; the tail and fins yellow, with a border of black; strong and sharp teeth arm either jaw; besides which, it has a formidable defensive apparatus, both on the back and under the belly, namely three sharp pointed bones curving backwards, connected by a membrane; these the fish can raise for the annoyance of an enemy, or contract, so as to lie flat with the body at pleasure. There are five rows, also, of short spires extending about the tail. It is esteemed delicate food.

Oct. 21. We have lately been told that, several years before the arrival of our missionaries, some Popish adventurers, from Lima, in Peru, came to establish the Roman faith here, as had been done by their church throughout South America. They settled in Tahiti, where they built a commodious house, and enclosed the space about it with a strong fence, to protect their live stock of hogs and fowls. The natives, however, by one ingenious stratagem or another, contrived to rob them of everything; by fish-hooks and lines catching the fowls, and by more violent means possessing themselves of the swine. At length, finding that the natives treated all their attempts to convert them with derision, and besides plundering them of their property, continually harassed them with knavish pranks—on one occasion alarming them with the apprehension that poison had been given to them, when they had been induced to taste of the *teve*, (an acrid plant so called) which blistered their lips as soon as they touched it—these unfortunate emissaries abandoned their project in despair, and returned home.

For many years our Missionaries were used in the same reckless and mischievous manner; but neither mockery nor mal-treatment moved them. Enduring hardness as good soldiers of Jesus Christ, they *could not* be conquered, because they *would not* yield. These devoted men, so soon as they had gained sufficient mastery of the language, made frequent tours through the islands, publishing from village to village the gospel of peace. They generally travelled two and two together; and when they arrived in a populous neighbourhood, one went to one extremity, and the other to the other, inviting the inhabitants from house to house, to attend at the appointed place. After thus collecting a small flock, and conducting them towards the central rendezvous, one of their reluctant recruits would make this excuse and another that, to go into the bush, to call upon a friend, &c., so that seldom more than ten or twelve could be mustered when the service began. Some of these soon deserted likewise, and the rest either made game of the preacher, or were themselves laughed to scorn by their profane neighbours. These would say to a deformed person, "Go, you hump-back, to the preacher, and he will set you straight;" or to a cripple, "Take your lame leg to the white man, he will cure it." For nearly twenty years, the Missionaries bore reproach and shame willingly, for the Lord Jesus; but it grieved their feeling hearts to see the same ignorance, superstition, lewdness, and cruelty, without diminution, prevailing among the heathen as they found at their landing. Meanwhile, like their Roman Catholic predecessors they could scarcely preserve any moveable property from people who gloried in theft and roguery. One day, when a great quantity of linen and other apparel, which had been washed, was exposed to dry in the garden, some expert pilferers, by means of long bamboos, with fish hooks at the end, abstracted every article, and escaped with the spoil, unperceived; the houses being open, like bird-cages, passers by could see every thing that was hung up within; and they frequently had the boldness and the skill to make what they coveted their own. Mr. Nott, however, on one occasion, having preached a sermon to some of them, on the conversion of Zaccheus, the publican, the next day one of his hearers brought a gimblet, a second an axe, a third a hammer, a fourth a book, and others various articles—all stolen, and some of them long ago, from ships and strangers—the conscience-smitten culprits confessing their depredations, and promising amendment. This afforded some encouragement, and indeed it was one of the first satisfactory fruits of the labours of our brethren here.

Contrasted with by-gone times, in this respect, and in proof of the honesty of the people now, it may be mentioned, that a pair of gloves, which Mr. Tyerman had lost one night upon the public road, were brought back to be owned the next day, by a young woman who had found them. We are not yet aware that any thing has been purloined from us since our landing. Many packages, brought from the ship, have been (from necessity) left out, night after night, under a shed, which is quite open at one end, and nothing has been missed. Let men of the world, in the exercise of ordinary candour, account for this change in the character of a

whole people—not in one island but in several—on any other ground than that of a pure and divine principle superseding a corrupt human one, wherever the gospel has been victorious over idolatry.

But the most formidable obstacle to the success of the Missionaries, in their evangelical work, was the apparently indissoluble union of statecraft and priestcraft here; the civil and ecclesiastical offices, if not lodged in the same individuals, being confined to those who were interested in upholding both—force not being sufficient, without fraud, to hold even barbarians under their bondage. Justice and humanity were out of the question; nothing was too violent or too infamous to be adopted, if it promised to strengthen or to increase royal or sacerdotal usurpations. The king stood at the head of all the chiefs on the one hand, and of all the priests on the other; consequently, these two bodies supported their common head, while he protected and aggrandised each in return, that he might secure his own ascendency. This crafty and cruel system kept the people in the most abject servility. Whatever the king, the chiefs, or the priest required or commanded, none durst refuse or resist. If any one were so rash, he was marked out as a victim to be sacrificed to the demon-divinities, in whose name, and by whose sanction, all acts of oppression were decreed and justified. A poor fellow who had committed an offence of this kind, being aware of his danger, sought sanctuary on the premises of one of the Missionaries, and so long as he remained within the enclosure he was safe. Several months had elapsed, and the affair seemed to be forgotten, when the man ventured forth again. Within three days he was caught, and murdered. His body was carried to the marae, in a basket called *haape*, made of cocoa-leaves twisted together; such as the priests used in presenting human sacrifices (after they had been slain at a distance) to their atrocious idols, in whose presence the carcases were hung upon the sacred trees around the shrine.

Though the king was supreme over the priests as well as the chiefs, it is remarkable what power the former, especially those of Oro, who pretended to inspiration, sometimes affected to exercise over him. In their fits of fanatical frenzy, while delivering oracles, they would insist on the sovereign's implicit compliance with their mandates, denouncing the most dreadful judgments if he were refractory. One of these insolent impostors, on a certain occasion, vehemently urged Pomare to commence some horrid operations on the day following. The king hesitated, saying, "If it rains we shall not be able to proceed." "The weather is in my hands, and there shall be no rain to-morrow," replied the priest. Next day, however, the rain descended in torrents till noon. Mr. Nott, who had heard of what had passed, went to the king, and pointing to the clouds, as they poured down the water, exclaimed, "What is this, king?"—"What is it?—why, it is rain," answered Pomare. "But did not the prophet of Oro tell you that the rain was in his hands, and that there should be none to-day?" enquired the Missionary. "He did; but no doubt Oro is angry on some account," replied the king, evidently evading the consequence of such failure in the prediction. This circumstance, and other exposures of the knavery of the pretended prophets, no doubt, had their effect upon that shrewd and intelligent prince, when the eyes of his mind became once a little enlightened to discern the fooleries and atrocities of the ancient superstition.

The following circumstance will tend to show how the chiefs, leagued with the priests, maintained their dignity in the eyes of the people. When a chief was seized with sickness, or when his wife bore him a child, the whole district was immediately laid under a restriction, which they called *rahu*. This was done by the direction of the priest, who sent a *poro* (a herald), dressed in green leaves, fastened round his neck, and hanging down to his girdle, to make proclamation, in these words, "Let no fires be kindled; let no food be cooked; let no canoes put to sea," &c. &c. So long as this prohibition remained, the people were obliged to go to distant parts of the island to prepare their victuals; nor was it removed till certain prayers had been made, and sacrifices offered at the marae. Meanwhile, if any one dared to violate the interdict, immediate death was the penalty. —The gospel was the fittest instrument to break such a yoke; and it *has* broken it.

Oct. 22. We have had a second interview with the king. He proposes to make an aquatic tour round the island of Eimeo, by short stages, for the benefit of his health. He came from his house, early this morning, in his canoe, and being unable to walk appointed us to meet him at the residence of Mr. Bicknell, which is near the beach. His prime minister, Tati, waited upon us to announce his master's wish to take friendly leave of us before his departure. Accordingly we accompanied him to Mr. Bicknell's where we found Pomare lying on a sofa, with his legs and feet covered as before. His breath was short, he often coughed, and showed symptoms of great weakness as well as pain from indisposition. He told us that he had given orders for all such things to be collected for us (curiosities of the country) as we might desire to take home on our return. We intimated that we should like to have the model of a canoe. He replied, "It is made long ago;"—meaning, that it should certainly and immediately be done. He enquired concerning our plans for future operations; especially, when we thought of making the tour of Tahiti, as he himself intended to return thither, after having completed his voyage round Eimeo. We explained to him, as far as we could foresee, our purposes in respect to cursorily visiting those windward, and also the leeward islands, in the course of a few months. He afterwards asked what o'clock it was, probably that he might gratify his curiosity with the sight of our watches; being fond of all such articles as display exquisite mechanical skill in their construction. He is said to

Christians in their infant state.—On an island inhabited only by children, we should not have been more at home and at ease.

Oct. 29. The Tahitians are very early risers. No sooner does the day begin to dawn than they quit their couches, and proceed to their occupations, beginning with their private and social devotions, for in every house there is family prayer, morning and evening. Whatever these islanders may have been, in their heathen state, they are not the indolent beings now which they were formerly represented to be. They do a great deal of work, but it is chiefly done in the early part of the day, while Europeans are in bed. This morning many had assembled about our house, between five and six o'clock, bringing different articles for sale. They were careful, however, not to disturb us. By seven o'clock our sitting-room was crowded. Our visitors brought a great variety of merchandise, to tempt us to barter;—such as hogs, goats, fowls, eggs, native cloth, pearl-shells, fishing-hooks (very ingenious and beautiful contrivances), lines, cordage made of various materials, mats, bags, nets, calabashes for water vessels, sweet-scented oil, *umitis* (large wooden dishes), *penus* (stone-hammers), stools, spears, bows and arrows, &c. &c. We made various purchases by barter; knives, forks, and scissors were in the greatest request, but European cloth would have been more acceptable, now that civilization is increasing their wants and their comforts, the former stimulating them to procure the latter by honest industry, and improvement in such arts and manufactures as they already practice, or are learning.

Among the wares offered for sale were mourning-bells. These are made of two large pearl-shells, loosely fastened back to back; when knocked against each other they emit a singularly shrill noise, which may be heard at a considerable distance. These bells were used when a member of a family died, or when a chief was ill. In the latter instance, the priests went about at night, ringing these bells, making the most dismal noises, and uttering such intercessory prayers to the gods as follow:—"*Tahi tea;* have mercy!—*Tahi po tea;* have mercy, this night!—*Faa hoia mai to maru;* restore thy own servant!—*Eiatoa tenaia;* quench not his life!"—This lugubrious mummery was all deceptive and hypocritical, to impose on the credulity of the people. The crafty priests cared not for the chiefs any further than as the chiefs were necessary instruments of extortion upon the vassals for the maintenance of idolatry. Every conceivable trick was resorted to for the acquisition of property; people, chiefs, the sovereign himself, were all fleeced to enrich the greedy hierarchy. The most valuable presents which the king received from England, or obtained from the captains of vessels touching upon his coast, he was generally compelled to offer to the gods.

Towards evening we walked out into the neighbourhood. In one house we found twelve women diligently employed in beating out cloth from the bark of trees, keeping up a regular stroke, to a tune, with their wooden hammers. In the midst of this den lay a new-born infant, upon the floor, fast asleep. As we walked through the grass our clothes, before we were aware, had become studded, nearly all over, with a small burr, called *piripiri*, which is so keen that it instantly adheres where it touches; and, piercing through the thinner parts of the clothing, scratches and inflames the skin. This little plant abounds everywhere, and is, in the vegetable world, what fleas and mosquitoes are in the animal—a vexatious companion.

CHAPTER VI.

Fishing by Torch-light—Valley of Matavai—Sufferings of first Missionaries—Rare Birds—Ora Tree, &c.—Basaltic Cliffs—Simple Method of producing Fire—Traits of Tahitian Character—Mode of Living—Administration of the Sacrament—Diseases of the Natives—Burial of a Child—Proper Names—Phosphoric Matches—Apprehensions of a Disturbance—American Ship in Matavai Bay—Account of a Plot once formed by Tahitians to seize a European Vessel—Providential Preservation of the Lives of Mr. Wilson and Mr. Bennet at Sea—The last battle of the last Native War.

Oct. 31. Last night our house was surrounded and assaulted by depredators, who made repeated attempts to force an entrance, but were unable. The circumstance did not give us much uneasiness, the rogues being only pigs and dogs. We were much more annoyed by our enemies within doors—the fleas, which, in spite of our stilted bedsteads, obtruded upon us, and were so ardent and active that sleep was hopeless in such society. The fleas here are much smaller than those in England, and are so nimble that it is next to impossible to catch them. They breed in the herbless sand, and shelter in the grass that covers the floors of the houses; happily, the light clothing of the natives affords these vermin little cover for hiding themselves.

Several women, accompanied by a man, were engaged this evening in catching fish, by torch-light. They first made a dam across the stream, of the branches of trees, close twisted together. In this three openings were left, through which the water was allowed to run. At each of these one of the party was stationed with a net, which was held in such a manner that scarcely a fish could pass without being entangled. Two others, with their torches, made of dry cocoa-leaves, commenced operations at some distance above; the one on this side of the stream, the other on that, walking slowly, and striking the water with part of the leaf, to drive the fish downwards into the nets. By this simple contrivance a large draught was taken.

Clocks are not yet common in Tahiti, and but few of the people have watches. It is very difficult, therefore, to convey an idea of the exact time when any thing is to be done. We wished to have an early breakfast to-morrow; our old landlord told the servants to bake some bread-fruit for us; he then imitated the crowing of the cock, to signify that it was to be ready when the cock himself should make such a noise in the morning. This venerable man is unwearied in his endeavours to accommodate us. He

learned to read and write at an advanced age. This evening we were singing some Tahitian hymns, with the people who came to see us, when he produced a hymn-book, transcribed by himself in a legible hand from a printed copy. The impression first issued was so inadequate to supply the eager demands, that many persons were at the pains of thus writing out the hymns for their own use.

Nov. 1. This morning, accompanied by the Rev. Messrs. Wilson and Jones, we set out to ascend the valley of Matavai. This valley lies north-west and south-east. Towards the sea it opens into a rich champaign of considerable extent, covered with groves of bread-fruit and cocoa-nut trees; while, inland, it grows narrower and narrower, trending like the curvature of the stream that winds through it. This stream has a considerable fall in several places; the bed consists of large black stones; the width varies, but is generally about twenty yards. The base of the high mountains, on both sides, occasionally comes down to the edge of the water, so that we had, from time to time, either to ford it, or submit to be carried across on men's shoulders. In one part of our progress, we took off our shoes and stockings, and walked about a mile barefoot, having to cross the stream six times within that distance. In this short exercise we learned to sympathise with our elder Missionaries, who for many years were wont to travel barefoot over the stony tracks of this mountainous and uncultivated country, preaching the gospel wherever they could persuade a few natives to listen to them —though that was often with scorn and derision. Sometimes, when they had to cross great breadths of burning sands, they used to furnish themselves with bundles of foliage from the adjacent woods, and, laying down a green leaf at every step, they set the soles of their feet successively upon these cool, soft patches of carpeting, and thus escaped the blistering effects of treading upon a soil that resembled hot ashes concealing half-extinguished fires. Recollection of the hardships of these faithful men, while they thus trod their painful way over gravel that cut, and sand that scorched, their feet, in miserable worn-out vestments, and often scantily supplied with food,—humbled us by comparison with our easier cross and lighter load; while it endeared them also to our affections, as those to whom it was given not only to labour but to suffer for the sake of the Lord Jesus.

The mountains on either hand rise abruptly and to a considerable altitude: their sides are generally clothed with trees and bushes, which overhung our heads as we went, and closing or opening the scene of sky and valley, frequently presented the most singular and pleasing pictures. In several places the crags towered perpendicularly from the bed of the current, to the height of five hundred feet and more, decorated with trees and shrubs, which, starting out of the fissures in their bold faces, seemed to grow in air, suspended and supported of themselves. From the tops of these huge masses of rock, which are but the basement-story of the stupendous superstructure of mountains, the upper eminences sloped to a fearful elevation beyond, and appeared to hide their sunny peaks in the deep-blue firmament. Throughout the whole valley there are objects of grandeur and awe that overwhelm the beholder and defy description. Some years ago, part of an adjacent cliff slid down to the bed of the river here, and dammed up the channel, till the water had spread into a broad pool, which threatened, when it should burst by accumulation, to devastate all the lower lands. The terrified inhabitants expected to see their dwellings, plantations, and all they possessed, borne onward into the sea, while they had no power to avert or restrain the calamity. Providence, however, so ordered, that the water gradually made its way through the looser materials, till the leakage had slowly opened a moderate vent, through which the whole body drained off, without doing any further injury.

The stones of the river are volcanic and correspond with those of the adjacent rocks, being chiefly a coarse breccia or pudding-stone, composed of blue rag and chert in brown clay; the material is exceedingly hard and resembles the substance of Roman walling found in our own country. Some of the porous blocks contain small quantities of iron pyrites, and occasionally minute sparks of silicious crystals in the cavities. The *mouroa*, a tropic-bird (*Phaëton*), was occasionally seen flying from point to point, at a vast height in the narrow sky, between the opposing cliffs, in which it builds its nest. We observed also the *otu teatea*, or white crane, the paddy-bird of Java; and the *opia*, which resembles the swallow in shape and habits; but the tail is short and not forked; the body is of a glossy blue, the wings, tail, and head dusky brown, and the bill yellow. It often swept by us, in its pursuit of flies, low along the ground, or following the course of the river. Lizards of various kinds, from four to five inches long, were numerous in our path; their bodies generally brown and speckled, with blue or green tails. They are harmless and vivacious, but slunk under cover at our approach. The brown libellula, or dragon-fly, abounds here. Black flies, like those of England, and mosquitoes, swarm every where.

We passed a remarkably large tree, called *ora*, of that species from the bark of which the natives make a valuable brown cloth; the leaf is shaped like that of the laurel. The specimen, at its root, measured nearly forty feet in circumference. The upper part of the stem divided itself into two lateral branches, extensively ramified, while the bark, from the ground to the head, was thickly mantled with ferns and parasitical plants. The vii-apple, spondius dulcis of Parkinson, in this valley, flourishes amazingly. The lower part of the trunk is curious, expanding into five or six flat buttresses, admirably adapted to support the wide-spreading top. We found the *Tara papa*, or pine-apple, (*Anana*) growing wild, on which the rats feed deliciously. The *ape*, a plant of the arum species, springs up here to a great size.

One of its broad, deep-green leaves, carried over the head, is a sufficient shelter from rain or intense heat; and these were so used by the natives, who, when they first saw the European umbrella, naturally called it *fareraauape*—from *fare* a house, *raau* a leaf, and *ape* the above-mentioned plant,—the arum-leaf-house.

As we advanced up the valley, the sun shone with great strength, and we found it a fatiguing journey to the point at which we aimed. At length we reached the object (called by the natives pihaa), a singularly fine basaltic cliff, with the rivulet flowing at its basis, from which it rises almost perpendicularly, to the height of two hundred feet, by three hundred in breadth. Above, it is covered with dark earth, fragments of rock, and towering trees. The whole mass is basaltic; the pillars being irregular pentagons, the sides of which vary from five to eight inches in width; and all the pillars stand close to one another without adhering. There are no joints nor natural divisions in the shaft, from the bottom to the top; though in some are seen casual fractures, which cross the diameters at different angles, evidently occasioned by external injuries from falling substances, as those columns which are not exposed to similar injury from above are perfect. This magnificent breast-work stands nearly perpendicular, with a slight inclination towards the south-east. But the most singular feature of this basaltic formation is presented on that quarter which is highest up the stream. The columns there descend from the same elevation with the rest, and are parallel to them, till within twenty-five feet of the water, where they swerve into a graceful sweep, or segment of a circle, of which the diameter might be forty or fifty feet. The shafts of this curved part preserve their exact juxta-position to each other, and have been as entire as the upright ones, though now they appear considerably more shattered, by fragments of rock precipitated from the top. The whole bulk consists of hard compact basalt, of a dark-blue colour, much resembling many of the beds of trap-stone in Europe.

On the contrary bank of the river, the rocks are so intricately over-grown with underwood that it was too difficult for us to ascertain whether they were of corresponding structure; but about a quarter of a mile higher up the current, the basaltic form was apparent on both sides. There the clustered columns are lying in almost every conceivable position with respect to each other, yet all in so regular a state as to imply that they have not been disturbed since their first arrangement, by whatever means that may have been produced.

A heavy shower of rain hastened our departure, after some time spent in beholding and admiring this stupendous work of almighty skill. On our way home, we had an opportunity of observing the simple, and ingenious process by which the islanders obtain fire. A man took a piece of dry purau wood, twelve inches long, and two thick. With another stick of the same tree, sharpened to a point, and held with both his hands, at an angle of about 45°, he rubbed the former gently, as it lay on the ground, till he had scratched a groove in it several inches long. Then, continuing the same operation, but pressing the point harder upon the lower piece, and increasing the velocity of the motion, some brown dust was soon formed within the groove, and collected at one end. In a few seconds smoke was apparent, and the dust was ignited. The spark was then immediately conveyed into a finger-hole opened in a handful of dry grass. The man blew upon it, and, waving the tuft in the air, the grass was quickly in a flame. The whole experiment did not occupy more than two minutes.

Nov. 2. From an interesting conversation with Messrs. Nott and Wilson, this evening, we obtained the following information. King Pomare, though his power has long been absolute, has never intermeddled with the spiritual concerns of the missions, or of the Christian churches formed in his dominions. He was long ago baptized, but has never yet partaken of the Lord's Supper, nor sought admission to it, often saying that he is not a fit subject. In fact, he seems to have a dread of this ordinance, lest, by unworthily receiving it, he should incur the Divine displeasure.

The Tahitians, in their heathen state, never forgot a benefit or forgave an injury. In the last war between the Christians and idolaters, the latter being vanquished fled to the fastnesses of the mountains. A chief of the victorious party, learning that, among the enemy who had thus escaped, there was a man who had shown kindness to himself in a former war, set off to find him, tracking the fugitive as well as he could from hill to hill, and thicket to thicket, frequently calling him by name, to the extent of his voice, imploring him to come forth, and promising him safety and subsistence. At length he found the poor fellow, received him under his protection, brought him from the wilderness to his own house, and there fed and treated him with the hospitality of a kind friend. Nor were instances of such gratitude rare. On the other hand, their revenge was implacable, following its victim from island to island, or waiting from year to year, till it could revel in his agonies and exult over his death. Christianity has confirmed what was good, and extinguished what was evil, in the habits and dispositions of these people. They love as brethren, and they can forgive, as they pray to be forgiven. This was signally exemplified in the war above alluded to, which was conducted without ferocity, and in which, for the first time mercy was shown to the vanquished. The Christians conquered by their valour, but they triumphed by their forbearance. Neither plunder, nor violence, nor massacre followed the defeat of their foes; and the latter, astonished at this new thing in the islands, were soon induced to submit to such magnanimous conquerors.*

The ancient wars of this people were horribly destructive—when the weapons were slings,

* The false statements of Kotzebue are exposed and refuted in the introduction to the present work.

bs, &c. and the conflict was decided, n, at close quarters. The greater part, ides, often fell; the prisoners were in cold blood; and those who fled ntains were hunted down and slain, beasts. Since they have procured from European visitors, and learned them, the slaughter on their battle- not been so great in proportion as The gospel of peace, however, has all wars in those islands which have eceived it.

Several persons brought us presents is morning, among whom was a female se husband is "a man of low degree." qual matches are frequent, but they condition of neither; the woman re- ank and authority, but does not exalt r to an equality with herself in these The children of such marriages, reign of idolatry, were always de- their birth, as being degraded by the of their father. Now all children ly spared, but tenderly nourished and y both parents, who are affectionately em. Yesterday we saw at the church- woman, who is now regarded as a racter, who, "in her times of igno- ad killed eight of her offspring with ands. What ought to be our detesta- ystem which thus outraged Nature in t charities! What our admiration of ion which proposes to reclaim the om that system had perverted—and reclaimed them, in hundreds, yea, of instances!

. Being sacrament-day, we partook, st time, of this ordinance, with our nd sisters from among the Gentiles. he privilege of carrying the elements nmunicants, and were deeply affected the becoming solemnity with which received,—in some cases, with tears, trembling. From the devotion which ested, and the great care taken by their receiving candidates to the Lord's re was good cause to hope that those commemorated the dying love of their were worthy, however little they m in their own eyes. There were natives, men and women, present. ave been baptized are candidates for ance; but none are admitted till the ies are fully satisfied of the sincerity rofessions, and the reality of their re- the consistency of their conduct and on. Among the communicants, this a man who had been a priest and a f Oro, the god of war—and not the , but the Moloch of Polynesia—so abominable were the rites with which sentative of Satan was worshipped. ry, however, once so honoured and by his office, when he felt the gospel rer of God, renounced his distinctions, e craft whereby he got his wealth, e, so far as man can judge, a sincere le disciple of the Lord Jesus.

In the afternoon we were present at the catechetical instruction of the children, by Upuparu, a chief who lives in this vicinity. There were a hundred and four of these little ones assembled round the patriarchal teacher; among these we observed but one who had any personal defect; the rest were healthy and cheerful, sound in mind and limb. The sight was beautiful, but its moral aspect was yet more so to the eye of faith, at once seeing and foreseeing the effects of Christianity thus supplanting paganism on a soil which the latter had cursed with thorns and briars, through unrecorded ages past.

In the evening we distributed medicines for the use of men, women and children, who came to us, afflicted with a complaint (very prevalent just now) which occasions great difficulty of breathing, but which soon gives way to such simple remedies as we may venture to recommend. Mr. Nott says that he remembers several occasions when epidemic disorders have visited these remote regions, brought by strangers from the other side of the globe. A grievous ulcer, at one time, was thus introduced, which spared neither chiefs nor people nor the missionaries themselves; and a canoe coming hither from the Leeward Islands, while this plague raged, took back the infection to their shores. It does not appear that the children here are subject to such infectious disorders as prevail in Europe; the small-pox, measles, hooping-cough, croup, &c. are unknown. Scrofulous complaints are common, and make shocking ravages. There are a few lepers; we have seen one in attendance on the king; his skin is white, covered with a scaly scurf, and exceedingly unsightly; his hair and eye-brows are of a flaxen colour, and his eyes very tender. The disease is not considered contagious. Consumptive cases occur, and cut off many of the young.

Nov. 10. The corpse of a child was interred this morning, according to the christian rites now observed here. The coffin, shaped as in England, was neatly covered with white native cloth, bound about with cinet cordage, made from the fibrous husk of the cocoa-nut. While borne on the road, a mat, for a pall, was thrown over it, but when set down at the grave-side this was removed and spread on the grass. The Missionary (Mr. Wilson) having read a chapter from the New Testament, prayed and delivered a brief discourse. The coffin was then let down into the ground by slips of purau bark which served for cords, and the mat folded up, being spread upon it, the earth was thrown in and the grave closed. What seemed to us remarkable was, that the father himself assisted in depositing the remains of his offspring in the dust, and was the first to begin filling up the opening by pushing the earth into it. This, however, he did with affecting solemnity, though not a tear rose in his eye. The mother was not present.

We have learnt that there is no class of names here appropriated exclusively to either sex. Parents give their children such as they please, which are often chosen from local or incidental circumstances, and are sometimes ab-

surd enough. Thus there is *a boy*, in this neighbourhood, who is called *Vahineino*, which means *a bad woman;* also a girl, *Taata-maitai, a good man*. Children do not take the names of their parents, and each person has but one at a time; this, however, he may change at will, and go by ten or more in the course of his life; but formerly no one durst appropriate that of the sovereign, which would have been death; and so sacred was this prohibition that if there were a slight resemblance only between a subject's name and the king's, the former must be abandoned. Hence we have never met with either person or thing called by any sound at all like *Pomare*. As this proscription extended to the whole family of the Arii, or blood royal, and also to the principal chiefs, the names of their vassals and inferiors, nay, those even of plants and animals (to avoid desecration), were wont to be changed when any of the privileged order received at birth, or afterwards adopted, similar ones. In their heathen state, the designations which many persons bore were such as characterised the national impurity of manners and grossness of mind. Christianity has, in this respect, wrought a happy reformation; the Missionaries, of course, refusing to acknowledge any convert or baptize any child by an improper name.

Nov. 6. This evening, after the Missionary prayer-meeting, many persons followed us to our home: when they had sat awhile they informed us that they were come to see some fireworks, which they had heard we could show them. At first we were quite at a loss to guess what could have given rise to such a report, till recollecting, that yesterday we had tried some phosphoric matches which we had brought with us, we concluded that these must be the fireworks of which they had been told. Accordingly we gratified the simple people exceedingly, when we exhibited the process of lighting a few such matches by introducing them into a phial containing the chemical preparation for that purpose. Upuparu, the aforementioned chief, coming in, stood astonished, as at the performance of a miracle, when he witnessed this well-known experiment. Being invited to dip a match himself, he held the apparatus at arm's length, and tremblingly complied. He succeeded, and was delighted with the result; but his success could not embolden an ancient warrior, one who had fought many a battle, and faced the greatest dangers in the field, to touch the phial or even to come near it; he was panic struck at the mysterious spectacle of light coming out of darkness, though the simple method of producing fire by the friction of two pieces of wood among his own countrymen is, in reality, much more curious and surprising to the eye of an intelligent stranger.

Nov. 7. We went to the chapel this morning to see the schools. That for adults commenced at six o'clock with singing and prayer. There were between two and three hundred present, whose names were called over, each answering to their own. A chief superintended the lessons; the people read one to another, some in elementary books, others in the Scriptures; many with great fluency. At the end of an hour they went away, when the children came in with their teachers. This attendance also lasted no more than an hour. The portions of time devoted to instruction are necessarily short, but adapted to the circumstances of the people, who, having been unaccustomed either to close mental application or personal confinement, would be wearied by longer exercises. But these brief seasons often recurring, and the minds of the learners both old and young being quick of apprehension, and their memories tenacious, they make surprising progress.

Intelligence has just been received from Eimeo, that the king is worse—indeed, in imminent danger. Should he die at this time it is apprehended that there may be a serious struggle among the chiefs of this island for the ascendancy; jealous symptoms occasionally appearing.

Nov. 8. We were presented with a bunch of bananas of extraordinary size, weight, and number of fruits; of the latter there were two hundred and fourteen, most of them full-grown. It was as much as the strength of one of us could accomplish to lift this single cluster from the ground.

Nov. 10. Early in the afternoon a ship was descried in the offing, and by six o'clock she cast anchor in Matavai bay. She proved to be the General Gates, Captain Riggs, an American, in the seal-fishery, three years from home, but unsuccessful, having taken no more than eleven thousand seals, when seventy thousand were wanted to complete her cargo. The captain had touched a few days ago at Raivavai, or High Island, where, having detected a native in the act of stealing a musket from his boat, he attempted to recover it, but received a blow from a sabre (which the savage had concealed) that had nearly cost him his life, having cut through his hat. This island acknowledges the sovereignty of Pomare, who had visited it some time ago and left two Tahitians there to teach the inhabitants the truths of the gospel. In the affair just mentioned, the captain was about to take vengeance upon the natives for the affront which he had suffered, but the Tahitian Missionaries interposed and made peace. Captain Riggs speaks well of the people generally, who have abjured idolatry and embraced the doctrines of Christ. Instances have not unfrequently occurred in which Missionaries at Tahiti have prevented the commanders of foreign ships from committing or sustaining injuries. Once in war time, a party under some provocation had declared that they would seize the first vessel which should arrive on the coast. Mr. Nott, then residing with the king, who was a fugitive from his own island in Eimeo, heard of this and determined, if possible, to prevent it. He therefore wrote a letter to warn any captain who might arrive of the desperate design. It was a matter of no small difficulty to find a trustworthy messenger who would watch the opportunity and deliver the caution in time to ob-

viate the danger. By the advice of Pomare, a native of the Pomotu Islands was selected for this service. The letter was given into his charge, and he was directed to go and reside among others of his countrymen at Matavai. It is said that, notwithstanding he acted with the utmost discretion, he was suspected by the Tahitians; however, he proved true to his employers, and by good management contrived to secrete the letter till the opportunity of using it came. At length His Majesty's ship, the Hibernia, Captain Campbell, appeared, and anchored in the Bay of Matavai, for it was not in the man's power to get on board before she came in. The natives immediately put out in their canoes, and, being welcomed by the crew, soon crowded the deck. They were headed by the chief of Pare, who was to conduct the execution of the plot. To throw the captain off his guard this chief presented him with a large roll of native cloth, and behaved with the greatest semblance of good will. Two or three days were necessary to complete the preparations for the capture. When the crisis arrived, the chief of Pare gave the signal of attack, but the chiefs of Matavai who were leagued with him, perceiving that there were more of his people than of theirs on board at the time, and fearing that these would get the greatest share of the plunder, tacitly forbore to act. This providentially caused the delay of another day. Early the next morning, the Pomotu man, finding part of an old canoe on the beach, with perilous resolution hazarded his life in it, and was able to keep it afloat till he was received on board of the British ship. Proceeding instantly to the cabin where the captain lay asleep, he awoke him and presented the letter. A favourable breeze was blowing, and the vessel was soon under weigh, and out of reach of danger, either from the natives already on board (including the chief of Pare), or the multitude in canoes that were putting off from the shore to join them and carry the design into effect. Enraged by this unexpected failure—the occasion of which they instantly perceived — the Tahitians on board rushed towards the cabin to murder the man who had given the strangers the hint to escape. The captain, however, protected him with a loaded pistol, which kept the assailants at bay, and they were presently all driven over board, and picked up by their companions, in canoes, as they swam for their lives towards the harbour. Captain Campbell immediately sailed for Eimeo, where he waited on Mr. Nott, and gratefully acknowledged his very considerate kindness, to which the preservation of the ship and crew appeared to be owing.—The same captain had an armed schooner on her way to Tahiti, the arrival of which was expected in a few weeks. He therefore left a boat's crew at Eimeo, with directions to keep a good look out to prevent that vessel from proceeding to Tahiti. The men failed in this duty, from neglect or accident; the schooner reached its appointed destination, and was immediately boarded, stormed, and plundered by the savages. One man was killed in the conflict; the rest of the crew, though overpowered by numbers and taken prisoners, eventually made their escape to Eimeo, and the schooner was afterwards recovered.

Nov. 12. We have agreed with Captain Riggs, of the General Gates, to convey us to the Leeward Islands, which he intends to visit, and whither, but for this favourable opportunity, we had not expected to be able to go before next spring.

In the afternoon, wishing to visit Captain Riggs, to agree upon the terms of our passage, we went, accompanied by Mr. Wilson, down to the beach to look for a conveyance. The ship's boat had not come on shore, and we saw no canoes at hand, though there were many out of call round the vessel. At last we found a small canoe lying under the shade of some pandanus palm-trees, and not far from the water's edge; but there were no able-bodied natives near the spot to paddle us, all the men being gone to the mountains to procure food, or to the ship for traffic and curiosity. Several mothers with their children having followed us, we asked a woman and a boy if they could row us to the ship. They readily answered, "Yes, surely we could;" "but," said the female, "no woman is *now* permitted to go out to any ship that comes here, as they used to do." The Missionary, however, under the peculiar urgency of our circumstances, granted her a dispensation in this case. Thereupon we dragged the canoe to the water, and shipped ourselves into it with no little difficulty, on account of the narrowness of the vessel, and its extreme liability, from lightness, to be upset by the smallest derangement within. The woman and boy took their stations fore and aft; Mr. Tyerman sat near the head, next to the boy; while Mr. Bennet and Mr. Wilson occupied the space between them and the woman at the stern. We got pretty well over the surf, but as we proceeded from the shore, and found the swell of the sea regularly increasing, while the upper edge of our little bark was nearly even with the water, we began to feel the peril of our situation, and heartily repented having quitted the firm land in such a cockle-shell. But, as Mr. Wilson thought there would be quite as much danger in attempting to return now, as in going forward, we pushed away, and were soon alongside of the General Gates; when, as might have been expected, we perceived the agitation of the water to be greatly heightened by the rocking of the ship. Our canoe, however, was paddled up to the gangway; whereupon, Mr. Tyerman, being nearest to the ladder, stood up and caught hold of the ropes; but, as the first step was rather high, he inadvertently, though very naturally, set his foot on the edge of our tiny vessel, which, before a word could be uttered to warn him of his imprudence, was fairly overset and floating bottom uppermost. Here Mr. Bennet must speak for himself—"Anticipating this catastrophe when I saw Mr. Tyerman get up, and not being able to swim, I seized hold of the side of the canoe, and kept hold when it was capsized;

but having only the round bottom to rest my arm upon (canoes being without keels,) I felt I should not be able to maintain my buoyancy long; I recollected also that many sharks are usually in the neighbourhood of ships off shore. In this extremity I cried out loudly for help, and soon saw many of the natives peeping carelessly over the sides of the vessel, and saying one to another, '*Te papaa i roto te miti! te papaa i roto te miti!*'—'The foreigners are in the water! the foreigners are in the water!' But they moved not to my assistance; in fact, being themselves almost amphibious, and such accidents often occurring to them, they thought we were sporting among the waves; it never came into their heads that we could not swim! Mr. Tyerman, however, on looking back, and perceiving our plight, hastened to obtain a rope, which he and another person threw overboard, when one end falling across the canoe, within my reach, I eagerly grasped it, first with one hand, then with the other; but I had no sooner let go the canoe, expecting to be hoisted up into the ship, than down I sank close under its side. My instant thoughts were these:—they have dropped the rope without keeping hold of the other end; I shall now certainly be drawn under the vessel;—and thus I enter eternity! It is the will of God; and I commit myself to his mercy, in whose presence I must appear in a few moments! While these presentiments were rushing through my mind, suddenly I felt the rope tighten within my hands, for I continued to clasp it instinctively, though my head had already become confused, from the quantity of water which I had swallowed, and the horror of my natural feelings—though perfectly willing then and there to die, if such were the appointment of Providence.—But a gracious Power was present to preserve me, and happily I was hauled on board, when I speedily recovered, to the delightful enjoyment and expression of gratitude and praise for this great deliverance. Mr. Wilson, who held by the after-part of the canoe, was rescued by some natives, who sprang from the ship into the sea as soon as they were aware of his actual danger. As for the woman and the boy, who had paddled us from shore, they swam about quite at their ease, till they could conveniently climb on board of the ship."

This evening, after our return to land, Mr. Nott related to us several particulars concerning the last battle of the last war—and may it ever *be* the last!—in this island; when Pomare having professed himself a Christian, was opposed by a powerful idolatrous party, and overcame them, not less by his clemency after the conflict than by the prowess of himself and his followers in it. It was on the twelfth of November, 1815, that this decisive action was fought, and it was the Sabbath. Pomare had previously landed from Eimeo, with a considerable number of his faithful adherents, most of whom, like himself, had renounced the worship of idols; and with the force which he then mustered, (about eight hundred, including those who had joined him in Tahiti,) he hoped to be able to quell the insurrection and recover the sovereignty of this island. Mr. Nott, who had resided with him during his temporary exile, forewarned the king to be on his guard during the Sabbath, while the army rested for the purposes of devotion, since it was probable that the enemy would seize that opportunity to attack him during the time of divine worship. Accordingly he commanded his people (as many as had the opportunity) to assemble armed, and to be prepared at any moment against surprise, but on no account to move except in obedience to his signals. Having planted their muskets on the outside of the building in which they were convened, at the hour of prayer, they entered upon the solemn service, but were soon interrupted by the cry, "it is war!—it is war!" Pomare, who remained without, on a spot where he had an ample view of the neighbourhood, having discovered a considerable body of the enemy, hastening in martial array towards the place where he and his people were met. He, however, maintained his presence of mind, and ordered that the singing should proceed, prayer should be made, and the whole duty of God's house be performed, unless actual hostilities were commenced before it could be concluded. This was done, when, under the dire necessity laid upon them, they rose from worship, and went forth to battle, resolved, in the spirit of the exhortation of Joab to Israel, to "be of good courage, and play the men for their people, and for the (cities) of their God;" content also to add, "the Lord do that which seemeth him good!" Thus they marched in several bands, one following another, to meet the foe. When the first troop had advanced some distance, a signal was given, whereupon they halted, and falling down on their knees, implored divine protection, and success against the idolaters. They then went forward, and the second division at the same place, bowed themselves on the ground in like manner, supplicating help from above; division after division followed the example, and thus, not with carnal weapons only, but with the most effectual missile from the armoury of God—with "*all prayer*," they faced, they fought, and they discomfited the rebels. One of the chief prophets of Oro, the god of war, animated the idolaters, promising them victory, the spoil of their antagonists, and the sole dominion of the island. The struggle was long and fierce, and wavering in its issues, as the desultory conflicts of undisciplined combatants must be. While the foremost warriors of the king's army were thus engaged with open breast, and arm to arm, against their desperate assailants, a corps of chosen men, defiling through a wood that flanked the field, emerged from thence in the critical juncture, and fell with irresistible impetuosity upon the rear of the latter, levelling and routing all before them. The chief commander of the idolaters was slain, and the intelligence of his death being rapidly communicated through the ranks of his followers, already broken, a panic seized them, and they fled in utter confusion to the mountains.

The prophet of Oro, among the most dis-

heartened and terrified, sought refuge with the rest in the recesses of the interior. He has since declared that the power of Oro then forsook him—the evil spirit went out of him, and never afterwards returned. Pomare's conquering bands were eager to pursue the fugitives and complete the victory, though they disavowed the purpose of destroying them. The king, however, interfered, and said, in a style of oriental magnificence, "the mountains are mine: follow not the vanquished thither! The motus (the low coral islets where the enemy had left their wives and children) are mine: let them alone there also. Proceed only along the open ways. Take no lives:—take nothing but the spoils which you find in the field or on the roads." The idolatrous prisoners were so affected by the king's lenity, and the forbearance of the victors generally—having expected, as a matter of course, to be barbarously murdered in cold blood—that many of them immediately offered to join Pomare's army. These were magnanimously pardoned, and received into his service; so that, on that very day, idolaters who had fought for Oro and his priests united in rendering thanks to the only true God for the victory which the Christians had obtained. Others of the dispersed adversaries, when they saw and heard how differently the king acted on this great occasion from the inhuman usages of their country, gave themselves up at discretion, coming with their weapons in their hands, and words of peace on their lips. They were all made welcome. Thus ended that glorious day for Tahiti—glorious, not for Tahiti only, but for all the islands in the Pacific, whither the gospel has subsequently been carried from that Zion in the West.*

On the evening of the battle the aforementioned prophet of Oro stole down from his retreat to the beach, with one attendant only. There they seized a small canoe and put off to sea; but the courage of the attendant failing he flung himself into the water, at the reef, and swam on shore. The prophet, therefore, pursued his voyage alone, through the darkness of the night, and, by almost incredible exertions, reached Eimeo in safety. On landing he went and delivered himself up to the queen, whom Pomare had left behind under the care of Mr. Nott. The Missionary was consulted as to what ought to be done with this strange and terrible being, who was known to be at once one of the most implacable of the king's enemies, and the most malignant of the opposers of Christianity. A hesitating word from Mr. Nott might have caused him to be massacred, without mercy, on the spot. "Let him live; do him no harm; give him food," said the Christian teacher; and his advice was obeyed. The humbled and astonished captive was overcome by such unexampled kindness; and, being allowed his liberty, he began to attend the school for adults; soon afterwards he made open profession of the faith of the gospel, and has thenceforward conducted himself as a sincere convert.

* See the introduction to this work for further illustration of the facts here recorded.

CHAPTER VII.

Visit to Bunaauia—Maubuaa, or the Swine-owner—Man punished for Swearing—Return to Matavai—Coral-groves—King of Borabora's Solicitude to have a Missionary—Eagerness of the People to obtain Books—Anecdote of Pomare—Visit of Captain Walker—Simple Substitute for Bellows—Interview with Pomare—Sail to Eimeo—Examination of Candidates for Church-fellowship—Public Fast and Prayers for the King—Anecdote of Raiatean Affection towards a Missionary—Shaving Process—Singular Species of Crab—Native Generosity—Evils resulting from the use of Stills—Taro-Plantation—The Hoop-Snake—A Court of Justice—First Burning of Idols.

Nov. 15. We sailed coastwise this afternoon, to Bunaauia, to visit the Missionary station where Messrs. Darling and Bourne labour. By the way we touched, in our slight boat, upon many sunken rocks, which lie thick between the reef and the shore; but in every instance we escaped without injury.

We have been gratified with a sight of the printing-office, from which, besides portions of the Scriptures, a translation of Dr. Watt's Catechisms, and a complete edition of Tahitian Hymns, have recently been issued. We afterwards proceeded to the chapel: it occupies a piece of ground formerly desecrated by a vast marae, of which there is yet a relic undestroyed—a memorial reminding beholders of what hath passed away, and from what thraldom the children have been delivered, whose fathers Satan had bound, it may be through a series of ages, since these islands were first colonised by sinners, who, descended from Adam, "have gone in the way of Cain." The country hereabout is well cultivated, and proportionately fruitful.

A few mornings ago a woman, with an infant in her arms, called on the Missionaries here to beg a little milk. Being asked whose child it was that she carried, she answered, "mine." To a second question, as to its age, she said, "It was born last night, when the moon was yonder," pointing to that part of the heavens from which the beautiful planet had lighted her babe into the world. The pains of parturition are comparatively mild in this genial clime, and under the favourable circumstances which freedom from artificial restraint in clothing, and bodily exercise, naturally produce.

Nov. 17. Several chiefs of this district have waited upon us with presents of fruit and hogs. Among these was one named *Maubuaa*, or pig-owner. His office under the idolatrous system was to provide human sacrifices when the king required such from this neighbourhood. With a stone, or other weapon, he used to spring upon his selected victims, unawares, and, when slaughtered, packed the bodies in cocoa-leaf baskets, and delivered them to be hung up, according to custom, on sacred trees, round the maraes of Oro. This man has slain many for such horrid offerings. He is now a member of a Christian church, and, to all appearance, "a new creature."

Nov. 18. Being the Sabbath, public worship was devoutly attended by congregations of seven to eight hundred persons. An ignorant old man, who had made no decided profession of religion, was excluded from divine service,

and required to stand on the outside of the chapel during its performance. He had been guilty of profane swearing, which, in the eyes of these people, is a heinous offence. In a fit of passion he had threatened one who had provoked him, in very peculiar phraseology, namely, " that he would kill, and deliver him to be eaten by his God." This menace, in their idolatrous state, was regarded as the most dreadful that could be uttered; and the culprit, on the present occasion, was punished by the authority of the chiefs, who, though they mingle not only in the sanctuary but in general with the people, as their equals (all being under the government of the laws), yet when they please to command are still obeyed with implicit deference.

Nov. 19. In traversing the bay of Matavai we found a considerable swell breaking upon the beach, at the foot of One-Tree Hill, from a cavern whence the foam came rolling and flashing with furious precipitation. On reaching Mr. Nott's house we found there the King of Borabora, whose name is Mai. He had brought a letter from Mr. Orsmond, the Missionary on that station, expressing great joy at our arrival here, and affectionately inviting us to visit that island. On hearing that Mr. Jones had come out with us as a Missionary, the people of Borabora had held a public meeting, and resolved to request Mr. Jones to settle with them. So earnest were they to obtain their object that the king himself had been deputed as their ambassador, and had come a hundred and thirty miles hither in an open boat. By the way he had been driven from island to island by contrary winds, and at length reached Tahiti with his life in his hand, preserved to him by a merciful Providence.

Before we left Bunaauia, this morning, we had an opportunity of witnessing how eager the natives are to obtain such books as are, from time to time, printed here. Mr. Bourne had just completed a compendious spelling-book, with a translation of Dr. Watts's small catechism. This book they call the *B A Ba*. It having been announced for publication to-day, before six o'clock in the morning about a hundred persons crowded the house, anxious to secure the precious volume; and, being fearful that there might not be copies to supply all, each urged his claim to priority of purchase. The price was a bamboo of cocoa-nut oil. " See," cried one, " how large a bamboo mine is! let me have a book first." " But mine is much larger than his," exclaimed another; " let me have one before him." A poor man, lest he should be too late, had applied on Saturday night, but could not get his Baba then. He, however, refused to take back his bamboo of oil, and lashed it to one of the posts of the house, to hang there in readiness against the Monday. All, at length, were gratified.

Nov. 20. We had invited Mai to breakfast with us at eight o'clock. He arrived before seven, having previously attended the adult-school in the chapel. He brought in his hand a copy of the three Gospels which have been printed in the Tahitian language. The word of God is made the travelling companion of these people, who go not from home a day without it. The king appeared to prize his treasure exceedingly. At breakfast he sat at table with us, and used his knife and fork with tolerable address, after the European fashion. He ate heartily, but not immoderately. The Tahitians often take a large quantity of food at once, but then they have but one principal daily meal, in the forenoon, and that consists chiefly of vegetable provision. Pomare once dining on board a ship, the captain asked him what part of the fowl he would please to have. " All of it," replied the king, to the astonishment and amusement of the foreigners, who soon, however, perceived the purpose for which his majesty chose " the lion's share;"—he had several attendants, to each of whom he sent a part.

Nov. 22. Mr. Davies, the Missionary at Papara, arrived here with intelligence that the king, with his chiefs, had landed at Atehura, from Eimeo, last evening. He gives an encouraging account of the progress of the gospel on his station. In the afternoon a brig, direct from Port Jackson, anchored in Matavai Bay. It proved to be the Dragon, Captain Walker, who brought a letter for the Missionaries here, from the Rev. Mr. Marsden, informing them that in a late trial between a Mr. E. and himself, as the friend of King Pomare, damages to the amount of £1200 had been given in favour of the latter. Captain Walker said he had lately been in Bengal, and that at a place where he had given an account, in a public assembly, of the wonderful changes which the religion of Christ had effected in these islands, a young man, a Brahmin, stepped forth, and, in a long and energetic address, declared his astonishment and delight at hearing such good news, and concluded by saying that thenceforth he himself would abandon idolatry, and embrace the faith which had wrought such marvels here.

Nov. 24. As we returned home from Mr. Wilson's, where we had dined, we observed on an open, airy plot of ground, near the sea, a Tahitian apparatus to perform the work of a pair of bellows, in blowing a fire to heat iron. This contrivance was under a fara-tree, or pandanus palm. In order to concentrate the wind to a point, and bring the blast upon the flame, several mats, made of cocoa-leaves, were placed so as to form a sort of funnel, behind which the fire was kindled. Some of these mats were fixed upon their edges, forming an acute angle, at which two others were placed on their ends, about a foot from the ground. Thus all the wind falling within this opening was made to pass through the aperture at its contracted end, and thereby brought to bear upon the fire. Though there was only a gentle breeze abroad, yet the blast here was sufficient to produce the intensity of heat required.

Nov. 26. Accompanied by Messrs. Nott and Crook we sailed to Bunaauia, in Captain Walker's boat, on a visit to Pomare. In approaching the royal presence we had to pass by

a long line of soldiers, who had been stationed in advance to receive us. Several of them carried bells in their hands, which they tinkled from the time when we came in sight till we had passed them. These body-guards stood with their muskets shouldered, but did not fire them. We found the king lying upon a couch, covered with a white counterpane, and his head considerably raised by pillows. He received us very graciously, and we, in return, wished him "every good," according to the most approved form of salutation used here. He looked better, we thought, than when we last saw him in Eimeo; but yet his person was much swollen, and, on feeling his pulse, the arm remained pitted where the pressure had been. The queen, with her son upon her knee, sat near the king, and a number of chiefs, both men and women, were in attendance, all sitting cross-legged on the floor, at the extremity of the shed in which this audience was given. A table was placed near Pomare, on which were spread various fruits and wines, of which we were invited to partake.

The king being too unwell to converse much, after sitting a little while and talking on subjects connected with our visit to his dominions, we took our leave.

Nov. 29. In the forenoon we embarked on board of the General Gates, and sailed for Eimeo, where we landed, in the course of five hours, in Taloo harbour. This is one of the most secure, capacious, and beautiful ports in the world: five hundred vessels might ride here in perfect safety, while wood and water might be obtained within a few yards of the anchorage. In the evening we had an opportunity of witnessing with what circumspexion the Missionaries admit natives to religious privileges, by strict and scriptural examination concerning the faith that is in them.

We find that the chiefs of Tahiti and Eimeo have sent messengers round the islands, to request that to-morrow may be observed as a day of fasting and prayer for the restoration of the king's health; but, if it should be otherwise ordained, then directing supplication to be made that it would please God to prepare his soul for the kingdom of heaven. Accordingly, we found all the people here busily setting their household affairs in order, that the day might be kept holy as a Sabbath; it having been also determined that, till after sunset, the inhabitants should abstain from food of all kinds.

Nov. 30. Though fast-days had been partially held by those who were Christians here, on occasion of actual or apprehended war, yet this was the first national fast that had ever been observed in the islands since the gospel was planted in them. It was, therefore, solemnised with deep and peculiar feelings of awe and devotion.

Dec. 1. The following circumstance deserves honourable record: Mr. Ormond says, "Once, at Raiatea, on my arrival, the king, the chiefs, and great numbers of the people, ran into the water, laid hold of my little boat, and carried it, including myself and all my cargo, upon their shoulders, about a furlong inland, into the royal yard, with masts, sails, and rigging all displayed; the bearers and the accompanying multitude shouting as they went, 'God bless our teacher, Otomoni!' (*Ormond*, as softened down in the delicate Pacific tongue.") A circumstance nearly similar occurred to the same Missionary at Borabora.

On our walk, in the afternoon, we were amused by observing the process of shaving here. The operator was sitting on the ground, holding between his legs the head of the patient, who lay most resolutely on his back during the infliction; and it was difficult to award the meed of praise between them—the barber for his skill and perseverance in clearing away a week's growth of harsh bushy beard, with a razor little better than an iron hoop, and without either water or soap to facilitate its progress; or the victim of his bad tool, but dexterous management, for the patience and good-nature with which he bore the torture to the last bristle of his chin.

On the beach, near the king's house, we found a small but curious crab, which is common here. These creatures bury themselves in the moist sand or mud to the depth of a hand-breadth or more. One of the largest which we dug up was three-quarters of an inch in length, of a dark brown colour; others, however, are marked with blue spots. The peculiarity of this little animal is, that one of its fore-claws is disproportionately large, being sometimes the size of its whole body, and of a bright red tint; while the corresponding claw is of the same colour with its legs, and so small as scarcely to be perceptible without being sought out. The eyes stand at the extremity of two projections, each half an inch in length. When the crab enters its hole, these flexible instruments, which can be moved in all directions, turn downwards into grooves of the under shell, where they are sheathed in perfect security. On the approach of danger, these helpless creatures burrow into the sand with surprising celerity; but the sagacious hogs as quickly grub them up with their snouts, and greedily devour the delicate morsels. The natives call this species *ohitimataroa*, the big-eyed crab.

In the evening, a person brought us a very fine mat for sale, and requested to have a shirt in exchange. He said that the reason why he came so late was, that he wished to appear becomingly dressed on the morrow, the Sabbath. Some friends of his, who had arrived from the Leeward Islands, being poorly and scantily clad, he had generously given them the best clothes he had, leaving himself without suitable covering for the public assembly. It is an ancient custom to give to a friend whatever he asks for, whether food or raiment, and however the owner may want it himself. To refuse a request of this kind would be deemed such a breach of hospitality as to bring upon the person the reproach of being a churl, a character held in abhorrence by these people, who, in some respects, live as if they were all of one family, and had everything in common. It was for-

merly so imperative to divide their morsel one with another that when a man killed a hog it was baked whole, and all his neighbours who chose came to partake of it; he himself having only as much as he could eat, and the entire carcase being devoured at a meal. Customs of this kind, which suited the lazy and the sensual, in their heathen state, are now fast falling, as they ought, into disuse; while Christian charity, the principle of the purest benevolence, makes them ready to communicate of their good things to those that are in need, without reckless waste or unnecessary impoverishment of themselves for worthless vagabonds, of whom, formerly, there were multitudes consuming the fruits of the soil, and the produce of industry, without cultivating the one or contributing to the other.

Dec. 3. Mr. Platt, wishing to have a piece of ground adjacent to his house planted with taro (*arum esculentum*), had mentioned it to the deacons, who assembled the congregation, last Saturday, to consider whether they would do the work for their minister. On the question being put the people gladly offered their services, and this morning they came to fulfil their engagement. The ground for the cultivation of this root is low and wet, and here it was covered with rank and coarse vegetation. In a few hours, however, the whole plot was cleared and planted. The many hands made light work, by an easy division of the whole into small portions. Except two or three spades, short, pointed sticks were the only tools employed to root up the grass, dig the soil, and plant the taro. The labourers were very soon ludicrously bespattered with mud, yet nothing could exceed the good-humour with which they performed their disagreeable task; many of them sat down in the mire to gather out the stones, and put in the plants. One woman only was among them, with several boys. In one quarter the king's servants were employed, in another the queen's, and several bands elsewhere; all keeping to their own departments. By noon, the whole was nearly completed, when the work-people were entertained with a baked hog and the usual vegetable fare, provided by Mr. Platt. On the occasion, sundry chiefs headed their vassals, and toiled with their own hands as hard as any of them. This is always the case when any public service is to be done, the principal men deeming it their honour to be the ablest and busiest of the multitude, who, under such encouragement as well as superintendence, vie with each other who shall do the most and the best in accomplishing the common object. The taro plants are placed something less than a yard apart; this is necessary, both to allow their luxuriant growth, and that they may be regularly supplied with water. The roots are fit for use in six months, but both the bulk and quality are much improved if permitted to remain in the ground a-year. Roasted or boiled, the taro is excellent food.

Dec. 4. We have just witnessed the novel scene of a court of justice here. Hard by the chapel, there stands a magnificent purau-tree, round about and under the expanded shade of which long forms for seats were fixed, enclosing a square of about twenty-five feet across. No pains had been taken to clear the ground, which happened to be strewn with loose stones. The judges took their places on the benches. Most of these were secondary chiefs, the superior ones being with Pomare at Tahiti. They were handsomely robed in purau mats and cloth tibutas, with straw hats, and made a most respectable appearance. There were nearly thirty of these; among whom one, called *Tapuni*, having been previously appointed chairman of the tribunal, was distinguished above the rest by a bunch of black feathers, gracefully surmounted with red, in his hat. Hundreds of people seated themselves on the outside of the square. Two young men were then introduced, who sat down quietly at the foot of the tree. These were the culprits: they were charged with having stolen some bread-fruit. Silence and earnest attention prevailed. Tapuni now rose, and called upon the accused to stand up, which they immediately did. He then stated the offence for which they were arraigned, and as their guilt was clear, having been detected in the fact, he told them that they had committed rebellion, by breaking the law, outraging the authority of the king, and disgracing the character of their country. One of the young men, hereupon, frankly confessed that he had perpetrated the theft, and pursuaded his comrade to share with him the crime and the plunder. Witnesses are seldom called in such cases, offenders generally acknowledging their misdeeds, and casting themselves on the justice of the court to deal with them accordingly. This is a remarkable circumstance, and we are assured that it is so common as to constitute a trait of national character. A brief conversation followed among the judges, respecting the *utua*, or punishment, to be inflicted on the youths, as they were thus *faahapa*, or found guilty. The sentence was then delivered by the president; this was, that they should each build four fathoms of a wall, now erecting about a plot of taro ground, belonging to the king. In such cases, the condemned are allowed their own reasonable time to execute the task required, and it generally happens that their friends, by permission, lend them assistance. We have seen an aged father helping his son to perform hard labour of this kind, which must, nevertheless, be finished to the satisfaction of an authorised inspector. It is remarkable, in the administration of justice here, that, when the sentence is pronounced, the criminal is gravely asked whether he himself agrees to it, and he generally replies in the affirmative. There is something very primitive and patriarchal in this simple yet solemn form of conducting trials.

A second cause now came on. The plaintiff had engaged certain persons to plant a quantity of land with tobacco, at a stipulated price. While these were at work, two fellows, not employed by the plaintiff, volunteered their assistance to the hired labourers. When the

› was ripe, these two came and took away tity of the crop, as a compensation for officious services. The action was, re, brought against them, to recover the ›, or damages to the value of it. When se had been stated, much discussion but, as it could not be found that the law ıde express provision for such an anoma- ffence, the consideration of the subject ferred till another time.

r this Missionary station, called Papetoai, ıt destruction of idols took place. Mr. , still resident there, was present. A ıamed Pati, having fully made up his o the perilous experiment, which should whether the objects of his father's p and his own were gods or not, pub- nnounced, before Pomare and a great r of the natives, that he would bring the from the marae in the adjacent valley, rn them, before the sun, next day. Some Missionaries, fearful of the consequences, l him to consider well what he was about but Mr. Henry, young, and zealous for rd of Hosts, clapped the heroic chief on :k, and encouraged him to lose no time ying his good purpose into execution. lingly, on the morrow, Pati brought his idols, three in number, upon his back, place of execution. There throwing the down upon the ground, he took an axe, away the wicker-work that encased ınd split the uncouth shapes, to see what be within, when bones of fishes and men, ıd been sacrificed, were found in the ı. The dumb logs and stocks were then to the flames of a large fire, and presently ıed to ashes—the people gazing with and astonishment on the sacrilegious xpecting that some signal vengeance overtake the bold assailant of the gods. :ter, however, could not help themselves; e spectators, witnessing such total impo- felt their faith in the superstition of their ›rs not a little shaken.

CHAPTER VIII.

re for the Leeward Islands—Huahine—Distin- d Natives—Speeches—Death of Pomare—Grounds ıich the Effects produced by Christian Missions ıse Islands have been misrepresented — Last :tions and Dying Scene of Pomare.

5. Taking leave of our friends in , we embarked on board the General and were soon under way on our to the Leeward Islands. The breeze ight, but towards evening we came to off Tituroa, eight leagues distant from Captain Riggs having determined to ıere for the purpose of purchasing a stock of provisions.

6. Glad to escape from our confined in the ship, we rose early. A large shark ›n the scout near the vessel, a hook well was let down, and in a few minutes the ıus animal was floundering on the deck, he was quickly despatched, and the fins, or flippers, taken off, to be preserved for the China market, where such commodities fetch a good price. Mr. Tyerman accompanied Captain Riggs in the boat, intending to land, which, however, was a matter of no small difficulty, and some peril. Tituroa is, in fact, a group of coral islets, ten in number, comprehended within one general reef, and separated from each other by interjacent lagoons. On the reef the surf breaks perpetually, with great violence; here the boat narrowly escaped being wrecked in attempting to push into calm water. At length an entrance was found, where the Captain got on shore, by sometimes wading up to the loins, and sometimes being carried on men's shoulders. To his great disappointment neither hogs nor fowls could be procured, and only a small quantity of fruit and fish. An effort to land on a second island proved ineffectual.

This group of motus (as they are called) is about twenty miles in circuit. They are low, flat spots, beautifully covered with cocoa-nut, vii-apple *(spondias dulcis)*, and other trees; but the bread-fruit is not found growing here, nor, indeed, on any of the coral islands to which the salt water has access. On the contrary, the cocoa frequently stands within the margin of the sea, and shoots up in stately luxuriance, with its shadow perpetually floating upon the brine. There are no mountain-plantains nor bananas here. The inhabitants of these comparative solitudes are few and poor; and, though they have acknowledged Christianity, are as yet less instructed in it than those of the more fertile and favoured adjacencies.

Dec. 7. Pursuing our course, about noon the island of Huahine hove in sight, at the distance of twenty-five miles over the lee-bow. At first the appearance was conical, blue, and dimly discernible; but, as we approached, the outline broke into distinct hills, and in the glow of sunset many sharp peaks were seen crowding through the evening sky.

Dec. 8. At day-break we neared Huahine. The island, which is irregularly oval, much resembles Eimeo in its aspect to the eye, though the eminences are neither so high nor so peaked as those of the latter, and are wooded even to the summits; their flanks, in some places rocky and steep, are hollowed into narrow fissures or deep ravines. Numerous valleys, descending from the interior, open towards the beach. Many small islands, studding the face of the sea on all sides, add a variety of graceful objects, whether contemplated from the deck or from the shore. One of very peculiar form, standing apart, might have been taken for a Chinese temple built upon the waves, when seen from the point where we first descried its tapering height against the horizon. It was covered with cocoa-nut and other trees. Soon afterwards, the Missionary settlement, at the head of the bay, saluted our view, and was most welcome to our hearts. It has an imposing appearance, and reminded us more of a large town than any place we had lately seen; many of the houses being of considerable size, all

white, and the chapel, a noble edifice, in the centre. A lofty mountain rises in the background of this expanded picture, between the foot of which and the sea there runs a narrow border of low land, rich in tropical trees, pleasant to the eye and good for food.

Fronting this station, which is on Fare Harbour, where Captain Cook formerly anchored, we could discern, towards the northwest, the adjacent islands of Raiatea, Tahaa, and Borabora, beautifully displayed between the level ocean and the bending sky, that seemed to enclose them behind and above with an inviaible fence. The morning was delightfully serene, and with a gentle breeze we were soon wafted through an opening of the reef into the calm and safe lagoon. This reef of coral extends across the bay, having two passages through which entrance or egress may be made, each about a quarter of a mile in breadth, with great depth of water; while upon the rocky barrier itself the surge is for ever rolling and retreating in foam and spray, through which no bark, however light or strong, can live to carry a crew or cargo. The bay here is a mile wide, and about as much inward from the reef to the shore; and anchorage is so secure that vessels generally lie close upon the beach, and are moored to a tree, head and stern. Two streams of fresh water, one at the south and the other at the north side, flow into the harbour, and fertilize the land round the settlement.

Mr. Ellis and Mr. Barff, the Missionaries here, sent their boat to bring us on shore, and gave us a most cordial welcome to Huahine, on which we were glad to set our feet, as on a field which the Lord had blessed. By the time when we had reached Mr. Barff's house, hundreds of the natives had assembled to greet us, whose *Iaoranas*—"all good be with you"—rang in our ears; but to shake hands with all that offered was almost more than our strength could endure; many children were among them, and shouted for joy with the rest. With the first whom we saw came Mahine and Mahine Vahine, the king and queen of Maiaoite, who have great influence in this island, where they usually reside. Mahine, when an idolater, was a mighty man of valour, and rendered essential service in raising Pomare to his dignity in Tahiti. In the last conflict, also, with the heathen insurgents, he had distinguished himself pre-eminently. He commanded the third division in the order of march to battle, and when the first and second were compelled to fall back he firmly advanced to charge the enemy, whose chief leader was soon afterwards slain by a shot from one of his men: total discomfiture soon followed. On Mahine's return to this island, after the war, as he leaped on shore he exclaimed, "The idolaters were conquered by prayer." He seems about sixty years of age, a tall and venerable man, and generally dresses in European costume. He might at the time above mentioned have obtained extensive dominions, with great civil power, but he nobly resigned the whole into the hands of others, saying that he would have nothing to do thenceforward with political affairs, but should give himself to hearing the word and obeying the will of God during the remainder of his days. His consort is a woman of royal blood and majestic presence, with courteous manners. She dresses in the English fashion. This exalted and good man has lately sustained a severe stroke of affliction in the death of his son, by a former wife, who, had he lived, would have been king of Huahine. He was cut off by rapid consumption in his twentieth year. To aggravate the grief of the aged parent and the community at large, who had a national interest in his life, the youth was the last branch of his family that had seen the light. He left, however, a wife far advanced in pregnancy; and on the expected birth of a grandchild the poor bereaved father hangs his hope of reparation of the ruin of his house. In this prospective solace all the people affectionately sympathise. His son died about a month since, and was buried in the chapel-yard; on which occasion, close by the grave, Mahine had a little hut erected, wherein he remained, night and day, sorrowing and seeking resignation, till a few days ago, when he came forth as one who could say, "Father, thy will be done."

Our next visitor of rank was Pomare Vahine, sister to Pomare's queen, and herself the queen of Huahine. Her robe was a long shirt, which reached nearly to the ground. She is an agreeable woman in person and manners. Next came Hautia, another princely personage, with his wife, a helpmate worthy of him. He is prime minister to the queen—in fact he is regent, and governs on her behalf. He was followed by Taua, who was once the chief of all the soothsayers, but who now appears a pious and exemplary Christian. The deacons of the church, and many of the second rank of chiefs, who are the landowners, also waited upon us with their cheerful congratulations. This hearty reception of ourselves, as the representatives of the Parent Society, was the more peculiarly gratifying to us because it proved the high esteem in which the resident Missionaries are held here. Mr. Bennet was invited to take up his abode with Mr. Barff, and Mr. Tyerman with Mr. Ellis. These excellent men, with their amiable wives and families, occupy comfortable dwellings, built in the English style, surrounded by neat and well-stocked gardens; and while they zealously devote their talents to the service of man and the glory of God, they enjoy the filial affection of the people among whom they labour. Similar testimonies we can bear in reference to all the faithful Missionaries whom we have yet seen on the other islands.

Dec. 8. Being the Sabbath, we went to the early prayer-meeting in the chapel, and were astonished to find not fewer than a thousand persons assembled to pay their morning vows to God. These devout exercises, as in Tahiti and Eimeo, were conducted entirely by natives, and consisted of singing, praying, and reading the scriptures. About twelve hundred men, women, and children, afterwards constituted the congregation, at the public service in the forenoon.

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The chapel is very compact and commodious, and as many as sixteen hundred auditors have occasionally been crowded into it. The pulpit stands on one side of the square area. Around it are placed the pews of the royal family and those of the principal and secondary chiefs, according to their rank; beyond these are the forms on which the commonalty sit, and also the Sunday scholars, of whom there where four hundred present. Among these were the children of the royal line, and of the great chiefs, prettily attired, as their only distinction, in purau-mat tibutas. After the sermons, in both parts of the day, it was difficult for us to escape from the good folks who thronged around us to express their gladness at our arrival. But what pleased us most was a notice, given out after service, that to-morrow there would be a public meeting of the islanders to *aroha* us among them. The word *aroha* strictly means to *compassionate*, but it is used also to signify love and delight, as well as earnest desire, towards an object. Here it implied, to give us a fervent welcome—a welcome in which the tenderness of affectionate hearts should be mingled with the joy of grateful minds, on seeing the representatives of those Christian friends, in a far country, who did not neglect to *aroha* them in their low estate, but sent the messengers of the everlasting gospel to raise them from the dust and set them among the princes of the Lord's people, yea, to make them sit in heavenly places with Christ Jesus.

Dec. 9. Agreeable to the notice yesterday, the people assembled in the chapel at three o'clock this afternoon, to *aroha* us on our arrival. The royal princes, chiefs, raatiras (landowners), and other persons, of both sexes, all ages, and divers classes, were present. A beautiful, heart-moving spectacle it was, to look upon a thousand human beings, so changed, as the adults all were, from what they and their fathers had been, through untold generations, and especially to meet the lovely countenances and gazing eyes of four hundred children among them, now training up in the nurture and admonition of the Lord—who, had the gospel not found them on the threshold of life, and rescued them, would (for the most part at least) have been murdered, at their birth, by the parents to whom they owed their existence, and from whose hands, perhaps (as idolaters, wallowing in all manner of abominations), death was the best boon they could have received. After singing and prayer, we each addressed the assembly on what God had done for them, in them, and by them; exhorting these Christian professors, not only to hold fast that whereunto they had attained, but to go on to perfection, following after holiness with entire devotion of heart, soul, mind, and strength to the Lord's service. We also explained to them the purposes of our visit, as a deputation to these islands from the London Missionary Society. Several speeches were then addressed to us; our good brethren, the Missionaries, acting as interpreters to both parties. We shall record specimens of these as translated for us on the spot.

Auna, one of the deacons of the church, said: "Brethren, our hearts rejoice exceedingly on account of the great goodness of God in bringing you among us this day. Our hearts are filled with love and affection towards you, though we never saw your faces before yesterday. My tears of gladness almost prevent my saying more. You come from a very far land, on an errand of good-will to us, and we desire that your visit should be such an one as that of Barnabas to Antioch, who, when he had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. We, here, were in darkness, without the knowledge of God or the way of life, when you, in your country, turned your eyes towards us. But it was God who inclined you to think of us, and send teachers to instruct us in the good word, and lead us into the way to heaven. We now, with you, look to that Saviour who gives endless life to those who believe in his name; and we, as well as you, love Him because He first loved us, and sought us out when we were running along the road to destruction. We are pleased to find that you have received our little property, which we sent to the Society to help them in causing the word of God to grow in every country; and we pray that we may never be weary in thus well-doing, but go on and increase in our endeavours, that others may be made as happy as we are. Pray you, dear friends, for us, that we may hold on to the end; and if at any time we faint in this work, may we remember the word of Him who hath said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Narii, a church-member, next spoke: "Friends, elder brethren, fathers! Peace be unto you, on coming among us, from God and from Jesus Christ! Our prayers have been answered, and you have been brought hither in safety to the delight of our hearts. We long ago learnt that you were on your way, but now we have heard your voices and seen your faces, in the midst of us and our teachers, in the house of our heavenly Father, yours as well as ours. Our faith is confirmed this day, by hearing from you the same things which we hear from our teachers; because we see that your word and theirs is *one*. Some of our brethren, who had heard that you were coming, have died without seeing you. It is the goodness of God which has lengthened our breath to bid you welcome. These children, on whom you love so much to look, we also rejoice to behold alive at this time; they are property given unto us of the Lord, which we dearly prize, and which we are determined to dedicate to him; in former days they might have been all murdered! But they and we now meet you in the temple of Jehovah! Ah! it was not so once. Pray then for us, that the Spirit of Christ may dwell in our hearts, and we will pray for you. If we never meet you again on earth, may we meet you and all our friends beyond the sea, at the right hand of our Redeemer, in the kingdom of God."

Mahine, king of Maiaoite, then rose and said: "We were on the brink of the fire of hell when the first English captain found us; and when the second came we were all leaping down the

precipice of death. The ship *Duff* brought us the love of God, and the message of mercy. And yet we continued in the same wicked way. That time however is past. The grace of God has turned our feet into the paths of peace and endless life. We never thought of looking to Him; we desired neither Him nor his salvation; but He sought us, He called us, and He made us to hear his voice. We old people well remember what we formerly were. We hated, and hunted, and killed one another. We once fed on husks, but now we feast on the ripe bread-fruit of the word of Christ. Through God's love alone that word was brought to us, by our kind friends and teachers, who leaped hither over the tops of the breaking waves to help us. May we then be faithful and steadfast to the end; never may you hear, after your return to Britain, that we have gone back to our evil ways! never may you have cause to exclaim—'Behold, the land which we so much rejoiced to see is become a land to be sorrowed and wept over!' This is truly a harvest of joy. We have long waited for it, and it is come at length. I am an aged man, and I trust I am going to Jesus: had I died before I saw your faces, I should not have died so happily as I shall now."

Teaua, one of the raatiras, made the following remarks:—"Friends, you have come from a very far country, out of love to our kings and chiefs, and to us raatiras, and to all our people. By the goodness of God you are come. We did not love *you*; we did not send anybody to *you* to show you kindness. We never had such friends before. The former king of Tahiti saw your former brethren, and died. He is no more; but we live to see you among us and our rulers; and having seen you, they and we rejoice and are happy together. Our kings are glad; our chiefs are glad; our raatiras are glad; our people are glad; and we all bid you, our two elder brethren, welcome to Huahine, with praise and thanksgiving to Jehovah for conducting you safely hither."

It may be observed that these four persons addressed us in the name of their respective ranks which they represented. They all spoke with ease, animation, and fluency. No translation can be expected to convey more than the sentiments that were delivered, which, clothed in their native idioms, possessed a grace and simplicity not easily transferable into the diction of a more polished tongue.

Dec. 8. At six o'clock this morning we visited the schools, and were surprised to find two large rooms well filled: the one appropriated to men and boys, the other to women and girls, all attentive to their teachers, and employed upon their various branches of learning. Among the rest were the old king Mahine and his queen, who, with their class-fellows, were conning their Scripture lessons verse by verse, and answering interrogatories which were put to them as they proceeded. This is the exercise of every morning in the week, except Saturday and Sunday. Some were learning their letters, others spelling, many reading, and several were writing.

Mai, king of Borabora, has arrived here from Tahiti, with tidings of the death of Pomare on Friday last. The island was in great sorrow and anxiety. Many rumours were afloat, and fears excited, as to the result of this momentous event. The mission is in the hand of God, and we are content that He should do what seemeth Him good with his own work and his own servants.

Dec. 10. To show how little confidence is to be placed in the reports of worldly-minded strangers, who visit these islands, and are ill disposed towards the moral revolution which has taken place since the old licentious times, we state the following circumstances. Captain R. having given out that one of the principal chiefs here had asked him for *rum*, which is a prohibited liquor,—on investigation of the fact we found that the chief had inquired if he had any *wine*, the Missionaries having advised him to obtain some, to take medicinally. The captain thereupon insidiously set before him a glass of rum, which the honest man, as soon as he perceived to be spirit, set down upon the table, and resolutely refused to taste it, notwithstanding the importunity of the captain.

Too many seamen who touch at these islands, expecting to revel, as of old, in all manner of impurity, are ready, in their rage and disappointment, to propagate the most atrocious slanders against these islanders and their Christian instructors, through whose influence they are almost wholly prevented from alluring females on board their vessels. A Captain P., of the ship W., was so horribly provoked, when he was off here, that he threatened to fire a broadside, at his departure, on the innocent inhabitants, because they were more virtuous than himself, impudently telling them, that if any of them were killed, the Missionaries must bear the blame. While this profligate fellow was lately at Eimeo, he wrote a letter to a brother captain, at Tahiti, at the foot of which was this postscript: "This is a desperately wicked island; there is not a ——— to be had for love or money." These things would be too disgusting to record, but truth and justice *require* that the *British public* should know of what spirit those men are who bring home evil reports of these Christian converts, and vilify the change of character and manners wrought by the gospel upon these quondam idolaters, who *then* were all that reprobate visitors could desire, and *now* are all that they hate.

We took a walk this evening up the side of the mountain. Many traces of houses are scattered abroad, the foundations of which only remain. At a considerable height are the ruins of a marae. Here, as in Eimeo and Tahiti, we find similar proofs of a population, in former years, far more abundant than at present. Huahine was subjected to the same devastating system of superstition and licentiousness as the other islands. There was not, indeed, comparatively, so much of war, human sacrifice, and pestilent disease, but infanticide was awfully frequent. An old chief informs us, that his father told him that this was a modern practice,

d to by the women to prolong a youthful ractive appearance, which they supposed be lost if they suckled their offspring; innovation was sanctioned by the chiefs rd to their own children, the fruit of unnarriages, to preserve a pure and legitineage of aristocracy. The Areois detheir children, because they would not umbered with them in pursuing their ry habits; and girls were more especially way with than boys, because it was very some to rear them—the abominable pron of the female sex requiring that their ould be dressed in separate ovens from their fathers and brothers, their husnd male kindred.

ave just learnt that Pomare, before his nominated his son, an infant of eighteen , to be his successor; and also appointed en (the boy's mother), her sister, Pohine, and five principal chiefs of Tahiti, regency during the long minority to he had further directed that the young ould be solemnly crowned in the Euroanner, and requested that all the Mis-s would attend, and take their part in emony. Pomare's dying charge was,— son grow up a good man, receive him king; if a bad one, banish him to Hua-He requested that his queen and her ould continue to reside in Tahiti with essor; but if they should ever remove ine (of which Pomare Vahine is queen), t they would take his bones along with These things he carefully settled with fs the day before his death. He likepressed anxious concern for the prospethe religion of the gospel among his to the last; enjoining all classes to give the things that were spoken to them by achers. He gave a special charge con-the cocoa-nut oil which had been con- by himself and his subjects for the ary Society, that it should be intrusted New Holland captain about to return but be held at the disposal of the Depu-

contributions from the Missionary Asso-of this island (Huahine) in the present ve been twelve balls of arrow-root, and sand three hundred and forty-nine bam- cocoa-nut oil. — At the Anniversary in May last, among the memorandums esses delivered, the following deserve —Teaua, the secretary, said, "Another formerly was ours. Great was the work then to do—to build canoes, and to s (dresses) and *taumi* (head ornaments) riors. Much property we gave to our ar great hogs, and even men, were sacri-idols. Those days are gone by: let us active in doing the good work in which engaged; let us do it with joy, and with hearts; let us not be spiritless in this let us all be invincible heroes; *let us he bitter sea-water*" (i. e. willingly suf-privation in carrying it on).—Hautia said, "Our fathers are dead. They knew not the good word nor the good customs of the present days; but through the grace of God we know these things, and we must not sit still. Solomon had work to do in his time; he built the house of Jehovah at Jerusalem. My friends, God has given work into our hands also that his house may be erected, and all the heathen enter in. Remember the words of Isaiah: 'Enlarge the *place* of thy tent; and let them stretch forth the curtains of thine habitation; *spare not*, lengthen thy cords, strengthen thy stakes.' Well then, I say to you, let that *place* be enlarged; let those *curtains* be stretched out; and it will be well. I say also *spare not:* say not that it is a great work, but let us collect the oil again for next year."—Mahine said, "We have been in darkness, and had nearly died therein. We are a remnant left by Satan; for if his reign had been lengthened, all the people would have been his, and they would all have been destroyed by him for ever. We have lifted up our hands, all of us, even the eight divisions of Huahine; but let not the hand only be lifted up; my friends, we will lift up our hearts. Behold our contributions; they are less during the past than the former year; like the ebbing tide they are falling off. It must not be so again; let the tide return, and let it always increase. Our fathers are dead. They perished, some by the club, some by the spear, some by the stone from the sling, and some by quarrels concerning their wives. We are saved from all these evil things. Let us then be diligent to do our duty. Like Caleb and Joshua, let us all follow the Lord fully. Let us not hear the good word of God with the *outside* of our hearts, but let us keep it in the *middle* of our hearts."

The great chief and regent here, Hautia, speaking of the late king's death, said—"I could not sleep all night for thinking of Pomare. I was like a canoe rocking on the stormy waves, which cannot rest. I thought of his *body*, and I said, in my heart, *that* is dead, and will soon be in the grave; but his *soul*, where is *it?*"

Mr. Redfern, a surgeon from Port Jackson, and Mr. Crook, the Missionary, were present with the king in his last hours. They found him in a very low, comatose state, with short lucid intervals. During one of these, Mr. Crook addressed a few brief words of exhortation to him; and afterwards, seeing his end approaching, observed, "I would gladly do for you what I can, but I fear my best will be of little avail. You have indeed been a great sinner, but Christ is a great Saviour, and none but Jesus can help you now." He replied, "None but Jesus!" These were his last accents. He fell into a lethargy. The queen and her sister hung over him, weeping aloud. Aimata, his daughter, seemed but little affected; but his cousin Mamihinihi cried bitterly. The Missionary held the young prince at the foot of the bed, and sat mournfully watching the king's countenance. At eight o'clock in the evening Pomare ceased to breathe. Mr. Crook then kneeled down

with his afflicted family, and prayed for them. Their anguish afterwards broke out in brief ejaculations: "Alas! alas! our king!—He brought us hither!—and now, alas, alas, for the children!" These were uttered in a singing tone, and were very loud and vehement at times.

CHAP. IX.

Native Marriage—Missionary Settlement—Gradations of Society—Interesting Visit and Conversation—Shocking Practices of the old Idolaters—Strata—Coral formations.

Dec. 11. We have had much conversation with Mahine Vahine, the old king's consort, on religious subjects. She spoke like a truly pious and intelligent woman. We made her a few slight presents; among these was an engraved portrait of Pomare, with which she was much pleased, and touched to the heart, saying, "Every time I look at this, it will make my affection to grow."

A marriage has just been solemnized here. Mr. Barff officiated as minister. The bridegroom and the bride were of respectable rank, and several persons attended to witness the ceremony. This commenced with reading a portion of scripture from St. Matthew's Gospel, concerning marriage. The young couple, who had first taken their seats on a bench in front of the pulpit, the woman on the left hand of her intended husband, now stood up. The bridegroom was then directed to take the bride's right hand in his own, and answer the question, "Wilt thou take this woman to be thy wife, and be faithful to her till death?" Having replied, "I will," the converse of the question was put to the bride, she, at the same time, taking his right hand into hers, and answering "I will." The Missionary then told the congregation that these two persons were man and wife. A charge on their mutual duties was addressed to them, and the ceremony was concluded with prayer. The names of the parties, with those of two witnesses, were then registered in a book kept for that purpose.—In all the islands marriages are performed in this simple manner, the banns having been once previously published in the congregation to which the families belong.—When we came out of chapel, we saw the provision made for the wedding dinner. It consisted of a large hog, baked whole; about sixty baskets of bread-fruit and cocoa-nuts; many fishes, of different kinds; and several *umities* (wooden dishes) containing *popoi*, a kind of pudding, and other delicacies. The feast was laid out under an extensive shed. Several hundred guests had been invited, and it was expected that all the provisions would be consumed.

Dec. 12. A meeting of the baptized has been held in the chapel this afternoon. From six to seven hundred persons were present. After a brief discourse by a Missionary, several of the congregation stated their Christian experience; they also quoted portions of Scripture on which they had been meditating, and asked questions on these and other religious topics, which were answered by the minister. Interrogatories were likewise put to them; and in their replies, as well as in the narratives which they gave concerning their past lives, great ingenuousness was manifested by all.

Here, as elsewhere, old things are passing swiftly away, and, behold, all things are becoming new. Though the gospel had been introduced before Mr. Ellis and Mr. Barff came hither, it had made little progress. These able and diligent Missionaries, having fixed their abode at this place, itinerated from hence throughout the whole island, preaching everywhere, and instructing all classess of the population that they should forsake dumb idols, and turn to the living God. This laborious and inconvenient system was continued till last year, when, at a public meeting expressly convened, it was proposed that the people should come to their teachers, and settle in their immediate neighbourhood, for the purpose of more frequently and fully hearing the words whereby they might be saved. A large majority of the inhabitants acceded to this proposition, and, flocking from all quarters, they soon began to erect their humble but neat dwellings about this beautiful bay; the families of each of the eight districts, into which the island is divided, voluntarily choosing to associate, and build near to each other. Thus was the camp of this little Israel distinguished by its several tribes, occupying their adjacent tents. This plan was productive of immediate and permanent benefit. The former residents here were indolent and slovenly, careless of comfort, and equally unconcerned about spiritual improvement; in fact, there was not a decent dwelling in the whole place. Other portions of the island were much in the same situation; but since the new settlement has been begun, the character and manners of the people have been rapidly and happily changed; they are becoming more and more industrious, orderly, and cleanly, as well as more intelligent and willing to be instructed in the things that pertain to godliness, finding it profitable to this life, in addition to the promise of the life to come. Many well-framed and plastered houses have been built, and domestic accommodations unknown to their ancestors are found under every roof. The inhabitants still continue to keep and cultivate the lands from which they removed, in the distant *matainaas*, or districts, where much timber is grown, suitable for all general purposes. Thirteen or fourteen saw-pits are constantly occupied by workmen, who manage the pit-saw far better than might be expected; and now the same sized tree from which they could formerly (by splitting the bole, and hewing each part thin) produce only two planks, is handsomely cut into nine or ten good boards, at less expense of time and labour. Those who have plastered their habitations are much delighted with the security which they afford them. They say, also, that they are cooler in warm, and warmer in cold, weather (being,

d, less affected by atmospheric changes) their old ones were, which they now con- as only fit for pig-sties and lumber-stores. of the chiefs was observing, the other day, e and his family could now sleep in com- n the night-time, when wind and rain are g against the walls, or pouring down upon of; whereas, while he lived in his old wat- hed, on such occasions he was disturbed by ing—Is such a piece of cloth out of the f the wet? Where are the books?—won't ll be spoiled? The provision, too, is it

ile these village-erections are thus carry- rward, a new form of society is growing ith them. The advantages of neighbourly ourse and religious instruction tend to se the settlers, and to wean them from vagrant habits of strolling from place to and eating idle bread wherever they get it. The gospel may be said to have aught them the calm, enduring, and en- g sweets of home, which their vagabond thers, and many of themselves, hardly to exist, till the religion of Him who had here to lay his head taught them how and how pleasant a thing it is for brethren ell together in unity, instead of roving shes, or littering like swine.

also observe, with great satisfaction, that ianity, so far from destroying those dis- ons in social life which a wise Providence ade so necessary to human happiness that barians are entirely without them, has both oned and sanctified them here. The kings iefs were never held in higher esteem by subjects and dependants than they are nor are the gradations of rank in any part rope more easily recognised than in these ost parts of the sea. High birth is ob- le, not only in the countenances, speech, ersonal carriage of the *magnates*, but even manner, or rather the order, in which valk. Though a causeway has been made the houses of the Missionaries to the l, protected by cocoa-nut trees, laid along des, the middle part being covered with s, and wide enough for several persons to abreast, yet the people continue one to another in line, as formerly, in the nar- racks. If both be of the same rank, the omes after the husband; but if the wife roman of rank, and the husband of an r class, she goes first, and he, without ever ing himself degraded, treads in her steps. ious instance of this kind occurred to-day. e, the king of Maiaoiti, and Hautia, the of Huahine, had hitherto received us in haracter as members only of the Christian ; but though they had paid us the most l attention at the public Aroha, this was ough for their dignity as royal personages. therefore, determined on giving us a token ir esteem, in their political capacity, as of the government.

day being appointed for our visit and au- at the house of Hautia, we set off in the oon from the chapel, accompanied by Mr. Ellis and Mr. Barff. As we approached, we passed between two rows of soldiers, with their firelocks shouldered, and beyond these, drawn up in like manner, all the raatiras, or land-pro- prietors, with their war-spears grasped in their hands. On entering the house, we found there Mahine and Hautia, with their wives; who were presently joined by all the *Hui Arii*, or royal family of this island,—eleven persons, of princely rank, in the whole. The wife of one of these being an Arii by birth, and her husband of inferior blood, he would not enter the house till she had gone in before him, though all the others, as a matter of course, took precedence of their partners. As soon as we were all seated —on a signal given—the soldiers fired their muskets, and then retired, along with the ra- atiras, to a shed which had been prepared for their reception.

Hautia and Mahine occupied a very large Arioi stool, at the upper end of the room. Mr. Tyerman first addressed them, expressing our high sense of gratitude for the honour which they had done us by this signal mark of their attention. He briefly stated the objects which the Deputation contemplated, and the Christian purposes of the London Society in sending us so far. Ours, he said, was a visit of love to the Missionaries, and of high respect to the kings and chiefs of the various islands. The Depu- tation rejoiced to see what God was doing here, both in advancing the cause of religion and of civilization. He added the heartfelt thanks of the Deputation to the sovereigns and their prin- cipal officers, for the great kindness which had heretofore been shown to the Missionaries, and our hope that such protection would never be withdrawn. — Mr. Ellis interpreted. Hautia replied with much fervour; alluding to the for- mer reprobate condition of the people with ab- horrence, and then with delight acknowledging the blessedness to which they had been called by the gospel, and led by the Missionaries. Mr. Bennet afterwards enforced similar sentiments; Mr. Barff interpreted, and Mahine returned a pious and animated answer. There was a na- tural air of dignity and grace, both in the speech and conduct of these two not less excellent than exalted men, on the occasion. Command and condescension alike became them.

Wine, pine-apples, bananas, and other fruit, were then placed upon the table, and we were invited to partake.

After sitting some time, we walked out with some of the company up the side of the moun- tain, on the slope of which Hautia's house is built. It is very steep, rocky, and covered with fern, grass, &c. Having reached a considerable elevation, we enjoyed superb views of the har- bour, the reefs, the adjacent islets, the sea in its boundless magnificence, on the one hand; and on the other, rich tropical prospects of hill and dale, and woods of ample breadth, engirdled by the winding shore, or leaning against the dark-blue heaven, where distant uplands, with their green declivities and craggy summits, looked down from the very firmament upon the puny eminence on which we had taken our

stand, and where we felt ourselves at a giddy height, so little were *we*, individually, amidst grandeur and beauty so overwhelming. In the scene beneath, the coral barrier, rising from unfathomable darkness to "the warm precincts of the cheerful day," and stretching across the harbour, formed a conspicuous object. On this, the ocean-billows broke in foaming light, while, smooth *within*, the bright lagoon lay calm and exquisitely pictured with patches of landscape, shapes of floating clouds, broad paths of sunshine, and clear depths of downward sky, reflected from its surface. Our companions told us that, in their days of ignorance, they believed the long rough coral reef to be a rib of one of the gods, but how it came there they did not pretend to know. We explained to them as well as we could how these marvellous structures are formed by multitudes on multitudes of the feeblest things that have life, through ages working together, and in succession, one mighty onward purpose of the eternal God; while each poor worm, among the millions which perhaps an angel could not count, is merely performing the common functions of its brief existence, and adding perhaps but a grain to a mass of materials which, in process of time, may fill up the bed of the Pacific Ocean, and convert it into a habitable continent. We showed them how thus the motus, or low coral islands, had been gradually raised above the flood, and become lovely spots of verdure, capable of maintaining both animals and men; producing trees for food and for building; as well as plants to nourish hogs and fowls, or sheep and cattle, such as had been introduced into Eimeo, and might hereafter be bred in all the fertile islands of this southern hemisphere. This turn of the conversation led us to speak of our wells, and the depth to which we must often penetrate to obtain water; also of our mines and coal-pits, which sometimes were extended even under the sea, as well as sunk into stupendous caverns, in the hearts and beneath the foundations of the highest hills. They listened with patient but gratified curiosity; and informed us that, when our countrymen first visited their shores, they thought that England must be a poor hungry place, since the people sailed so far to obtain *their* abundant and delicious food; nay they used to wonder much that king George had not long ago come hither himself, as he must have tasted or been told of their fine pork.

On our return to the house, the raatiras were again drawn up to honour our entrance, holding their war-spears as ensigns of dignity in their hands, there being happily now none but holiday use for such barbarous weapons here. These persons are the possessors of landed estates *in capite*. They are an important class of the community, and well aware of their importance. In their public speeches they compare the island to a canoe upon the ocean. The king is the mast, and they (the raatiras) are the ropes by which it is supported and the sails are managed. While the ropes continue good the mast is strong, and winds and waves in vain would overset the vessel of the state. Tea was now served to us in the English manner, with all the complete apparatus of cups and saucers, teapot, caddy, tray, spoons, &c., all which had been purchased from ships touching on the coast. Fried bananas and sea-biscuits were handed round, and nothing that hospitality in such a place could offer was withheld from us. After tea a prayer-meeting was proposed and gladly acceded to. It was a heart-humbling and heart-cheering sight to behold all these ruling personages joining in such an act of devotion, and pouring out their souls in fervent supplication before the King of kings. Nor let it be imagined that these are insignificant barbarians vested with a little brief authority. No European potentate possesses the despotic sway which they once exercised; and in their evangelized state, their conduct and demeanour as rulers and ministers of secular government becomes them well, and would adorn more polished and splendid courts in all that constitutes simple dignity and honest courtesy.

Dec. 14. The more we consider it, the more marvellous in our eyes becomes the change which the gospel—the great power of God indeed!—has wrought in the hearts and minds of these people. Meekness, gentleness, generosity, are their leading characteristics. They seem incapable of a cruel deed, owing to principles engrafted upon the once harsh but now regenerated stock of nature, which forbid every act of injustice, and are favourable only to kindness, forbearance, and forgiveness of wrongs. It is hard, perhaps impossible, for British Christians to divest themselves entirely of those feelings of horror with which they are wont to look upon murderers, adulterers, and criminals of the foulest die in their own country, when they judge of heathen and savages who formerly *were* all these, and worse than may be named in the ear—however holy, harmless, and exemplary may be the lives they *now* are leading in the fear of God, and in charity with all mankind. Though such converts give every testimony that men can give, of "being born again of water and the Spirit," yet even experienced "masters of Israel," when they hear the report thereof, are ready to exclaim with Nicodemus, "How can these things *be*?" We answer, *they are;* and "the day will declare it." A man called upon us to offer a small present. In conversation with him we were struck with the humility, kindness, and devotional spirit which he manifested. On inquiry afterwards, it appeared that this very person had been one of the most savage and remorseless of his species so long as he remained an idolater and a warrior. On one occasion, having been sent by Pomare to destroy an enemy, he went, surprised his victim, ripped him up alive, and actually left the wretched man on the spot after his bowels had been torn out—the assassin not having mercy enough to put him out of torture by another stroke. After their ferocious conflicts were over, the conquerors were wont to pile the slain in heaps, with their heads towards the mountains, and their feet towards the sea. Next morning they would

visit the carcases to wreak the impotence of an unappeasable vengeance upon them, by mangling and polluting them in the most shocking ways that brute cruelty or demoniac frenzy could devise. One would turn up the face of a slaughtered enemy, and, grinning with a fiend-like malice at it, would exclaim, "Aha! you killed my father at such a place; now I will punish you!" Their outrages upon the women and children, both living and dead, of their vanquished foes, when they sacked their dwellings, cannot be described. If the enlightened Greeks and the heroic Romans in their heathen state were "without natural affection, implacable, unmerciful," what better could be the ignorant barbarians of the South Seas, insulated as they had been, till our own times, from all communication with civilized nations? And if some of those Romans afterwards, through "obedience to the faith," were "called of Jesus Christ," and "beloved of God;" and if many of those Greeks were "sanctified in Christ Jesus, called to be saints," who shall doubt that *these* "Gentiles in the flesh," "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world;"—who shall doubt that *these* may be "brought nigh by the blood of Christ," and be "no more strangers and foreigners, but fellow-citizens with the saints and of the household of God?"

Dec. 16. We walked this morning northward of the settlement. About the centre point of the head of this harbour, and a hundred yards from the shore, the rocks project, and form a bold feature of scenery. On examining these, we found that they were composed of alternate strata of blue stone and coarse breccia, each layer about two feet thick, and all dipping towards the north-west, at an angle of 25° with the horizon. The blue stone is much honeycombed, abounding with cavities. Most of the rocks of this and the other islands have the same character, which, with their black surfaces, seems to prove that they have been subjected to volcanic action. In the neighbouring mountains a firm blue clay abounds, which contains great quantities of nodules, resembling charcoal; and the rocks themselves appear to be of the same material, only differing from the clay in hardness.

A little further to the north, the dip of the strata inclines more towards the plane of the horizon, and the blue stone has been removed from the incumbent breccia, so as to divide it beneath. On one side of the breccia are perpendicular strata of ragstone, of a slaty structure, furrowed at the edges, where they cross-cut. From these run two thinner strata of the same kind, about three inches in thickness, and three inches apart, athwart the breccia. A soft earthy substance fills up the interstice, in which are fragments of shells; and among these a specimen of the genus *turbini*, nearly perfect, was found. These parts of the rock, from the presence of such remains, must be presumed not to have been subjected to the fusing and consuming violence of fire.

We proceeded along the level ground, between the abrupt ascent of the mountains and the sea. This fertile border is in some places a mile in breadth, and forms the valuable district of *Puaoa*. That the tide formerly flowed here, even to the mountain-foot, cannot be doubted, the soil consisting of earth, intermingled with marine relics, shells, coral, sand, &c. Much of this champaign tract is planted with bananas, sweet potatoes, &c.; bread-fruit, cocoa-nut, and Chinese paper-mulberry-trees (*Ficus racemosa*), also thrive upon it. On one part stands an exceedingly remarkable tree, of the *aoa*, or *oro* species (the banyan of India), from the bark of which the cloth of that name is manufactured. This grotesque tree grows upon one side of a rock, nearly perpendicular, over the front of which (being from thirty to forty feet high, and as many broad) hundreds of its roots descend, singularly implicated, and forming a kind of net-work. The stems of the tree above rise up thirty feet at least from the rock, being supported by multitudes of roots, which find their sustenance in the soil below. These occupy a space nearly a hundred feet in compass, and display various arches and recesses of most curious appearance. On one side, the impending branches have sent down a root of forty feet, which, having got footing in the ground, has given birth to a young tree. Multitudes of other long fibrous shoots, of a black colour, are growing downward from the horizontal branches above, which, though dangling wildly in the air now, will strike root as soon as they reach the ground, and add their antic columns to "the pillar'd shade." The natives have a tradition that the seed of this gigantic plant was brought by a bird from the moon.

In calling at several houses, we found two dreadfully afflicted persons sitting upon the floor. The complaint is called *fee-fee*, a species of elephantiasis, the direst plague in the shape of a disease of these islands. The legs and thighs of one of these were swollen to a prodigious size; the bulk and weight of the lower part of the body of the other prevented the poor patient from rising up. He was a young man, about twenty-five years of age, and had not been more than three years under the oppression of this cruel and inveterate malady. He bore his hard lot with exemplary patience.

The cause why the sea has abandoned so much ground, now constituting the low borders of this and other islands, may be sought in the extraordinary formation of the coral reefs which encircle them. Before these had attained sufficient extent and elevation, the tide must have had full access to the foot of the mountains; and the many high cliffs which rise abruptly from the inland side of these level tracts seem to indicate that the islands themselves were once much larger than they now are; and, consequently, that the sea has removed all the ground which lay between the present steep faces of the mountains and their original boundary. At a very remote period, no doubt, the coral-worms began their labours, and these minute but wonderful artificers probably laid the

foundations of their stupendous structures upon the rocks, from which the washing of the sea had cleared the earth and looser strata. As the reefs grew beneath the flood, the force of the ocean against the land would be gradually diminished; and when the former reached the surface of the water, they would afford (as they do now) protection to the shore from all further encroachment on the part of the tide. Depositions from the sea, and earth brought by rains from the high lands, would gradually fill up the space left between the reefs and the mountains. This has been done to a considerable extent, and the soil so accumulated is now covered with the richest vegetation. Thus those immense basins (called lagoons, so far as they are occupied by water) were formed, of which the coral ramparts on the one side, and the tall cliffs on the other, are the boundaries. In some cases, the reefs run to the foot of the mountains; but, in general, they rise at some distance—from a few yards to two or three miles. Upon these rugged circumvallations the waves beat with perpetual violence; while, in those hollows between them and the low flat coast, the lagoon is diffused in blue tranquillity, and, except when lashed into turbulence by the winds, scarcely a breaker is seen on the beach. Under the direction of a wise and beneficent Providence, how much are these islands indebted to the poor and slender coral insect, for the construction of those mighty moles that curb the fury of the mightier deep, and, by their happy interference, have occasioned those fruitful lines of level soil to spread between the hills and floods, which furnish the inhabitants with the principal part both of their food and raiment!

CHAPTER X.

Manual Occupations of the Natives—Plan for an Insurrection—Native Carpentry—The Bread-fruit Tree—Aromatic Grass—Mountain Prospect—The Cocoa-nut Tree.

Dec. 17. The daily occupations of these islanders are household affairs, providing food, building their houses, constructing canoes, sailing, fishing, planting their grounds, making fences, manufacturing cloth, hats, bonnets, all kinds of apparel, &c. Before Christianity found them, the principal part of their time was spent in eating, sleeping, and profligacy; but now their hours are generally employed in honest and profitable labour, or useful and pleasant engagements, among which school-learning and tasks at home are highly prized. Few indulge themselves in unnecessary sleep, even in the middle of the day. The kings, queens, and chiefs of both sexes, take the lead, and love to excel in all sorts of work. Though they have many persons at their command, and ready to execute all their wishes, they are not ashamed to labour with their own hands, both for example's sake, and for the delight they take in doing every thing well—yea, better than others. If any of their dependants should leave them behind in carpentry, boat-building, or other handicraft, the highest among them would be mortified. In the same spirit, if any of the female servants of a principal woman could make a finer cloth, or devise more elegant patterns wherewith to ornament it, than she, the mistress would feel herself humbled.

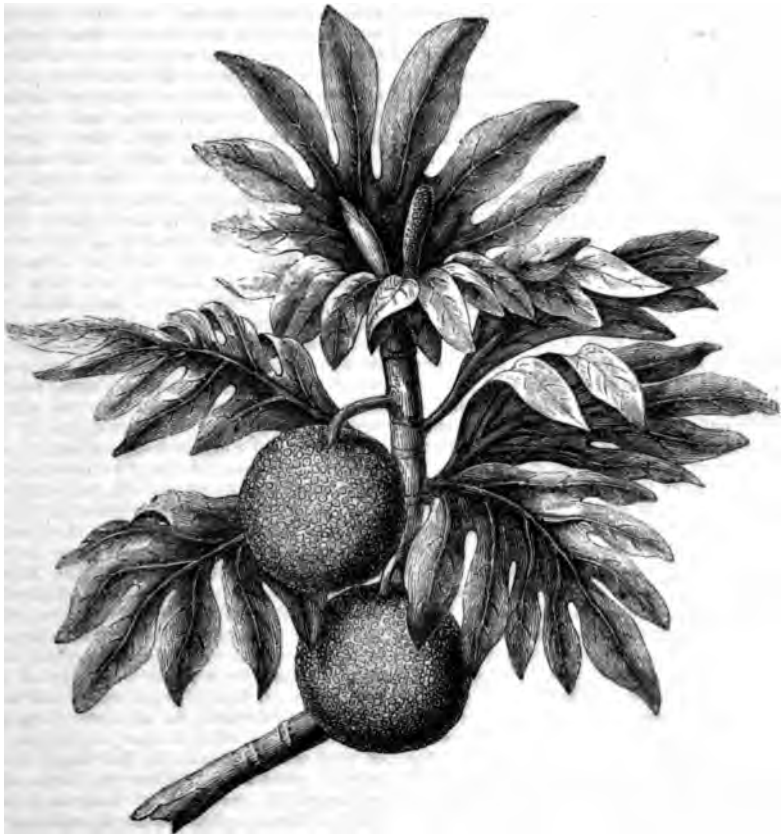
Dec. 18. About half a year ago, a spirit of insubordination manifested itself in Huahine. There were upwards of a hundred of the most headstrong young men in the island, who, being dissatisfied with the strictness of Christian discipline, determined to restore—or at least among themselves to *practise*, the old habits of licentiousness. They had conspired to take away the life of Hautia, the regent; and hoping that the raatiras would join them against the Hui Arii (royal family) and the Christians, they actually took up arms,—though their array was not very formidable, a few muskets, clubs, and spears being all the weapons they could collect. The civil authority mustered its forces promptly, and coming suddenly upon the rebels demanded their immediate unconditional surrender. They acquiesced, and the ringleaders were brought to justice. It was found that they had tattooed themselves, which, though harmless in itself, is now contrary to law, as associated with obsolete abominations; by them it was used as a symbol of their dissatisfaction with the better order of things, and a signal for revolt against the existing government. Many of these malcontents proved to be refugees from other islands, who had resorted hither that they might return to their heathen freedom from religious restraint. These aliens were all sent home, and the natives were condemned to hard labour on the public works, such as roads, piers, &c. Their chief, a youth of high rank, was equally degraded and punished with the rest. It is remarkable that, about the same time, there were similar insurrections in Tahiti and Raiatea, but in both those islands the projects of the factions were detected and frustrated.

The Hui Arii here, having just now received a communication from Tahiti, requesting their attendance at that metropolitan station, to consent to the young Pomare's accession to his late father's sovereignty, Mahine came to consult the Missionaries; for the confidence which all ranks place in their teachers leads them to ask their advice on anything of importance; and truly these excellent men are worthy of the esteem and confidence reposed in them. Mahine, being king of Eimeo, and chief of a large district in Tahiti, it was necessary that he at least should make the voyage. But mark the active piety of this venerable man. Recollecting that his other island, Maioiti, was not yet fully supplied with copies of all the translated portions of the Scriptures, he requested to have a hundred copies of the Gospel of St. John, which is only just printed, that he might call and distribute them among his subjects there, on his way.

Dec. 19. The Deputation agreed to address a letter of condolence to the queen of Tahiti, on the death of her husband, Pomare, which was done, and intrusted to the care of Mahine,

at whose house we spent a pleasant afternoon. In the evening he and several chiefs, with their suite, between seventy and eighty persons in all, embarked in a large boat, with a favourable breeze, hoping to reach Tahiti in twenty-four hours.

We took the dimensions of the chapel here, and found them a hundred feet by sixty. One end of this spacious structure was built by king Mahine, the other by Hautia, the regent, and the middle by the raatiras. The pews were put up by the different chiefs, according to their respective taste and fancy, yet following a general plan laid down for them. The workmanship was executed by hands which had never done anything of the kind before. When this is considered, and also that they had scarcely any tools (those which they had being indifferent ones), it must be confessed that the result of their labours was very creditable to their skill and industry; though, being unaccustomed to square and line, some parts lean one way and some another; while the whole, of course, is more compact than symmetrical. The pulpit, however, is a fair piece of carpentry. One ingenious workman, who had made a sofa for his seat in the chapel, to his utter astonishment, when he placed it there, discovered that it would not stand upon its legs, though it had six substantial ones. When he sat down at one end, the other tilted up no small height in the air; and when he rose, down came that which had been in the ascendant, according to the laws of gravitation. Not discouraged by this ill-omened beginning, he addressed himself to construct another on more geometrical principles. This perfectly answered his hopes, and very quietly bears both its own weight and his. Such pieces of furniture are now made, with great neatness and accurate adjustment, for private houses.



Dec. 21. The bread-fruit trees are at this season in full bearing, and grow to the highest perfection in this island. The Linnæan name is *artocarpus incisa*. This tree being well known to voyagers, and through them by name to the public, a popular rather than a scientific description of it may be acceptable here. It grows to the size of an ash in England, and is not

unlike that tree in form and the colour of its bark. The branches affect an upright position. The leaves are much like those of the fig, but more deeply indented, besides growing to a far greater size, some being a foot and a half long. Its appearance is very stately and luxuriant. The fruit is egg-shaped, and sometimes measures twenty-two inches in its shortest, and twenty-five in its largest circumference. The rind is smooth, green, and marked with hexagonal specks. Under this skin lies the pulp which is eaten, and within that a fibrous core, containing the seeds. The tree is propagated by scions springing from the root of the old stock. These are either suffered to remain and grow up in a clump, or are transplanted singly. They require to be carefully attended to; the ground must be kept clear from weeds for some time, and also well fenced from the hogs, who devour the plants greedily wherever they can light upon such dainties. They are cultivated almost entirely on the low grounds, rarely thriving on the mountain-sides, or very near the sea. The trees retain perennial verdure, and bear four crops of fruit in the year. The manifold bounty of Providence is remarkably manifested in giving this valuable product of a soil not copious in variety of plants to the people of these islands. It supplies them with food, raiment, and timber—each in its kind abundant and excellent. Their canoes are hollowed out of its trunk, or framed from its planks; the beams, rafters, and flooring of their houses are hewn out of its substance; and it also furnishes a good pitch, in the gum which exudes from holes bored into its stem. Of the bark a very useful description of cloth is prepared, and with this, indeed, they would want no other. The fruit is a delicate and wholesome substitute for bread; being very nutritious, and of a sweet and pleasant flavour. Various modes of dressing this food are in use among the natives, which is never eaten without being cooked. The skin being pared away, the pulp is most generally split and roasted, or rather baked, in earthen ovens, upon and under hot stones; and it is often thus cooked with part of a hog, a fowl, or a fish. When taken out, it is soft and mealy, much resembling, in colour and taste, fine sponge biscuit. The natives frequently beat or squeeze it in their hands, and dip the pieces in salt water, when they eat it. This fruit, in fact, is the principal support of the people, who seldom make a meal without a large proportion of it. They call it *maiore*. Though there are about thirty varieties of this tree, which come in contemporaneously, or in close succession, each bringing four crops in the year, yet there are more than three months out of the twelve when the fruit is either not to be obtained or very scarce. To compensate this inconvenience, the inhabitants preserve great quantities of that which is quite ripe, in pits, about four feet deep, and of the same width. These pits are carefully lined with grass, and then with the leaves of the tii-plant, *dracæna terminalis*, which give an agreeable flavour to the preserved fruit. The latter, being cleared of the green coating, and split, is thrown together in a heap, and covered with leaves, for from twenty-four to forty-eight hours, as the state of the weather may be. The pile is then opened, and the cores of all the split pieces being extracted, these are again laid together; after which the whole undergoes a process of fermentation, and becomes soft. It is then stowed in the pit, covered with grass, and the grass pressed down with stones. The bread-fruit thus cured is taken out of these store-pits from time to time, as it may be wanted, in the state of a sour paste, when it is dressed according to every man's taste. Though the natives, from habit, are fond of it in this way, the food is difficult of digestion, and by no means wholesome.

Dec. 22. We walked up the valley this afternoon, that we might reach, if practicable, the summit of the right-hand mountain, and examine the rocks which crown it. Having tracked the stream for some distance, we began to climb the steep acclivity through a forest so tangled with underwood that it was often difficult to thread or force our way. Many of the trees grow to a prodigious bulk, especially the mape, a species of large chesnut, (*tuscarpus edulis*,) the fruit of which the natives roast and reckon delicious. This tree writhes itself into most fantastic shapes, and attains an enormous breadth as well as height. The trunk is singularly indented, like a deeply and irregularly fluted pillar, leaving in some places scarcely more than the thickness of a plank in the middle. Some specimens were evidently of incomputable age, measuring from forty to fifty feet in girth. Higher up the mountain we found traces of ancient but long-forsaken dwellings, and contiguous to them groves of bread-fruit trees that once had fed the generations gone by. A great variety of parasitical plants, especially ferns, clothed the stems and branches of the old trees to the very top. One fern displayed leaves from three and a half to fourteen feet in length. It was growing on the side of a deep ravine, and was of that kind the roots of which the natives, in times of great scarcity, are constrained to eat, but it is very indifferent food even to their taste.

Dec. 24. We scaled the mountain Aridi, on the south of Mr. Ellis's house. The sides are very steep, and it was a laborious effort to gain the top, which is computed to be three thousand feet above the lagoon. Red and blue clay, and stone of the same colours, compose this mountain. Among other plants we observed many tufts of a short kind of grass, which the natives call *More tohe noanoa* on account of its strong aromatic scent, which is most rank in the *tohe*, or part above ground: in the blade there is nothing remarkable. From the crest of this eminence the panorama of land and sea is truly sublime; and the mind is expanded and elevated as the eye expatiates over its various and richly-contrasted features. There are but two points of land so high as to interrupt the sight from losing itself within a ring of horizon immeasurably spread. At the head of the bay, and the foot of the hill, lies the Missionary set-

tlement, with its multitude of small buildings in every stage of erection. Northward, a gracefully curved tongue of land, green and flourishing with tropical fruit-trees, runs several miles into the sea. North-east appear the sharp ridges which, rising abruptly tier above tier, accumulate into the great mountain already mentioned as the loftiest in the island. This may be five thousand feet above the sea; and, from the champaign below even to the peak, it is clad with copses and woods covering the fissures and ravines which descend along its sides towards a deep valley, that opens to the harbour, and pours into the lagoon its perpetual stream of clear, fresh water. A little below, the summit of this mountain juts out of the broad face of an immense rock, striped with various strata, some nearly horizontal and others dipping towards the north-west, at an angle of about 45°. The extremity of the subjacent valley forms a vast amphitheatre, crowded with majestic trees. The chain of heights appears continuous with this paramount one, quite round the south to south-west; and, over the hollows of the undulated outline, the sea gleams blue and crystalline beyond. The harbour of Haapape lies at the foot of the hill on which we stood, and which, on this flank, is nearly perpendicular. The basin is deep to the very shores, which are coral-reefs, where ships may lie close and perfectly secure. South-west of this lagoon an eminence, loftier than that which we now occupied, rises with imposing grandeur of form and ruggedness of character. Instead of being clothed from head to foot, like the former and superior one, on the opposite quarter, with tall groves and verdant thickets, this sterner mass is composed of rocks, of which the abrupt edges and diversified strata, at various degrees of obliquity, break out, at frequent intervals of space, from the top to the bottom. Turning our eyes seaward, the islands of Raiatea and Tahaa, at the distance of thirty miles, lay in miniature beauty, yet filling the mind with the idea of remote magnificence by the boldness of their contour; while the pyramidal peaks of Borabora, at thrice the breadth of intervening water, were distinctly visible. But words cannot paint images with sufficient accuracy to justify lengthened description; on no subject is the impotence of language so perplexingly felt, by those who best know its utmost capabilities of delineating natural scenery, as when one man, from personal knowledge, endeavours to convey to the apprehension of another the colour, form, arrangement, and effect of fixed and definite objects.

Dec. 25. Being Christmas-day, we were in spirit at home, among our English friends and kindred; and trusted that they would also—though unknowing where *we* were—remember us, at "the ends of the earth," or "afar off upon the sea."

Next to the bread-fruit, already described, the cocoa-nut tree, *cocos-nucifera*, is the most valuable product of the soil in these islands. It grows to the height of seventy or eighty feet. The stem tapers from the bottom gradually to the top, without branch or offset; but at the summit it shoots forth from twenty to thirty vast leaves, some of which are six or seven yards in length. These hang in a graceful tuft all round the crown of the trunk. When young and small the leaves are entire, but as they lengthen they divide into narrow slips, each of which has a wiry rib running up the middle, and diverging from the *spinal* stalk of the leaf—as it may be called. Though strong at the point of contact with the tree, the weight of this enormous foliage would soon break it off, but, where it branches out, a cloth-like substance called Aa, whose fibres run at right angles with each other, is formed, and invests the tree with a strong and needful intertexture, running also about twenty-four inches up the leaf, and affording it complete support. From among the junctures of these leaves with the head of the stock spring branches of tendrils, on which grows the fruit, a nut enveloped with a husk about two and a half inches thick, green on the outside, and composed of close tough fibres, which run longitudinally from end to end, presenting an oval shape, rather angular at the sides. The shell is hard and black, the kernel white, lining the shell, and containing the milky water within; but the nut being often brought to England, no minute description can be necessary in this place. Some trees will produce, at the same time, a hundred nuts, each containing from half a pint to a wine-quart of the liquor: and these noble fruits closely encircle the top of the stem, like a beaded belt, or coronet, beneath the pendent crest of plume-like leaves.

The trunk of this remarkable tree is a bundle of fibres closely connected by a cementing matter. Within two or three feet of the ground, these fibres spread forth into thousands of small roots, which insinuate themselves through the superficial earth, and spread horizontally twelve or fourteen feet from the bole in all directions. This cordage must be amazingly strong, for it supports the whole tree with all its bulk and weight of stem, foliage, and fruit. The bark seems to be of little use in this species, as it generally rots off towards the ground at an early stage. We have seen cocoa-stocks decayed through the heart, and others of which large portions of the outside had been cut away to a considerable depth, which yet continued to thrive and bear leaves and nuts. The timber (if these live fagots of well-packed fibres can be called timber) is of some value, being used for rafters in sheds and cut into short lengths for fences; spears were formerly made of it. The leaves are turned to better account, being platted into mats, shaped into baskets, and occasionally manufactured into bonnets.—The fibres of the husks are twisted into ropes and lines of various sizes, which are exceedingly strong.—The shell of the nut is converted into drinking-cups, lamps, and other small vessels.—The water is a delicious beverage, always cool and refreshing; those who have only tasted it in England have no idea what a luxury it is be-

tween the tropics.—The kernel, when scraped out of the shell, is either eaten raw, or, being squeezed through the fibres of the husk, yields a pleasant and nutritious milk, which is sometimes mixed with arrow-root, and a kind of pudding is compounded of both. The kernel also produces the oil, now so abundantly made here by a process formerly described in this journal.—Thus timber, fuel, mats, baskets, ropes, drinking-vessels, a wholesome beverage, good food, liquor-strainers, bonnets, oil, and bowls for lamps, are produced from this convenient tree; which, with the bread-fruit,—were there no other sources of supply,—would nearly meet all the necessities of the people.

The natives distinguish the cocoa-nut by various names, according to its various stages of growth.—When young and before the kernel is formed, they call it *orio;* when it has only a thin jelly within it is called *nina;* when the kernel becomes more palpable, *nimaha;* when harder still, *omoto;* when quite ripe, *opaa;*—afterwards, when the whole interior is filled up with a kernel, from which the young leaves spring, it is called *uto;* at this time the outside turns brown, and it is from the fruit in this state that the oil is drained. When the nuts are intended for propagation they are hung, being quite ripe, upon a tree. In about six months a green leaf shoots out of one of the three holes at the smaller end. The nut is then put into the ground to the depth of the shell with the sprout upwards, when from the other two holes a pair of roots strike downward, and the plant is nourished by the decay of the nut till it can draw its entire sustenance from the soil; and such is its freedom of growth that there is scarcely a spot, however otherwise barren and unpropitious to vegetation, from which this stately plant will not spring up, with its diadem of beauty and girdle of fertility. In about six years it begins to bear; the fruit is nearly twelve months in coming to perfection. Though the cocoa-trees rise to such amazing height, the natives climb them with the facility of cats. This they do, sometimes, by what may be called walking up the stems, the motion of the leg following that of the hand; but more generally they effect their purpose by fastening their legs together, about twenty-four inches apart, with a rope; when, placing a foot on each side of the tree, they draw up their bodies by the action of their arms without difficulty.

CHAPER XI.

Coasting-tour round Huahine—Rocking-stone—Hurricane by Night—Mahabu Harbour—Matara—Sea-side Meal—Native Sayings—Large Marae—Converted Priest of Oro—Picture of a Party asleep—Converted Shark-worshipper—A Shark-marae—Accident-bird—Value of a Nail.

Dec. 26. Accompanied by Mr. Ellis and Mr. Barff, and their servants, together with the queen of Hautia, several of the royal family, and many people, we set off about noon to make a tour of this island. The day was favourable, and a gentle breeze wafted us out of the harbour. As we sailed along the coast we admired the mountain precipices starting upright from the beach, and the gradual slopes beyond towering into wooded knolls or piked pinnacles, that sharpened into vanishing points amidst the immensity of heaven above. The nether rocks were generally dark-coloured; the strata diverse in dip and material; in one instance the layer appeared slaty and horizontal. On the summit of a high cliff to the south stands a huge rocking-stone, shaped like a bishop's mitre, which moves to and fro on the application of a very small force. Expanding from their serpentine recesses between the inland mountains to the shore, valley after valley saluted our view, and gladdened our hearts with the exuberance of their vegetable riches, promising—yea, producing day by day, inexhaustible provisions for all that live around their precincts. At three o'clock we reached the island of Papeorea, on the south-western extremity of Huahine. This little spot, which seems but a hillock amidst the sea, stands about sixty feet above high-water mark, and is exquisitely adorned with the trees common to the climate. The rock is of the same black stone as prevails throughout the adjacent islands, intersected with breccia; though in one part we discovered a hard blue vein of basalt, in a contrary direction to the other strata, and nearly vertical. This is divided into fragments of various shapes, but all approaching to rude regularity of figure,—square, triangular, &c. In another place the formation is very singular, one portion being bent and pointed like horns, and another rounded like cylinders; the exterior of this stone is yellow, the interior slate-blue; and all these rocks are much impregnated with ferruginous matter. We are not aware, however, that iron, or indeed any other metallic ore, has been traced in any of these islands.

Having perambulated the whole of this petty domain, won from the deep in some far distant age, we dined and supped in one meal, had family prayer in the Tahitian language, and made arrangements at an early hour to bivouac for the night. Our company, including the queen and her retinue (who met us here), consisted of a hundred persons. Our four small beds were put up in a native house, open at one side. This we contrived to partition with sails and blankets, and deemed ourselves very sufficiently sequestered in our tent-like chambers. The people without found no difficulty, consistently with their simple habits and few wants, in accommodating themselves on the ground, partly under another shed, and partly in the open air around it. We had not long composed our little camp to rest when we were suddenly assailed by a violent shower of rain, accompanied with a tempestuous wind which had nearly dislodged us all. The natives awoke immediately; those under the shed were driven out by the crazy roof coming down in fragments, though with no very heavy ruin, upon them. The out-of-door sleepers, of course, were soon roused by the pelting of the storm, and ran in all directions to the trees and bushes for refuge.

A strange scene of confusion followed; the hogs were screaming, the goats bleating, and forcing their way into our bedroom for shelter, from whence it was not easy to repulse them; men, women, and children were hurrying to and fro, and mingling their voices of surprise and consternation. But the uproar soon subsided; the people, cowering under cover wherever they could find it, presently resumed their characteristic good humour, and, after talking and laughing for several hours while the turmoil of elements continued, they gradually sunk with the wind and the rain to rest.

Dec. 27. Though there were some showers this morning, we got under way at an early hour. East of the island on which we had lodged Huahine presents a spacious harbour, surrounded on the landward by hills and mountains of indescribable beauty, and singularly contrasted, yet richly harmonized. The slopes are verdant to the water's edge; while above, height over height, clad in different-coloured foliage, and ridge beyond ridge, grey and black, and cragged, present successive scenes of landscape which pen cannot trace, nor pencil follow, through their ever-varying, yet always pleasing, combinations, as the lights and shadows change upon their surface, or the beholder changes the place whence he contemplates them. We sailed nearly round this ample basin, which is about three miles across, and of which the shores, though irregularly winding, are as gracefully curved as the convolutions of a shell. Making our exit at the southern outlet, on our right lay Papeorea, which we had lately quitted; and on the left Huahine-iti, or Huahine the less—a vision of enchantment to the eye. Nothing in nature can exceed in picturesque unity of subject (if the phrase may be allowed) the spectacle of one of these modern Hesperides, having its mountains, woods, and waters, all lovely and lighted with sunshine, reposing on the flood, and doubling its image beneath: nor can anything ideal exceed in romantic effect the bewildering illusion produced by looking upon it askance, with the head inclined downward, when the reality and the reflection are so identified as to make both appear one—an island alone in the midst of a sea as deep as the firmament—or, as fancy might easily feign, an entire little world (a satellite to this) invisibly suspended "'twixt upper, nether, and surrounding" sky. This may be deemed puerile by the very profound or the very superficial; but the true lover of nature must always have a boy's feelings of delight in contemplating her beauty; nor can he forbear gazing at her occasionally, under her peculiar aspects, with a *boy's eye*—not indeed rolling in the fine frenzy of the poet's, but revelling in the deliciousness of pure admiration—and discovering, no matter whether actual or imaginary,

> "More things in heaven and earth
> Than are dreamt of in your *philosophy*."

Opposite Papeorea a vast rock rises out of the water with great majesty. This mass is generally composed of alternate strata of basalt and breccia. There is a remarkable vein, about two feet in thickness, which runs aslant, and in a contrary direction to all the rest. Strong marks of the action of fire are visible on the surface, and in one side we found a hole which may have been a volcanic crater. Here and there also there are strata of black stone, which, when broken, has a pitchy appearance.

We next reached the harbour of Mahabu, on the north-west side of Huahine-iti. There is no passage between the coral-reefs into this lagoon, which is of an oval shape, and of capacity to accommodate all the war-ships of Europe with safe anchorage. Like the former bays which we have visited, this is overlooked by craggy cliffs, between which and the water there is a breadth of fertile low land. In the middle appears a single small coral-motu, with a tuft of cocoa-nut trees waving upon its circlet of rock. We landed at the head of the bay, where a place of worship has been erected. Near it stands an old native house which had been cleaned and strewn with grass for our accommodation. Here we put up our beds, and after dining a rautira said he had a little speech to say to us, if we would accompany him. We went, and lo! he presented each of us with a hog. Other presents of fruit were brought to us in the course of the day. In the evening divine service was held in the adjacent chapel, wherein about a hundred persons assembled. This is a very rich district, and the produce might well maintain ten thousand inhabitants round the margin of the lagoon. The late population have all removed to the Missionary settlement at Fare, and only visit their old neighbourhood occasionally, to gather the fruits which the bounty of Providence causes to grow here without their care or culture.

Dec. 28. We spent many hours in exploring the valleys, declivities, and remoter elevations, which everywhere presented similar objects for curiosity in the productions of the soil, and for admiration in the sections of sea and land scenery, on which the sight was never weary of dwelling, or rather roving from point to point; finding at once action and repose in expatiating as freely as the wind that breathed over the mountains and rippled the ocean.

In the afternoon we proceeded on our cruise, keeping within the reefs, which are two miles from the shore, and afford perfect security from the breakers on the side of the sea. A high rock, projecting from the flank of one of the mountains, was pointed out to us, over the brow of which a man once leaped, to escape the spear of his pursuer, from whom he had stolen some property. Happily the fugitive alighted on a quantity of loose earth, which had been thrown up only the day before, and missed being dashed to pieces on the spot. We soon afterwards passed by one of the two districts whose inhabitants declined to emigrate to the Missionary settlement, to be nearer the means of Christian instruction, of which, at that time, they thought more lightly than the bulk of their countrymen. They come, however, occasionally to Fare to hear the gospel, and their teachers in turn visit them when opportunity offers. In the evening

we landed as Matara, where there is a small native village and a chapel. A beautiful motu stretches across the mouth of the bay here, and presents a complete specimen of a coral-island, where the rude structure of thousands of millions of minute worms, growing up, through successive ages, into a barren reef, has gradually been invested with soil, and now is as "a field which the Lord hath blessed." Our sleeping quarters had been comfortably arranged, and we passed a quiet night, in a large native dwelling, divided into three apartments, of which we occupied one end; the queen, with her attendants, the other; and the middle space served for a common eating-room.

Dec. 29. After an early breakfast and family prayer, we visited the aforementioned motu. A beach, composed of fragments of shells and other marine exuviæ, surrounds the island, which is nearly two miles in circumference. The coral-rocks—themselves incorrigibly sterile, but over which nature has spread prolific tillage—at several points jut out into the sea, and again disappear in the sand. Even in the centre and highest part of this new-made land coral is everywhere visible, as the substratum of the whole. In addition to the trees and plants commonly found on such spots, we collected eleven which were new to us.

Having caught a sufficient number of fishes, we ordered them to be dressed. Immediately a fire was kindled on the beach, and the repast was served up in so primitive a style that we could not but be reminded of that scene, by the lake of Tiberias, where the risen Redeemer showed himself to his disciples, and condescended to sit down with them by "a fire of coals" on the shore, and fish laid thereon, and bread, of which He gave to them with his own hands, as He was wont to do, in the character of their Lord and Master, before his passion. Ah! who can remember the sequel—for "when they had dined, Jesus saith to Simon Peter, Son of Jonas, lovest thou me?"—without "being grieved," less because of his thrice-repeated question, than because he who has most experienced a Saviour's love—his pardoning love—is most sensible how imperfectly he can answer, "Lord, Thou knowest all things; Thou knowest that I love Thee."

On this occasion, a trifling circumstance occurred which is only worth mentioning as exemplifying the style of conversation in this remote corner of the world, where great plainness of speech is quite consistent with good manners. Mr. Barff, not having observed the fire which had been lighted, asked a native where it was. "You are a strange-eyed man," was the reply that he received, and this was given in perfect good humour, meaning no more than that if you will use your eyes you cannot help seeing it before your face. Such abrupt and significant answers are common among these people, who, though loquacious, strive to make their remarks in the fewest possible words; and often both matter and manner are equally pithy. One evening the queen was amusing herself with peeping through a small opera-glass belonging to one of our party. Having never seen anything of the kind before, she was delighted with trying its powers, as she imagined, first on one and then on another of the company, seated in different and distant parts of the spacious room. At length she exclaimed, "This is a short way of getting *at* a person!" The surprise of children in such a case is the reverse; they think the glass brings the objects near to themselves; she seemed to imagine that it carried her to the object.

Towards evening we walked to the great marae of Oro, which is within a mile of this bay. The queen and her friends accompanied us. Near "the high place" of this "abomination" of Huahine we called upon an aged man, who was the last priest here at the murderous shrine of the god of war. In youth he must have been uncommonly large and powerful. His face was singularly tatooed, which is in itself remarkable (indeed only the second instance that we have seen), as the vainest among the one sex, and the fiercest of the other, were not wont thus either to adorn or disfigure their countenances. And herein these Pacific islanders differed entirely from other savages who practise the same fanciful method of marking themselves. The North American Indians, the New Zealanders, &c., glory in the characteristic imagery which they depict on their foreheads, cheeks, and chins, by this barbarous species of embroidery. The grey hair of the patriarch before us was cut short, except one thin lock, which was allowed to grow long, behind. But what gave peculiar interest to his person and character was the circumstance of his being blind, the occasion of his blindness, and its effect upon his future life. The dark idolater had long withstood the gospel, and refused to acknowledge the sanctity of the Sabbath, after the former was received, and the latter commanded by authority to be observed, in these islands. One Sabbath morning, in contempt of the day, he went out to work in his garden. On returning to his house, he became blind in a moment. Dreadfully alarmed, he cried out, "I am a dead man! a dead man! —*Ua pohe au, ua pohe au!*" His neighbours, in amazement, came running to his assistance; but vain was human help; an invisible hand was upon him, and had closed up his eyes for ever from seeing the sun. But the same hand, we may believe, opened the eyes of his understanding by the stroke which destroyed the light of the body; he immediately concluded that this affliction was a judgment upon him for disobeying (probably against strong, though long-resisted, internal convictions) the gospel of our Lord Jesus Christ. His countrymen were under the same impression. He humbled himself in the dust, mourned over his sins, confessed them, abjured idolatry, and embraced that religion which had already triumphed over almost every other heart in the island except his own. To this day he has continued in that renovated state of mind, and his conduct has been conformable to his profession.

After some conversation with him respecting

what he had been, and what he is now, we informed him whither we were going; he then got up, and accompanied us, finding his way without difficulty by the aid of a long stick. We were soon at the marae. This measured a hundred and forty-six feet in length, by eighteen in width, and was in a tolerably complete state, only a few of the great stones having been displaced. It is built of large flags of coral-rock, placed upon their edges in the ground, and forming an enclosure, which is filled up with earth. On this a second smaller enclosure had been raised in the same manner, leaving a platform all around, four feet wide. Within this upper story were interred the bones of the miserable victims, human and brute, which from time to time had been sacrificed to the demon-idol worshipped here. One of the large flag-stones measured nine feet by ten. The labour of heaving such blocks from the bottom of the sea, bringing them so far, and building them up here, must have been immense.

Fare no Oro, or Oro's house, stood behind this long range of earth and stones, about the middle of the farther wall. It was a small structure, only eight feet long by six in width. About three yards beyond, and upon the ground, lay a flat stone, twelve or fourteen inches square, on which the priest of Oro formerly was accustomed to stand, when he offered his prayers and practised his enchantments. Close to this, rising behind it, was another stone, sufficiently broad and elevated to form a seat for him when weary, or when the duty of his office required him to assume the posture of repose.

Without due consideration, we requested the old priest to take his stand, and show us in what manner he prayed to Oro, and delivered oracles to the people. With undisguised reluctance he consented, and stepped upon the accursed spot, from which he had so often, in times past, acted the part both of the deceiver and the deceived. But when he was about to repeat one of the prayers to Oro—as though he had come within the grasp of the power of darkness, and felt himself in the act of apostacy —"fear came upon him, and trembling, that made all his bones to shake;" and down from his station he leaped with precipitancy, crying out, "I dare not do it! I dare not do it!" He was so troubled that he left the scene as hastily as he could, dreading a second judgment, and declaring that if he did such a thing he should die immediately. We were much affected, and regretted having inadvertently brought him into such terror and peril, while we could not but admire his conscientiousness. At the further end of this huge mass stood a small marae, twelve feet by seven, long and broad. This, we were told, had been built on the occasion of making an arii; that is, adopting into the royal family a person of inferior birth. Ceremonies were then observed, which the worst words in our language would be abused in describing.

When the house of Oro had been erected, several human sacrifices were slain, and every pillar that supported the roof was, as it were, planted in the body of such a victim, having been driven, like a stake, through it into the ground. There had been fourteen grand occasions, when human sacrifices had been thus offered, within the remembrance of the old priest. As he enumerated these, he took a piece of taro-leaf in his hand, a shred of which he tore off and threw upon the ground, to mark each when he mentioned it in order.

In surveying this wreck of Satan's throne, melancholy retrospection carried our spirits through the dark ages which had passed over these lands, while they were full of the habitations of cruelty and wickedness; when one generation went, and another came, without change, or hope, or possibility of deliverance, till the messengers of mercy, with their lives in their hand, and the love of Christ and the souls for whom He died in their hearts, appeared upon their shores to preach liberty to the captives, and the opening of the prison-doors to them that were bound. The idols, the temples, the bloody rites, the detestable profligacy, the gross ignorance, the spiritual slavery, and the personal abasement, of the people, have all disappeared; and, however imperfect yet, society is advancing in genuine civilization; and, however deficient, still the church of God is growing in grace, and in the knowledge, practice, and enjoyment, of pure and undefiled religion. Those of the natives whose habits were formed under the old atrocious system, in contemplating the transformation, not in themselves only, but in all things around them, scarcely know how to reconcile the former and the present state of things; it is to them as though the one or the other must be a dream; yet by bitter remembrance and happy experience, "the wormwood and the gall" not less certainly *were* their portion once than "the milk and honey" *are* now. In their prayers and discourses they love to contrast the two states. They compare the present to peace, after long and murderous wars —to an abundant fruit-harvest, after famine and drought—to undisturbed, refreshing sleep, after days and nights of toil, and watching, and distress.

When the altars were overthrown, and the idols burnt, the image of Oro, which made this place hideous, was also demanded by the regenerators of their country, that execution might be done upon it. The old priest, seeing his craft in danger, but determined to cleave to the hope of reviving it till the last, hid his god —a shapeless log of timber—in a cave among the rocks. Hautia, however, was not to be trifled with, nor could such a nuisance as the pestilent stock, to which human beings had been sacrificed, be permitted to exist any longer on the face of the earth, lest the plague of idolatry should again break out among its reclaimed followers. He insisted upon its being brought forth, and committed to the flames, in the presence of the people who had but the day before trembled and fallen down before it. This was done; but still the priest himself held to the superstition of his fathers, though he had seen their god consumed to ashes by mortal man

with impunity; and he ceased not to spurn at the religion of the strangers till the signal event already mentioned, when blindness fell upon his outward, and light upon his inward, vision. One of the largest stones of the dilapidated marae was taken away, a few weeks ago, to Fare, and there placed over the grave of the young heir to the kingdom of these islands, the son of Mahine, formerly mentioned. Near this marae there are two stones, one upright, the other prostrate, the only remains of a very ancient structure of a similar kind. They are both basaltic fragments, of irregular angular shape; but whence they were brought we could not learn. To these dumb blocks divine honours were accustomed to be paid, and prayers offered, by the fanatic priests and the deluded multitude.

The night-quarters, in the house where our servants, and those who accompanied us of their own accord, were lodged, presented a singularly grotesque spectacle after they were all laid down to sleep. Each spread his mat on the ground, and threw himself upon it, apparently at random, but perfectly at ease; heads and feet lying in all directions. Some made pillows of their mats, some made pillows of their neighbours, and some did without pillows at all. If it had rained down sleepers through the roof upon the floor, they could hardly have fallen more unpremeditatedly, or been more whimsically disposed; yet all slept soundly, as though, having nothing to do but to sleep, each was making the best use of his time; their coverings were the native mantles which they wore in the day; yet, ludicrous as the spectacle at first view appeared, there was not the slightest indecorum observable among the group. Sir Joshua Reynolds has remarked that all the attitudes of children are graceful, because they are unconstrained; the same may be said of the unconscious acts and positions, sleeping or waking, of people like these, who follow simple instinct in whatever they do. Nature herself might have put her children to bed here, having given them such pliancy of limbs and healthiness of frame, that, as they sunk down, so they lay, in sweet, untroubled, and profound repose.

Dec. 30. Being Lord's day, the usual services, in Tahitian and English, were duly performed and devoutly attended. At our evening prayers we could not but observe how differently the very ground on which we were kneeling, singing, and offering supplications at a throne of grace, had been but lately occupied. Our house stands upon part of a marae, which was dedicated to the worship of the shark—a fit representative of him who is the prototype of all idols—the devourer, the destroyer! This was a family marae, and the owner, who had often prayed and sacrificed here to the most voracious of things that swim, was present with us at the worship of the Father of all mercies. He informed us that, according to the traditions of his fathers, a horrible monster once worked its way upwards through the solid ground. As it approached the surface, the people were alarmed at the convulsion of the earth beneath their feet; and while they were flying on all sides a huge shark reared its head, and opened its jaws, through the cleft soil on this very spot. In commemoration of so great a prodigy, the ancestors of our informant had built the marae, which came into his possession by inheritance. He had, however, desecrated the shrine, or rather consecrated it to a better purpose, having converted it into a dwelling for himself and his family, now acknowledging the true God.

Sharks are numerous about this coast, and they were formerly worshipped from fear; indeed, the fear that hath torment was the mother of devotion here, as it is in every other heathen land. Large oblations were frequently offered to them by the priests who served at their altars. We are assured that numbers of these ravenous animals were so far tamed in this bay that they came regularly to the beach to be fed with fish and pork, which were provided for them in large quantities. This marae being situated very near the lagoon, a shark once worked his way through the sand, and took personal possession of his temple, the water flowing in with him; whereupon, the reservoir thus formed being properly dammed up, and from time to time replenished, he luxuriated in his sanctuary, and daily received his food from the devotees who flocked thither. Whenever the natives, in their canoes, encountered a shark at sea, they endeavoured to propitiate him by throwing out some of the fish which they might have caught; and such offerings were so acceptable to these divinities that the latter would follow the boats to the shore, and gradually become familiar enough to wait till their portion was dealt forth to them. Nevertheless the ungrateful sharks, having a god of their own—"their belly"—never failed to sacrifice even their worshippers to *that* idol when they could catch a stray man, woman, or child, in the water or on the beach, near enough to be seized and carried into the deep.

Dec. 31. To-day we explored the neighbourhood of this bay. About a furlong from the head of it is a cliff, nearly perpendicular, seven hundred feet high, according to our calculation, and extending a quarter of a mile laterally. It consists of one enormous mass of very black chert. Many huge fragments lie at the foot, which are, for the most part, overrun with grass and low shrubs. From the upper face of the precipice itself spring scattered tufts of aito and purau plants. We walked upwards of three miles into the valley, from whence the inland mountains tower away to an elevation which gives the sense of toil to the eye that climbs them, stage by stage, over thick forests and interrupting crags, following their sinuosities, and marking their slopes, as they diminish in distance. One of these acclivities we ascended, to visit a marae situated in a solitude of woods and rocks which gave more than ordinary solemnity of horror to the idolatrous temple. Here, again, sharks were the tutelary deities, or rather the hostile fiends whose fury was sought to be appeased by the superstitious reverence paid to them. Several of these sea-

monsters were distinguished above the nameless multitude that prowl for prey throughout the boundless ocean. One, named *Tuarihono*, had the pre-eminence, because he was a foreigner, and came from the island of Maupiti. It is a remarkable fact, that the natives here were always more prone to think highly of what was brought from a strange country than what belonged to their own. A second was called *Teabua*, a third *Teariihioroa*, a fourth *Teareaumua*, &c. How many others were thus distinctly recognised we could not ascertain. Indeed, almost every family had its particular shark, to which it vowed and made oblations here, or at other maraes. They always gave a name to these savage creatures when they numbered them among the gods, by some circumstance connected with the fish itself, the place where it appeared, its size, colour, &c.; but all the appellations were magnificent and sounding, it being understood that the sharks would be offended with paltry and vulgar ones. On this spot the raatiras, or landowners, used to meet to practise the sacred exercise of the bow and arrow, which, being *tabued*, were never employed as weapons in war.

In the course of our excursion this day we visited another marae, on the beach, larger than either of the former, but learnt nothing particular in reference to its history. A white bird, with a long blue bill, and web-footed, about the size of a dove, was brought to us. The natives call it *pirai*; and this harmless creature was also one of "the lords many, and gods many," worshipped here. It was supposed to preside over *accidents*, and, being often found sitting in the bread-fruit trees, its protection against falls in climbing them was sought. It was believed that when this bird perceived any one thus precipitated by an unlucky slip, it would immediately fly beneath his body, as if to rescue him before he reached the ground, or, at least, lighten his descent. The chief who gave us this curious information assured us that he had proved it to be true by personal experience; for, on a certain occasion, when he was dislodged from a bread-fruit tree, one of these compassionate birds glanced under him so closely as to touch his neck with the flapping of its wings, and he sustained no injury, in consequence (as he presumed) of this happy interference of one of the gods; whereupon he immediately cut a large bunch of bananas, and went and offered them to his deliverer at the marae. This day, in the course of our ramble, we caught a *vi vi* (mantis), a giant of a grasshopper, which measured nearly five inches in length. The body was green, the wings red.

We have been told that the first nail ever seen in this island was taken from a boat at Raiatea. It was a spike-nail, and brought hither by its fortunate possessor as something of rare value. And so it proved, for he made no small gain by lending it out for hire, to canoe-builders, to bore holes in the sides of their planks. Afterwards another lucky fellow got hold of a nail, and not knowing how such a thing came into existence, he shrewdly conjectured that it must have been formed by a process of vegetation. Wherefore, to propagate so valuable an exotic, he planted his nail in the ground, but waited in vain for the blade, the bud, the blossom, and the fruit. This man is still living, and has not heard the last of his speculation, being often reminded, to his no small chagrin, of the folly by which he acquired at least one piece of knowledge.

CHAPTER XII.

Lizard-God—Motley Dinner Company—Traditions—Dog-Marae—Rock Scenery—District of Hiro, God of Thieves—Puerile Prerogative of Areois—Cascade—Fern-leaf Printing—Memorial Trees planted—Columnar Rock—Comfortless Plight of the Coasting Party—Curious Species of Lobster—Marae of Tane—Idol-Festival—Extensive Lagoon—Extraordinary Aoa Tree—Royal Burying-place—Native Contributions to Missionary Society—Gross Notions formerly entertained concerning a Future State.

1822. Jan. 1. PROCEEDING on our circumnavigation of the island, along the north-east coast, we landed about two miles from our last quarters to visit a ravine which has been opened, by some unrecorded convulsion, to a great depth through a solid rock of basalt and breccia. This singular fissure is a quarter of a mile in length, from twelve to fifteen feet wide near the entrance, but narrowing to eight or nine towards the upper end. A strange tradition existed concerning this place: in a remote age a lizard was born of a human mother, and immediately translated into a god when it saw the light. Here was its retreat and its temple; and here divine honours have been paid to the four-footed reptiles of that species ever since. From thence we walked along the beach, though it was hard to pick our steps among the protruding rocks and sharp prickly corals that interrupted our path in many places. We rested at a native house whither the queen and her retinue had gone last night, and where they had now prepared a sumptuous entertainment, of the usual country viands, for us and our attendants and all that chose to partake of it. The house was a miserable shed, though spacious, the roof being rent into skylights and the walls into breaches. The dinner-party was more numerous and hearty than either select or congenial—the queen and her friends, ourselves and our servants, with sundry hangers-on of the natives, also a rabble of dogs, cats, hogs, and fowls, eagerly and unceremoniously putting in their claims for a share of the feast. Good humour, however, prevailed, and there was abundant fare both for man, and beast, and winged fowl. In addition to our portion of this social meal we each received a present of a live hog.

Near at hand was the ruin of a marae, out of which we picked several human skulls, being those of victims who had been here offered to Oro. An intelligent native of high rank, now a Christian, formerly an Areoi, told us, in answer to a question, that the belief of these vagabonds (the Areois) respecting a future state was this:—The spirits of themselves and their friends went into some place far away, where they enjoyed happiness in the tenth degree, or of the highest

kind. They lived at large, in the midst of an immense plain, round which stood all the gods, joining hands, with interlocked fingers, and forming an impregnable protection; while those within the circle revelled in all manner of sensual delights. We have heard other traditions on the same subject; little dependence can be placed on any as being universal; one was believed here, and another there, and they had only one common quality—that of being equally preposterous in mass and abominable in detail.

We afterwards took to our boat again, sailing between the land and a coral islet, overshadowed with trees, nearly two miles in length and half a mile in breadth. At the further point of this motu a scene of startling peculiarity and grandeur burst upon our view. Immediately before us a vast conical mountain stood up from the shore to the heavens, having on its peak the faded crown of a perishing marae, once held in profound veneration, having been dedicated to the worship of the dog. On either side of the straits, between Huahine and Huahine-iti, craggy precipices crowd one upon the back of another to the height of three thousand feet. Over the top of one of these hangs a huge rock, as though it were disrupted from its seat and falling instantly upon the valley beneath. On the contrary shore gigantic masses of the same character rear their weather-beaten but immoveable ridges, as in defiance of earthquakes or storms, passively maintaining their ground till they shall be crumbled into dust, under the perpetual foot of time, on the very spot where they were first fixed at the creation, left bare by the retiring waters of the deluge, or heaved from the bottom of the abyss by the volcanic throes that gave birth to the islands of which they are at once the ornaments and the stability. These stupendous eminences are mouldered into many singular but not mis-shapen forms, for grandeur and grace are distinguishable among all their variations; while, through the thick verdure that generally arrays them, break forth denuded crags, black, crimson, and gray, and frequent fissures open into their recesses, yet conceal what they disclose, their borders being curiously curtained with foliage that seems to live in the air as its element, and scarcely to be indebted to the stone cliff, whence it springs, either for nourishment or support. Even the perpendicular faces of the rocks are often overgrown, in this genial climate, with rank and luxuriant vegetation.

Crossing over the district called *Apoomatia*, or *the hole in the wind*, the meaning of which we have not been happy enough to learn, we took up our quarters for the night at a preaching-place, where there is a small chapel, and a house for the use of the Missionaries when they come hither. We had evening service in the former, attended by about fifty persons, and in the latter we prepared our beds, but expected no sleep, on account of the multitudes of mosquitoes. The natives, however, to our no small surprise and pleasure—though it was hard to believe such good news—told us that the pestilent swarms would retire at the close of day. And so they did.—this place has somehow become *tabued* from their visits during the night, for, everywhere else, the matins, the vespers, and the vigils of these everlasting tormentors of flesh and blood, are little less annoying than their noon-day inflictions.

Near this privileged spot, and before we enjoyed the unhoped-for comfort of undisturbed repose, we visited a lofty mountain, rising just behind our lodging. We estimated the elevation at three thousand feet. A spring spouts from its flanks, at two-thirds of the way, which the traveller finds very refreshing in the toilsome ascent. From the summit, as from every other, the views were sublime and enchanting—loveliness of colour and grace of form marking every feature of land and sea scenery; combined with amazing height of interior mountains, winding irregularity of coast, smooth water within the lagoons, rough breakers on the reefs without, coral islands here and there; all compassed with the infinity of sea beyond and of sky above. Here is the extreme verge of Huahine. An insulated rock projects from the head of this mountain, presenting a panorama-stand by day, and a point on which star after star may be seen by night, from the depth below, lingering over its pinnacle, and cresting it with their beams, as they pass in their courses. The strata of this rock are irregular, and consist of volcanic rubble and basaltes, both quite black. We remarked a second spring trickling from the under stratum of this pile, notwithstanding its great elevation. The same plants were also found in this superior region as on the lower slopes. The cotton-plant was abundant, and an uncommon kind of stonecrop. But the most curious was a species of mimosa, or sensitive plant, with a white blossom, like that of the pea, but very minute. It rises to the height of fourteen inches, and is called by the natives *hora*. The sweet-scented grass, formerly mentioned, grows exuberantly here, and is now in full blow and fragrance. Ferns and reeds also flourish in every crevice and hollow. The structure of the middle part of this mountain, so far as the soil was laid bare, is the same red loam which is traced everywhere in the high lands here, and which appears to be decomposed lava, containing many fragments of honeycombed stones of the same colour. This is a royal domain, and formerly was a favourite haunt of those human harpies, the Areois, in whose character and habits all that is most loathsome—"earthly, sensual, devilish"—was combined. The low land between the beach and the foot of the mountains is little more than a hundred yards in length, but exceedingly fertile. Towards the south, however, it expands gradually into a spacious and beautiful valley—a lap into which the horn of plenty has been unsparingly poured.

Auna, who was formerly one of his most zealous and favoured votaries, informs us that *Hiro*, the patron divinity of thieves, was devoutly worshipped here and throughout these islands, though he was a god of but recent creation. He is said to have been a native of Raiatea, and

so far from being born an immortal that (if the ambiguity may be allowed) he did not even die one—his skull having been preserved at Opoa, in that island, and seen by persons now living there, though it has recently disappeared with the other relics of idolatry. This Hiro was so subtle and audacious a robber that even the altars and maraes of the gods were not safe from his sacrilegious fingers. To his skill in thieving were added all those other accomplishments for which heathen deities in all countries, from Greece and Rome to Tahiti and Raiatea, have been celebrated,—lying, murder, debauchery, &c. &c. Nor was he less famous for managing a canoe, and playing the pirate by sea, than the burglar and bandit on shore. After his death, when enrolled among the gods for his atrocities, he was reverenced even above Oro, to whom he proved himself superior by throwing him down and lying upon him. His skull, as already mentioned, was deposited in a large marae, which he had himself erected, and his hair was put into the body of Oro's image and committed to the flames at Maeoa. The devotees of this idol were all persons of more than vulgar rank; our friend Auna, being of royal kindred, was admitted to that honour. Indeed, it was not to be expected, even in such a state of savage society as then existed, that any except the great should be permitted to seize their neighbours' goods with impunity.

The fraternity of Areois had some customs and practices which they affected to reserve to themselves, and which it would have been at the peril of others to adopt. These were either exceedingly gross or exceedingly puerile. Of the latter we are assured that the following was a favourite one, which it might have been death for an uninitiated person to imitate. When they sate on the ground, or on a low stool, they put one foot on the other thigh, and continued giving the toes a particular motion, while in the one hand they waved at arms' length a fan, made of the white hairs of a dog's tail, to drive away the mosquitoes; and in the other held a nasal flute, on which occasionally they made a flourish of notes by blowing into it through one of the nostrils. It is remarkable that this little musical pipe is shaped like a German flute or fife, and is sounded, as above, through a hole in the side, near the upper end, which is plugged.

Jan. 2. After we had each planted a cocoanut in front of the house where we had lodged, in memorial of our visit, we proceeded in the boat to reconnoitre the straits which separate the greater and lesser of the Huahines. The opening between the two islands is about a mile in width, with steep declivities on either shore. This narrow channel expands into a capacious basin and fine harbour, round which the most romantic scenery extends along the coast, and rises inland to the loftiest elevations. Indeed, this is the character of all these scattered islands, throughout the Southern Pacific,—they are mountains in the midst of the sea, whether seen from afar or at hand;—from afar, nothing more exquisite in aërial perspective can be imagined than their slim and unsubstantial forms first peering above the horizon, but gradually growing in bulk, in clearness, and in beauty, on approaching them; till, at hand, the richest colouring and the most harmonious combinations of the contrasted elements of loveliness and magnificence that constitute picturesque landscape are found, in a degree of diversity at once inexhaustible, and unexhausting to the eye, the imagination, the intelligence, and even the heart of the beholder—associated, as these "fortunate islands" *now* are, with all the "blessings" which the dying Jacob prayed might be the portion of his beloved Joseph—"blessings of the heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb; blessings— * * * * *" which "have prevailed above the blessings of (their) progenitors unto the utmost bound of the everlasting hills." Gen. xlix. 25, 26. How literally, how locally, how spiritually, these have been verified in reference to Tahiti, Huahine, and their adjacencies, must be manifest to every one who has heard or read what God hath wrought for them, by the gospel of his Son, within the last ten years: how much more evident must it be to us, whose eyes have seen all these things, and whose hearts have thrilled with delight at the contemplation of so much bliss, where so much misery lately reigned! Here, truly, "where sin hath abounded, grace doth much more abound." So be it, till the end of days!

The queen was in the boat with us as we sailed into this harbour, and, part of the district belonging to her, we determined to rest a few hours for refreshment. While dinner was preparing on shore, we proceeded along the coast towards the western side of the bay to examine the site of a cascade, whose waters we had for some time observed flowing down a steep channel. When we had approached it at the nearest point, the stream appeared to fall from the height of little more than a hundred feet; but what much more powerfully arrested our curiosity was the columnar formation of the face of the rock over a section of which the water was precipitated. We landed, and were detained a considerable time by a heavy shower of rain. We gathered some small oysters, of a very delicate flavour, on the beach here; they were attached to the stones and trees which were at the edge of the water. In ascending the mountain we experienced great difficulty on account of the steepness and slipperiness of the ground; the latter inconvenience being much increased by the recent shower, which had saturated the herbage and made the clay (a red loam) like mortar under our feet. The sides of this eminence were overrun with forests of tall fern and dwarf ito-shrubs. When we reached the top, which may be calculated at two thousand feet, we had to descend into a glen beyond, where the stream that supplies the fall has its source. The spring is strong and sallies out of the earth at all times abundantly, but in consequence of the late rains it was unusually swollen and vigorous when we were there. The water thus

projected pours at once over the verge of a precipice of chert-stone, to look over which makes the head swim and the nerves instinctively recoil with horror, the abyss being so profound, when contemplated from this point, that the whole height of the mountain itself seems to be the leap of the cataract from its summit to the sea. The actual fall we ascertained to be three hundred and fifty feet. Of course, in its headlong career, the rounded volume, that rolls over the verge like molten crystal, expands into azure sheets, or darts in silver streams on its middle passage, tumbles into foam a little lower, and resolves into spray towards the bottom, so widely scattered that a bath may be taken under the affusion without any inconvenience. The face of the crags down which it rushes, and leaps, and sparkles in the sun-beams, being quite black, gives intensity of brilliance to the many-coloured waters, under all their changes of form, from the torrent above to the shower of dewdrops below. Here we gathered specimens of the elegant small ferns, with which the native women impress figures, in divers colours, upon their cloth,—literally a method of *printing*, which is but one remove below the boasted invention of the Chinese by means of engraved blocks, before the art was discovered in Europe. It is true that the delicate patterns of leaves and flowers, taken from living plants, upon their apparel, may be said to teach these ingenious females only so many letters of the alphabet of nature; yet, though incapable of instructing them in anything else, they do always remind them of some of her most exquisite productions, and may often revive in recollection the places where such are to be found, as well as the circumstances under which particular specimens were gathered upon the spot—the weather, the company, the pleasures, or the disappointments of the day on which they were sought.—Here each of us left a memorial of our visit, by planting a cocoa-nut; and though the future trees may not, indeed cannot, tell "the story of their birth," to those who sit under their shadow, and find their fruit sweet to their taste, yet to ourselves they will be mnemonics of the mind; and, when in distant regions we picture the scenery of this sequestered spot, we shall add to the beautiful objects which we saw here the images of those which we left, though but in their germs; and these will be endeared by the thought that they are *our* representatives, flourishing and fulfilling in solitude the purposes for which the Lord God caused them to grow out of the ground. Would that *we* were ever doing the same, in our emigrations! Mr. Ellis and Mr. Barff planted two on the one side of the stream, and we (the Deputation) two on the other.

But, as we have intimated, it was the columnar structure of the face of the rock itself that excited our most curious attention. The stone is basalt, but differing in some respects from the singular specimen of the latter in Matavai valley. The columns here are generally large; in form a great part are pentagonal, in a few instances they are only quadrate; some again approach to the triangle, while others are nearly hexagons. One of them measured four feet four inches. Those of the four-sided pillars varied from a foot and a half to thirty inches. The same shafts also differ often in diameter, in their several parts, as much as they do from each other. The divisions of the pentagons and the hexagons are also much at variance; a side, in some cases, being not more than an inch or two, in others upwards of a foot, wide. The whole colonnade declines from the perpendicular towards the east, at an angle of seventy-five degrees with the horizon. The height of this naked front of rock is three hundred and fifty feet, and the length a quarter of a mile. But, from small denuded patches on other parts of the mountain, where similar phenomena are discernible, it is probable that the whole mass is of the same formation. The lower extremities of many of the columns, near the water-fall, having been broken off, the stumps above jut out and show their respective shapes. When wet the stones are deep black, but when dry a light blue, exceedingly agreeable to the eye.

Reluctantly descending from this secluded spot, so interesting to the traveller in search of rarities, and the philosopher in quest of geological data, we arrived at our boat. It was then near six o'clock in the evening. We had previously heard distant thunder, and now, in the course of a few minutes, we were thoroughly drenched with rain, from which neither umbrellas nor wrapping could protect us. The torrents continued to fall till we had reached our party on shore. Here, having changed our clothes and dined, the house being very dirty and uncomfortable, we resolved to proceed to our next station at the foot of the Sacred Mountain, called Mow, about four miles off. We accordingly set out for the desired haven some time after sunset, the glimpses of the moon affording us precarious but welcome assistance in exploring our way. Incessant lightnings and the perturbed state of the clouds, meanwhile, excited apprehensions which were soon realized. On our passage the utmost caution was requisite in steering the boat, the sea, to the distance of two miles from the shore, being so covered with coral-rocks and their spiky ramifications, as, in many places, to be unnavigable, and in all very shallow; hence we were, every few minutes, aground and afloat alternately; nor was this to be wondered at, for our boat, having on board, in all, sixty persons, was much too heavily laden for such a perilous cruise, especially after nightfall, when the depths and shoals could not be distinguished. Thus, when we struck upon the reef, all the native men were obliged to jump out into the water to lighten the vessel and heave her over the obstruction. But they were invariably cheerful, and worked with all their might, so that by fits and starts, as it were, we at length landed at the destined point. Before, however, we could reach shelter, the long-threatening clouds poured down all their vengeance upon us, and we were a second time soaked through all our apparel, as though we had been dragged through the sea. Our female companions, with their infants,

much from the pitiless pelting of this here being violent wind as well as rain, n the midst of all, they were compelled rried on shore upon the backs of our men, rwards had to run the distance of a quar- mile before they could get under cover. place provided for our reception was a apel built in the native style, on pillars, n on all sides. Here, then, we were at hreescore of us! — comfortless enough, ing nothing to do but to make the best ld of our quarters. It was midnight e landed: the lights in the place had put out by those of our party who had sly arrived there, and who, never expect- we would venture to follow them over ea of sunken rocks and shallows, in the ad retired to rest. With wet clothing, lding, and nothing ready to dry either, e loudly welcomed with *Iaoranas* (may blessed!) of our friends, whose slumbers disturbed. Presently, however, a fire idled at one end of the chapel, and we ourselves in a noble place of worship, ndeed, on every side, to all the elements their moods, but having a sound roof to f some of the deluging rain at this time, other respects affording plenty of room accommodation of most of our clan. hstanding the noise, the bustle, and ap- confusion, among so numerous and hete- us a party, we composed ourselves for hout much difficulty, each in his own nd, sooner than could have been ex- silence and general tranquillity prevailed iout the spacious and well-occupied tene-

e we were exploring the neighbourhood cascade this day, some of the men, whom l left at the landing-place, caught two rious fishes of the lobster species. The name of this animal is *Varoo*. The form is that of the lobster; the length ches; the body is covered with a delicate f which the jointed compartments, nine ber, beside the tail-piece, admit of free- motion. Under the five central ones e fringes, like fins, and to that which lies n these five and the tail are attached two on either side, projecting outward and rd. Under each of these there is a strong, sharp-pointed weapon, with which the e can defend itself, and probably secure , by clasping the latter beneath its belly, he forks must pierce whatever comes n them. These are said to be venemous, e natives are much afraid of being ed by them. To each of the three plates shell, next the head, are fitted two legs, either side. The head is an inch and quarters long, and narrowing in width inch and a half at the hinder part, to uarters of an inch at the frontage. ls the middle are the eyes, the mouth, ir antennæ, with a kind of fin on each But the most singular and novel charac- of this animal are its large claws, which om the upper part of the body and the neck. These have four joints each, that at the extremity being a fine and almost transparent bone, with ten sharp rays shooting outwards, longer and longer, and stronger also in proportion, to the outermost. This ten-toothed appendage closes down into a corresponding groove, or slit, of the inner joint, which exactly fits it as a sheath—the whole resembling a common pocket-comb that shuts into a case. The mouth and adjacent organs are like those of the lobster. The colour, when alive, is pale yellow with lilac and black spots. This also was one of the divinities of these benighted regions, where men "changed the glory of the uncorruptible God into an image, made like to corruptible man, and to the birds, and to four-footed beasts, and to creeping things."

Jan. 3. We are now in the district of Aruri, a royal domain, where parties of pleasure, or for war, were wont to assemble. The land being exceedingly fertile, abundant food was always to be found for such occasions, when the consumption was great indeed. The chapel, built on the site of a demolished marae, is eighty feet long by thirty wide. It has a pulpit, but no fixed benches nor pews, and was therefore better suited, in some respects, for our nocturnal encampment than if it had been more completely furnished. Near it stands a large house, twice as spacious as the chapel, formerly the haunt of the Areois, a "stye of Epicurus' herd," rendered abhorrent to every pure feeling by the bloody and obscene rites of those "unclean spirits" that once possessed it. Within this no longer desecrated enclosure, a number of our fellow-travellers had been lodged; and we were awakened, soon after daybreak, by the songs of Zion, which they were singing at their morning worship; and sweeter minstrelsy we never heard. A few years ago our brethren, the Missionary servants of Jehovah, dwelt here like men in exile, if not in captivity; and when the heathen mocked them, and required of them mirth, saying, "Sing us one of the songs of Zion!" they might have indeed replied, in bitterness of spirit, "How shall we sing the Lord's song in a strange land?"

There are various other houses in this district; but few are tenanted, the former inhabitants having removed to the Missionary settlement, and only visiting their lands here occasionally. The beach is low and marshy; three extensive valleys open upon it from the interior. On the west stands the Sacred Mountain, rising in great majesty, and almost perpendicularly, on every side; hence the summit cannot be reached, even by the natives, in wet weather. Ito-trees run all the way up its steep declivities, and flourish superbly on the top, which is broad and flat. Some crags jut out on the south side. In times of war this was a stronghold to which the vanquished fled, and where they could not be successfully assailed; for, when once they had ascended the precipices, they could hurl down stones, like thunderbolts, upon their pursuers below, and throw back their besiegers themselves, like stones, whenever they attempted to scale those impregnable ramparts. On this

proud eminence stood a marae devoted to the worship of the dog.

From the west to the south are seen vast ranges of hills, with sunny valleys, or dark ravines, intersecting; the flanks of those are generally clad with verdure, though often embossed with towering rocks or overhanging crags. Between the south and east are the straits through which we sailed; and there we distinguished the termination of the motu, and the commencement of a further range of low islands, to the extent of ten miles, a very narrow line of sea separating between them and the main land. An opening into the broad ocean beyond, a mile in width, with a reef over which the surf continually breaks, divides this chain into two parts, of which each motu is a link.—The rain continued to fall heavily all this day, so that we could scarcely leave our abode. At night the storm came down with hitherto unprecedented violence, and we seemed to be in the midst of a land-flood, so vehemently did the storm beat and the winds blow about our frail yet stable tenement.

Jan. 4. The weather not permitting us to resume our journey, we made an excursion to the neighbouring motu, to visit the marae of Tane, the chief god of Huahine in the age of idolatry. It stands about a hundred yards from the shore, embosomed among trees of many kinds, which wholly obscure the edifice till the spectator arrives upon the spot. Like most erections of the kind, it consists of two stories, of oblong shape; the lower, a hundred and twenty-four feet by sixteen, and the upper diminished proportionately, with a small wing at the back. The basement is about ten feet in height, and fronted with coral blocks, placed on their edges, some of which are as high as the story itself; these form the walls of an enclosure, which is filled up with earth. The superior but smaller part is faced with coral, and filled with earth in like manner, but not more than three feet high, having at each end an upright stone of twice that elevation. In the centre of the principal front stands the *bed* of Tane, a stone-framed pile, eighteen inches above ground but twenty-four feet long by thirteen wide! Hard by is another and lesser enclosure, not more than half the dimensions of Tane's bed, yet large enough to hold all the gods beside that belonged to this celebrated grove and temple. All these various structures were exceedingly rude, but massy in materials and masonry. Not a tool seems to be lifted up upon any of the stones; the angles are ill formed, nor are the walls in right lines; but the whole *pandemonium* is in rare preservation, scarcely a block having being dislodged from its place. Trees of centuries, judging from their venerable and magnificient appearance, overshadow this "dark place," with meeting arms, and foliage "star proof." One of these ancients measured fifteen yards in girth above the root. There is a tradition worthy of the superstition attached to this shrine of folly. Tane often wanted to fly away —from his bed here, we presume—but having a very long tail like a boy's kite, that unlucky appendage always caught in the boughs of this sacred tree, by which he was instantly dragged down to earth again. However, he has now escaped—escaped for ever—though not by flight, but by fire, having been burnt (in effigy, of course) in his own house, called Taumatai, in the year 1817, by those resolute image-destroyers, Hautia and Tiramano, in their zeal for the Lord of Hosts. The idol, a huge mis-shapen block of wood, was about the height and bulk of a very tall and stout man; but, like many of his fraternity here ("the gods made with hands"), by the bungling of the artists, he was one of those "whose heads do grow beneath their shoulders," there being no separation of those parts above; whilst below, the uncouth body terminated in a point (without legs) like a cone inverted. It had likewise the usual mockeries to represent eyes, ears, nose, and mouth, and arms; but these were "most lame and impotent conclusions" of such matters. The whole was covered with cinet, or platted twine, made from the fibres of the cocoa-nut husk.

At this marae, once a-year, when the kings and priests thought proper, there was what might be called a national assembly and festival held. Hither all the idols of Huahine were brought from their various temples to be clothed with new dresses and ornaments. On this occasion Tane was laid on the middle of his bed, having the gods of four districts placed on his right hand, and the gods of four other districts, into which the island was divided, on his left. The chiefs stood in rows opposite to their own divinities, and the priests round Tane, as lord over them all. Various antic ceremonies having been performed, and prayers offered, the images were stripped of their old vestments. Many of these wooden stocks, being hollow, were filled with beautiful feathers and other precious trinkets, which were also brought out, and either renewed or replaced. None but men were allowed to attend this anniversary. One who had often been present assured us that, on these occasions, a quantity of *ava*, for the purpose of making a detestable intoxicating liquor, nearly as large as the marae itself in bulk, used to be collected, besides provisions in an immense quantity; eighty or a hundred hogs also were slaughtered and roasted to entertain the multitudes that were attracted hither by their devotion to the gods and their love of good cheer. The feast lasted three days, and was a season of gluttony, drunkenness, and debauchery of every kind. The priests themselves were often so intoxicated as to be unable to repeat their devotional addresses in the required posture; they would then grovel upon the ground, like swine, muttering and hiccuping their incantations. While this carnival lasted, no fire was allowed to be lighted nor labour to be performed throughout the island. At the close of the ceremonies, a particular god called Maavai was brought forth, stripped and gutted like the rest, when immediately, *they say*, it began to rain tremendously. This was the signal for the removal of all the new-clad idols to their respective maraes. No female was permitted to

approach one of these sacred edifices on pain of death, which was instantly inflicted by whoever witnessed the sacrilege. Nay, such was the cruel and remorseless proscription of the sex from religious rites or privileges, that, if the wives or children of the priests themselves came within a certain distance while they were engaged in some particular services, they were murdered on the spot, even by their husbands and fathers, with the most desperate ferocity.

Jan. 5. We proceeded on our coasting cruise to-day, sailing through a strait no wider than the Thames, which divides the motu from the main land. Though little more than a mile in length, the passage presented us with most gratifying prospects on either hand. On the right lay a lovely low island overflowing (if we may use the expression) with verdure to the water's edge, and displaying a rich variety of the most luxuriant vegetation, from the gigantic cocoa-nut to the common grass, running riot in the fertility of its sea-formed soil. On our left the Sacred Mountain towered up to the firmament, of which, in some aspects, it seemed a pillar, so stately and lofty were its proportions. The relics of maraes — the worst works of man—and some of the most beautiful, sublime, and beneficent of the works of God—the everlasting hills and the forests of fruit-trees,—presented their melancholy piles of tumbled stones at brief intervals, exciting horror in respect to the past, and gratitude for the present state of the people of these terrestrial paradises to the eye. Of these ruins we counted ten within the circuit of view from our boat, some on the flat shore, others on the declivities, and others in the recesses of the valleys. Several stone walls, of rough blocks, were built in this small channel for the purpose of catching fish. These are composed of loose materials, broad at the base, narrowing towards the top, and even with the surface of the water. These rude dams are curved, and constitute enclosures or pinfolds, into which the natives drive the fish from the open water and there take them with facility.

At the extremity, the strait, through which we had been delightfully sailing and singing hymns as we sailed, suddenly opened into a large oval lake, of which the motu formed one side and the high cliff of Huahine the other. This spendid lagoon, now as smooth as a mirror, we ascertained to be five miles in length by one wide. The scenery around forbids description; exemplifying all the varieties of natural grandeur and vegetable affluence to be found in these tropical climes and insular situations. A small village and chapel at length fixed our eyes, which nothing else but the traces of man (always pre-eminently interesting to us) could long detain, where such bewildering glories of the inanimate creation met us, surrounded and pursued us, on every side. We were informed that this was the most renowned place in all Huahine, having been, from generation to generation, the abode of the kings, and, consequently, the metropolis of the kingdom.

We landed to examine a famous marae, and also a far more famous tree, which may be regarded as the most extraordinary natural production of these islands; indeed we gazed upon it with overwhelming astonishment. This tree is called *aoa* by the natives. It is the banyan (*Ficus Indica*). The trunk is composed of a multitude of stems grown together, and exhibiting a most fantastical appearance from the numerous grooves, which run vertically up the bole, and are of such depth that a transverse section would rudely resemble the axle and spokes of a wheel without rim. The girth, near the foot, is seventy feet. From the height of eight feet and onward to forty, immense branches proceed, in nearly horizontal lines, on every hand; from which, as from similar trees which we have seen and already described, perpendicular shoots tend downward, till they reach the ground, take root, and become columns of the "pillared shade." More than forty of these we counted, standing like a family of earth-born giants about their enormous parent. A circle drawn round all these auxiliary stems measured a hundred and thirty-two feet in circumference; while a circle embracing the utmost verge of their lateral ramifications was not less than four hundred and twenty feet. The upper stories (if such we may call them) of this multiform tree presented yet more singular combinations of intersecting and intertwisting boughs, like Gothic arches, oriels, and colonnades, propped, as by magic, in mid-air. These were occasionally massy or light, and everywhere richly embellished with foliage, through which the flickering sunshine gleamed in long rays, that lost themselves in the immensity of the interior labyrinth, or danced in bright spots upon the ground black with the shadows of hundreds of branches, rising tier above tier, and spreading range beyond range, aloft and around. The height of this tree (itself a forest) cannot be less than eighty feet. It stands so near the lagoon that some of its boughs overhang the waters. Not far from its site there is a Christian chapel, and a pagan marae hard by, where the sovereigns of Huahine were buried—and where, indeed, they lay in more than oriental state, each one resting in his bed, at the foot of the Sacred Mountain, beneath the umbrage of the magnificent aoa, and near the beach for ever washed by waters that roll round the world, and spend themselves here after visiting every other shore between the poles. The great marae itself was dedicated to Tane, the father of the gods here; but the whole ground adjacent was marked with the vestiges of smaller maraes—private places for worship and family interment—while this was the capital of the island, and the head-quarters of royalty and idolatry. On the limbs of the tree already described there is reason to believe that thousands of human sacrifices have been hung. One low bough, of great length and bulk, was pointed out to us as having been the principal gibbet for such victims, century after century. The tree itself was sacred to Tane; but he has been expelled hence, and, for ages to come, under the shadow of this prodigy of vegetation, it is to be hoped that "incense and a pure offering"—the

incense of prayer, and the pure offering of bodies, presented as "living sacrifices"—will continue to be made here to the true God, by more of *his* spiritual worshippers than Satan had of *his* deluded votaries in all the times gone by. We have already stated that this island contributes largely, according to its means, towards the support of the London Missionary Society. Silver and gold she has none, but what she hath—oil, and cotton, and arrow-root, and hogs—these she gives with a perfect heart and with a willing mind; or, if her children grudge the sacrifices which they bring, she refuses to accept them for the service of the sanctuary. When a Missionary Association was first established here, and contributions were solicited, the people were explicitly informed that they should not be compelled to give anything; whatever they did, therefore, must be of their own free will. One day a native brought a hog to Hautia, who was the treasurer, and, throwing the animal down at his feet, said, in an angry tone, "Here's a pig for your Society." "Take it back again," replied Hautia, calmly; "God does not accept *angry pigs*." He then explained to the man the objects of Missionary institutions, and the necessity of those who supported them doing so from right motives, especially enforcing the Scripture words, "The Lord loveth a cheerful giver." The man was obliged to take his hog home again; for though exceedingly chagrined to have it rejected—refusal being considered a great affront when a present is offered—Hautia was too sternly conscientious to accept it. In Tahiti, on a similar occasion, a person brought a quantity of cocoa-nut oil to Pomare, in a like bad spirit, exclaiming, "Here are five bamboos of oil, take them for the Society." "No," said the king, "I will not mix your *angry bamboos* with the Missionary oil; take them away." And he dismissed the reluctant contributor from his presence, with his gifts in his hands, bitterly mortified at having betrayed his meanness, and exposed himself to such a rebuke before his neighbours. He would afterwards have been glad to redeem his character with twice the number of bamboos, but the reproach clave to him.

Our friend Auna' this evening gave us some further particulars of the absurd notions held by the Areois concerning a future state. The land of graves around us naturally led to conversation on subjects which lie beyond the grave. Some of these dissolute reprobates believed that when a father or a son died, and went to heaven—the heaven formerly described by Auna as a great plain amidst a circle of the gods—the survivor, at his decease, was met by the former just on this side of the celestial barrier, who there seized the new comer, and having baked him whole in an earth-oven, as hogs are baked below, put his body, thus dressed, into a basket made of cocoa-nut leaves, and then presented him as a dainty offering to the god whom he had worshipped when alive. By this cannibal divinity he was now eaten up; after which, through some inexplicable process, the dead and devoured man emanated from the body of the god, and became immortal. If a father buried his son, or a son his father, in an unconsecrated place, it was said that the deceased would appear to the survivor the next day, and say, "You have buried me in common earth, and so long as I lie there I cannot go to heaven,—of course always meaning the sensual heaven of the Areois—"you must bury me with ceremonies, and in holy ground." The corpse was then taken up; the arms bound to the shoulders, and the knees up to the body; it was then interred in a hole dug to fit its dimensions, in a sitting posture, but so shallow that the earth barely covered the head. This was the most honourable form of sepulture, and principally confined to high personages. But it was more usual to keep the corpses of their friends above ground, on frames, or in the recesses of maraes, allowing them to putrify and contaminate the air all round the depositories of such nuisances.

CHAPTER XIII.

Tempestuous Weather—Case of Conscience—Rights of Fishery—Native Frankness—Tane's Bed—Destruction of Tane's Idol—Tane's converted Priest—Ancient Forum—Fortified Eminence—Ludicrous Tradition—Meteors—Offerings to Tane—End of the Cruise round Huahine—Astronomical Notions of the Islanders—Divisions of the Day, &c.—Prompt Justice—Singular Moth—Terms for the Winds—Appointment of Deacons in the Church—Visit to Tiramano—Exotic and Naturalized Vegetables.

Jan. 6. (Lord's day.) We had tremendous weather last night—rain and wind—which occasioned us no small inconvenience in our slight dwelling. Mr. Bennet complained on Friday of indisposition, from cold taken in consequence of being incessantly exposed to rain and sea-spray for upwards of twenty-four hours, and afterwards (having lent his blanket to accommodate a friend) lying in his undried clothes, on a board, all night. The usual services, including prayer-meetings and sermons, were performed in the chapel here. Notwithstanding the tempest and torrents of rain in the forenoon, the place was filled by an attentive audience, all seated on the floor (there being but one bench in the place), which, however, had been comfortably strewn with grass for their accommodation. As an example of the conscientiousness with which the Christian natives here honour the Sabbath, we may mention that a man came to us this evening, in some perplexity, saying, "I saw a great many fishes in the weir (one of the stone enclosures above mentioned), and being afraid that they would escape before morning, I put a few large stones at the entrance, to prevent them from getting out. Have I done wickedly?" Such nice inquiries the people often make, and they are sometimes of a nature so peculiarly delicate that it requires great discretion, and much acquaintance with their habits of thinking and feeling, to answer them satisfactorily. These questions, however, show that many keep their hearts with great diligence, and watch with a single eye over their conduct.

Jan. 7. The violence of the weather prevented us from getting abroad to-day. The

e abounds with fine fish, of which antities have just been taken by the the prevalence of the north wind havsioned the shoals to emigrate from the d of the lake, and flock for shelter into s. This lake is divided among several who own the adjoining districts, and d of property is considered so valuable, y superficial inch is claimed by one or great man; each of whom maintains as stanchly as game-preserves are held nd. The salmon caught here are rey delicate, and breed abundantly.

afternoon, at the conversation meeting all kinds of profitable questions are to be asked by the natives, and are nswered by the Missionaries), one of ras said—"I have been thinking this that passage in the Psalms, 'Who will any good?' and I said in myself, 'Who w *us* any good?' My heart has been evil against the king (Hautia) who is here. I have been told that he intends ny fishing-ground from me. I want to hether it is so, because my heart has ll of bad thoughts against him for it." sionaries very properly declined to inter- such a case; indeed they uniformly from meddling, without special necesh disputes among the natives, which are tled by arbitrators chosen from them- Their reply, on this occasion, in the of both parties, was that, so long as raatiras acted with justice and due rewards their chiefs, they might be assurthese would deal justly and kindly with This little circumstance shows the Tahinkness and fearlessness of speaking all nd, even before their highest superiors; patience with which Hautia permitted r to pass, in public, equally exemplified e forbearance of which such generous s his—at once refined and elevated by nity—are capable.

the chapel there is a stone on which Tane was wont to be set down, that he st himself after the fatigue of being car- a man's arms (whose peculiar office it wn the steep hill adjacent, from his marae above, when, on certain extraorublic occasions, it was necessary that ld be removed. The stone is a rough it was separated from the rock, four feet e and a half broad, and nine inches It is placed horizontally on the edge of , about half a mile from the sacred tree. e were looking at this relic of puerile , one of the hue raatiras came up. He a pious, inoffensive man; but he long utly stood against the gospel in this urhood, and was one of the ringleaders bel-party who opposed the chiefs when nounced idolatry. Being asked when Tane was last brought down hither, he "It was when the servants of the true ne to attack us for going to war with cause of their new religion. Tane was down by us, and laid upon that stone. The two bodies of warriors stood, face to face, so near together as to be ready to begin the battle. Hautia, one of our friends who is now with us, and Tiramano, the chief woman, were at the head of the Christians—for you must know that the chief women here buckle on the cartouch-box, and bear the musket before their troops, as well as the chief men. When both sides were about to strike the first blow, Hautia and Tiramano made an offer of peace. They said, 'You must soon fall into our hands, or we must soon fall into yours; but, if you will lay down your arms *now*, we will be friends with you.' Then the true God caused the desire of peace to grow in our hearts, and we answered, 'We will have peace; we will not fight for those false gods any more; we will submit to the true God!' And so it ended; peace was made between us; a fire was lighted just here; Tane's image was thrown into the flames, and burnt to ashes, before the eyes of both parties. Immediately afterwards we consumed his house and destroyed his marae. We, who had been rebels on account of our idols, turned to the true God. And then a great feast was made, and the men and the women ate together, in proof that we had all embraced the gospel in our hearts. It was never so before; if a woman had sat down on this stone, or even touched it with her finger, she would have been instantly murdered." We congratulated Hautia on having been made the Lord's instrument in accomplishing so great a deliverance of his nation from the thraldom of Satan. He replied, with much emotion, "All my forefathers worshipped Tane—where are they now? It is my mercy to live in better days."

Jan. 8. We visited several marae, accompanied by Mr. Ellis and a native named Toumata, who formerly held the illustrious office of *te amo atua*, or bearer of the god Tane. He belonged to the order of priests, and was a personage of such superhuman sanctity that everything which he touched became sacred; he was, therefore, not suffered to marry, as the honour of being his wife was too much for any mortal woman. But this was not all; he would himself be so defiled by such a connexion that he would be disqualified for his office, and must immediately resign it; nay, if he did not repent, and return with a great peace-offering to Tane's house, he might expect to be first struck blind, and afterwards strangled in his sleep. He was not allowed to climb a cocoa-tree, because if he did it would be so hallowed that nobody else durst afterwards ascend it. He was the only man living who had a right to handle the god Tane; and it was his special prerogative to carry the idol when it was annually removed to the neighbouring motu to be stripped and new dressed, as already described; and though the latter ceremony was permitted to be performed by the priests, he alone could carry back the image to its marae on the mountain-side. To do this, and reinstate it in its upper chamber, he had to climb a post of Tane's house, twenty-five feet high, with the unwieldly block on his shoulders. This office he voluntarily resigned,

with all its privileges and emoluments, and embraced Christianity, on the day and at the place where Tane was burnt by Hautia and the zealous warriors who overthrew their country's idols with violence, but subdued their pagan adversaries with meekness, as stated in yesterday's journal. Toumata is a stout man, about thirty-five years of age, and very well versed in the traditions of his heathen forefathers, which enabled him to give us much information concerning the objects that attracted our curiosity in this day's excursion.

The first marae that we visited was the sepulchral one of the kings of Huahine for many generations. It was an oblong enclosure, forty-five feet long by twenty broad, fenced with a strong stone wall. Here the bodies of the deceased, according to the manner of the country, being bound up, with the arms doubled to their shoulders, the legs bent under their thighs, and both forced upwards against the abdomen, were let down without coffins into a hole prepared for their reception, and just deep enough to allow the earth to cover their heads.

Close behind this was another enclosure, thrice the length and twice the width of this; the whole raised to the height of five feet above the ground; the walls of oblong, and the pavement of flat, stones, forming a pretty level platform. On this were held the national councils, when the kings, priests, chiefs, and landowners assembled to determine questions respecting peace, war, or other great public concerns. On such occasions this stage was crowded with the great actors in those scenes of violence which used to convulse the island with civil strife; while thousands of the people, the sufferers in such tragedies, thronged around it to hear the issue of consultations which were to relieve them from hostilities already raging, or to break tranquillity then reigning by letting loose man against man, family against family, and district against district, till rapine, murder, and devastation had done all but their worst, by stopping short only of utter extermination in their progress. The political and priestly orators who were wont, at such times, to harangue the multitude, often displayed no mean powers of savage eloquence.

Close upon the margin of the lagoon, and under the shadow of the sacred tree, stands a marae, dedicated to the departed spirits of the kings whose bodies are interred in the adjacent one. This, like the rest, is composed of rough coral blocks for walls, and raised to a second story by small flags and stones. A third, belonging to a family of the hue Raatera, built in like manner, is seen in the same vicinity. Others appear on the lower slope of the hill, which are respectively dedicated to Tane, Raa, and Oro, the principal idols of Huahine.

On the north of the great marae was Tane's house (now destroyed), a little wooden chamber, built on posts, twenty-five feet high, and to which there was no access except by climbing one of them. This was the sanctuary where the image was usually kept, and from and to which it was always carried by our companion, Toumata, till the day when the idol, the sanctuary, and the worship of Tane were destroyed. We are told that, when the people saw the flames ascending from the pile on which Tane was laid by Hautia and his Christian warriors, they were powerfully affected—some with joy, others with sorrow, and not a few with apprehension that the god would speedily arise and inflict summary vengeance on his enemies, if not destroy the whole island and its inhabitants, for the indignity offered to his wooden proxy. It ought to have been mentioned that on one side of Tane's house there is a remarkable stone, set on end, which (like the tree on the motu formerly mentioned) is said to have caught his long tail, when, from the top of it, he attempted to mount into the air on a journey of mischief. This tail, it seems, was a grievous drawback to Tane, and various trees, in the boughs of which it had been entangled when he was taking his flight, have become sacred in consequence of being touched by it, though to his own bitter disappointment, when they caught him and prevented his aërial flight. The old people say that meteors were formerly much oftener seen from these islands than they are now. These, as well as comets, they imagined to be the tails of the gods, and, therefore, when they saw them streaming through the atmosphere, they immediately threw off their upper garments, and exclaimed, "A god! a god!" Tane's unlucky appendage, probably, was of celestial origin in this respect; and, instead of being translated to the skies, like Berenice's locks, was attached to the popular image of his person, in commemoration of some magnificent meteor, whose train in its flight measured ninety or a hundred degrees.

Toumata tells us that, when he was a boy, the whole of this hill was covered with dwellings and gardens. Now there are but three houses standing upon it, of which one only is inhabited. Similar evidences of decay and devastation meet our eyes everywhere on this tour. So fatal indeed were the effects of war, licentiousness, infanticide, and idolatry, towards the close of their reign, that the population of Huahine in the course of a few years was reduced from at least *ten*, some say *twenty*, thousand, to little more than as many hundreds.

When living animals were brought to be sacrificed to Tane no blood was shed. They were laid upon the stone, and most cruelly, because most clumsily, strangled by the pressure of their necks between two pieces of wood. Not hogs and fowls only, but fishes, fruits, and intoxicating spirits, were offered at this altar. Of these good things—though presented on the frame, before described, for Tane to feast upon, or rather to be consumed by the birds or perish by putrefaction—it was shrewdly suspected that few were consumed by so slow a process, the priests having found a much more convenient way of disposing of them. It is remarkable that among the contributions to Tane's service were *first-fruits*, according to the season of the year; a poor person was expected to bring two of the earliest gathered, of whatever kind, a

raatira ten, and the chiefs and princes more, according to their rank and riches. These were thrown down upon the ground, at the marae, with the expression, "Here, Tane, I have brought you something to eat." In general, when hogs were presented, the heads only were laid upon his altar, the remainder being baked and devoured by the worshippers and the priests. Many kinds of fish, but neither sharks nor turtles, were thus offered. Human sacrifices were never slain or exposed here; these were all gibbeted at the enormous aoa-tree, on the beach below. For Tane's bearer (our friend Toumata) there was set apart, out of these gifts, a certain portion of food, which even the kings dared not to take away or touch. At a marae on the beach we were shown a precious relic. This was said to be a fragment of Tane's canoe, which, though a stone, could swim as well as if it had been timber. To prove this a man threw it into the water, and it actually floated! The fact and the solution of the puzzle were equally apparent; it was a large piece of pumice-stone. Whence this specimen came the people could not inform us, but they said that there were more pieces of the same substance at other places on the island, which, according to an old tradition, had been collected by some devout person, formed into a canoe, and presented to Tane. The priests, no doubt, knew well how to avail themselves of a natural circumstance to hold an ignorant and credulous people in delusion by the semblance of a miracle.

Jan. 9. This day we proceeded on our voyage in Hautia's double canoe. Along the coast we counted nine maraes in the space of a mile. Most of these were curiously, and indeed picturesquely, placed on tongues of land projecting into the lagoon, and were "monuments of piled stones," nearly as they came out of the quarry which an earthquake may have made in the rifted rocks on shore, or as they had been broken by the fury of the surge from the coral-reefs that shut out the main sea from beating upon these well-defended coasts. This chain of Moloch's posts, as they may be termed, extended to the foot of the Sacred Mountain, which at this quarter rises immediately from the water's edge with awful grandeur. Description, after what we have already attempted, would be mere verbiage here. What most peculiarly strikes the eyes of European beholders, accustomed to associate nakedness and sterility with mountains of the highest order, is that the loftiest mountains of these islands are verdant to the very peaks, as though they were themselves masses of gigantic vegetation, springing, budding, branching, flowering, and bearing fruit, from the sea-beach upward to the firmament. Great quantities of rain having descended during the last few days, the waterfalls that came tumbling, in white volumes of foam, from the cliffs and through the ravines, added much of splendour and animation to the reposing magnificence of surrounding objects, which, from their nature, were for ever at rest.

In the afternoon we disembarked, and having taken some refreshment proceeded homewards to the Missionary station at Fare harbour by land. The distance was not more than three miles, but the floods, in consequence of the late heavy rains, being out in many places, the path was overflowed, and made very uncomfortable for foot-passengers. Had not Mr. Bennet been much refreshed and re-invigorated with change of air and agreeable motion on our cruise alongshore of the lagoon, he would not have been able, in consequence of his late severe indisposition, to make his way with the rest of us. Thanks be to God, however, he was mercifully supported, and we all arrived in safety, and with grateful hearts, at the comfortable abodes of our friends. The natives thronged to welcome their teachers and ourselves among them again.

Jan. 10. The inhabitants of these islands, during their sequestration from the rest of the world, had very scanty ideas of astronomy, and were very defective in their calculations of time. They had some notion of a year by observing the return of the Pleiades, which they called *Matarii*. The six months during which that cluster of stars appeared above the horizon, at the going down of the sun, they called Matarii *i nia*, or *above;* and the remaining six, during which they are not seen after sunset, they called Matarii *i raro*, or *below*. Though the common people do not seem to have known any other constellations by special names, there were among the priests and chiefs some who distinguished Gemini, Ursa Major, Orion, &c., by particular appellatives; but we found none who could give us any satisfactory account of them. We learned, however, that they had noticed the wandering tracts of the planets, and have names for each of them. The morning star (whether Jupiter or Venus) was called *Horo poi poi*, or *Tauroa*. Having observed that the rest of the stars were fixed in their relative stations, they imagined that the sky was a substantial dome, the concave side (like a cocoa-nut cup turned upside down) being spread over the sea, and held in its place by the stars, answering the purpose of fasteners, or nails with shining heads. The latter idea they must have got since their intercourse with Europeans, as previously they had nothing in their carpentry-work resembling nails; the planks of their canoes being all attached with fibrous cordage, in the manner of sewing. When a strange ship arrived from a great distance, they supposed it had come from under another inverted cope of sky, through a hole in the lower part of their own; the perpetual expansion of space, everywhere presenting the same hemispheric appearance, had not entered into their conceptions.

Having no Sabbath, they had no division of time corresponding with a week, nothing in external nature pointing out such an artificial arrangement to a barbarous people: the moon, of course, attracted their attention, and they marked the number of days which elapsed from one lunation to another, and had a separate and significant name for each. The gradations and

sections of day and night were very accurately ascertained, as will be seen by the following curious table:—

Eao—is a day, or the time from dawn to dark.

Hoe mahaua—One day, or the time from sunrise to sunset.

Maruao—The very earliest indication of approaching day.

Aahiata, *Ahiata*, *Tatahiata* — The first breaking of the clouds previous to the dawn of day.

Arehurehuroa—the dawn of day, or the time when objects just begin to appear, though but indistinctly.

Feraorao—When objects appear a little more distinct, and when birds, flies, &c., begin to move.

Poipoi—Morning, when the faces of people are distinguishable; also the time from full daylight to noon.

Ao—Daylight.

Hiti raaotora—Sunrising.

Ua teitei ti ra—When the sun is high, or forenoon.

Avatea—Noon, when the rays of the sun fall on the crown of the head.

Tohibu te ra—When the rays fall a little on one side of the head.

Taupe te ra, *Taúpeúpe* — When the shadow is as long as the object is high.

Taha te ra, *Tahataha te ra* — When the shadow is longer than the object is high.

Tapetape, *Tape te ra* — When the sun approaches the horizon.

Te mairi raa i te iria tai—When the sun's upper limb is level with the horizon.

Ahiahi—Evening.

Arehurehu raa—Rtireing twilight.

Poiri—Darkness.

Po, or *Rui* — Night.

Tuiraa po, or *Tuiraa rui* — Midnight.

Vehe raa rui—The division of the night at midnight.

Pananu raa tai—The flowing of the tide, or the time before midnight or noon.

Pahe raa tai—The ebbing of the tide, or the time after noon or after midnight. (In these seas it is always high water at noon and at midnight, but the tide rises very little.)*

Jan. 11. There is little reason, as yet, in these islands, to complain of the law's delay. Justice is prompt, and punishment certain, in the present inartificial state of society; a circumstance which, according to the English legislative authorities of the old world, is the best security for public peace and private welfare, by preventing many crimes which would be committed, at a venture, were the penalties a hundredfold more severe, and the chances of escape numerous in proportion. A short time ago a woman had got herself tatooed. It was discovered, in the course of a day or two, one afternoon; she was immediately brought to trial, convicted, and next morning she was at work, carrying stones to the pier, which was constructing on the beach by the hands of public offenders like herself. Four men were lately detected in a house, having a quantity of *ava*, from which they were about to prepare the favourite intoxicating liquor of these islands in their idolatrous state. The building was immediately condemned to be pulled down, while the fellows were in it; and a message was despatched to the chief, whose vassals they were, informing him that there was a house belonging to some of his people, which would be sent to him to do what he pleased with it. Accordingly the roof was presently removed, and carried away on men's shoulders; the inhabitants being left to follow it, if they thought fit, or remain exposed to the inclemency of the weather. The night being very tempestuous, they went from house to house imploring shelter, but were everywhere denied; the good folks within declaring that they were *taata ino*, bad men, with whom they would have nothing to do. At last the outcasts came to the Missionaries, beseeching them to have compassion on them. Their misery found pity there, and they were allowed to take up their quarters in a neighbouring shed, as a refuge from the torrents of rain which were descending.

Jan. 12. This day we saw one of those large moths which the natives call *purehua*. This beautiful insect is an inch long, with very full black eyes; the body and wings are brown, spotted with white. But the most remarkable feature is the proboscis, which is from four to five times the length of the creature itself; and it is very amusing to see with what skill, delicacy, and quickness, it collects its food from the nectaries of flowers of all sizes and shapes, by means of this exquisitely sensitive and pliable instrument, with which it ransacks their sweets, while it flutters on the wing three inches above their untouched petals. And then it flits from blossom to blossom, darting out or withdrawing this penetrating sucker, which finds its way without difficulty into the deepest tubes wherein nature hides the honey, elaborated for its use, but not to be come at without a diligent search.

Talking about the weather, our friends informed us that these islanders formerly believed that the winds were confined in two caves, the one where the sun rises, and the other where he sets; and that, according to the seasons of the year, those from the east, or those from the west, were let loose to blow over land and ocean. This poetical theory had evident reference to the trade-winds. But they were very nice observers of the winds in their effects, and their language was as copious in terms to characterize these as we have found it rich in those that distinguished the natural portions of the day. The east wind they called *maoai*; the east-north-east, *maoai-taraua*; the north-east, *pafa apiti*; north, *pafaiti*; the winds from north to west, *toerau*; west-and-by-south, *ara-*

* For the phenomena of the tides above these islands, see Mr. Bennet's true statement among the introductory articles to this volume; and his necessary exposure of Kotzebue's disgraceful ignorance on the subject, though he particularly refers to it as being very peculiar.

west-south-west, *aruimaoro;* and those ast-by-south to south-west, *maraamu,* strong south wind was called *maraamu* a gentle one from south-east, *moraamu* gusty wind, with heavy blasts and rain, hatever quarter, *haapiti;* a hurricane, up trees, overturning houses, &c., *huri;* with showers, *papape;* a high tempest *ihoahoa hurifenua,* &c.

13. Being Lord's day, in addition to al services the sacrament was adminis- There were thirty native communicants ; others were gone with Mahine to Among the church members are Ma- ıd Mahine Vahine, king and queen; and his wife Hautia Vahine, who, in minister the government in Huahine, Queen Pomare Vahine; with nearly all er resident members of the royal family, ıve been admitted to religious privi- ot because they are great and powerful, ause they appear to be consistently and tly pious. Our brethren here, on the hment of their Christian church, mani- spirit of wisdom and sound judgment ry delicate point, which reflected the credit upon their independence of cha- When deacons were to be appointed, Mahine, Hautia, and other principal , were really the best qualified for the ible trust, both by their talents and de- ss to the service of God, yet, from an nsion that it might form a dangerous nt, and be pleaded thereafter as autho- ıy their successors in the kingly dignity also be chosen to this office in the ; and, likewise, lest temporal chiefs imagine that their rank gave them right it over God's heritage—the Missiona- ıscientiously opposed the election of dea- om that class. To the honour of those re thus passed by, they all had the good acknowledge the validity of such an ob- and the good feeling not to be offended, kly to submit to the decision of those in hey confided, not only as their spiritual but as their best counsellers in matters ing which they deemed it right to interpose eir advice; and the interference of the ıaries in peculiar cases, like the present, ever either officious or impertinent, has carried weight and influence in pro- . Under the idolatrous system, the ad uniformly been chief-priests; and it d no little firmness to prevent a similar ion of secular and ecclesiastical pre- ce being introduced in Christian insti- . In the places of common worship, e, kings, chiefs, raatiras, and people, s equals; but elsewhere, we may affirm hat we have seen, in no country is respect and obedience paid to civil ties.

14. Mr. Ellis and Mr. Tyerman (Mr. being too unwell to accompany them) nt for late in the evening, to visit the ıished female chief Tiramano, who was red to be dangerously ill, in conse- quence of having ruptured a blood-vessel a few days ago; but who had also been made worse by taking some violent medicine, administered by a native practitioner, which had produced a much greater hemorrhage. She was lying on a mat, on the ground, under an open shed, covered with a piece of native cloth, and surrounded by her friends and dependants, who were sitting cross-legged in great numbers on every side, and directing all their eyes towards her with intense solicitude to see the issue. Distress was visible in every countenance, and the tears were rolling down the cheeks of several, amongst whom were the principal personages of the island; she herself is the third in rank. It may be remembered (see January 7) that this heroic female, at the head of her people, herself shouldering a musket, marched with Hautia and his Christian warriors against the rebels who had risen in defence of their maraes and idols; and that the latter were vanquished without a battle by words of peace, instead of threatenings and slaughter breathed out against them. To look at Tiramano one would not imagine her—a feeble, quiet, retiring woman—capable of such courage and decision as she then manifested; but when her spirit was moved in a righteous cause she became a Deborah in the field, though a Mary in the house sitting at Jesus' feet; and so devoted were her followers to their magnanimous mistress that it was believed had an engagement taken place they would have fallen man by man at her side, rather than she should have been slain or captured. Her visitors found her a little recovered from a fainting fit, and in a devout and patient frame of mind. Her piety and good conduct reflect honour upon the sex to which she belongs, and which heretofore was deemed unworthy even to eat at the table or taste the same food with man—the barbarian—himself but a step above the hog on which he fattened.

We find that the following valuable exotics have been introduced into this island:—

The pine-apple (*Brumelia Anana*) and the papau (*carica papaya*); both brought hither by the unfortunate Captain Bligh.

The superior kinds of cotton brought by the Missionaries. There is a small indigenous cotton-tree (*gossypium Arboreum*), of little value.

The coffee-plant, lately introduced, of which some very promising specimens are growing in Mr. Ellis's garden.

Oranges, lemons, and limes; also tamarinds, planted by Captain Cook, but principally cultivated with success by the first Missionaries, and now everywhere flourishing and bearing abundantly.

The custard-apple (*Annona squamosa*), brought by Mr. Ellis from Rio Janeiro; of which he has three plants, now producing fruit for the first time.

The Indian shot (*canna Indica*) thrives prodigiously, though not long ago received from the captain of some vessel which touched here. The berries are round, black, exceedingly hard, and bear a fine polish. They are strung together for beads.

Cabbages and onions succeed tolerably well for one season, but the seed will not come to maturity.

Maize, or Indian corn, has found a genial soil here, and must hereafter be a great acquisition, by supplying a variety of substantial food, which the increasing population and improved state of society in these islands will need, both for health and sustenance. It is not to be imagined that a civilized people, whose habits, through cultivation of mind, and consequent personal delicacy, shall be proportionately raised above mere animal nature, could, under any circumstances, remain satisfied to subsist on bread-fruit and plantains, with occasional relishes of hogs' flesh.

Potatoes will bring a crop, for one season, from foreign seed; but afterwards they fail entirely.

French beans are prolific, and seed well.

Radishes, turnips, and pease, have not yet been reared to any advantage, and most probably cannot be naturalized.

Vines, so far as they have been tried, apparently would thrive well. There are but two or three of these left, and unfortunately the swine have nearly destroyed them.

Guavas (*Psydium pyreforum*), Cape mulberries (*Physalis Edulis*), and figs, produce fruit of fine flavour, and might if duly trained be brought to high perfection.

Tobacco might be raised and cured to any extent which mercantile speculation could require.

The castor-nut *(ricinus)*—by whom introduced we know not—has evidently found a soil which it loves and luxuriates in, growing wild and in astonishing profusion. The oil might become an important article of commerce.

The spices (at least many of them) which belong to tropical climates might be cultivated here; but they have not been at all introduced. The present generation of inhabitants will not see the commercial advantages which might be reaped by their birthplaces; but, though these are but specks on the face of the ocean, it cannot be doubted that they are destined to share in the prosperity of other parts of the recently colonized world adjacent. They will, imperceptibly perhaps, grow into importance with New Holland, which is geographically so situated as to hold the keys of east and west; whereby it will necessarily become the medium of communication between the Indian Archipelago and the Pacific Islands, as well as a central emporium for the sale and interchange of the commodities of each.

Jan. 15. Besides the bread-fruit, the cocoanut, and the plantain, formerly described, we have obtained a knowledge of the following useful trees, which are indigenous in both groups of islands, the windward and the leeward:—

The *purau* we have frequently had occasion to mention as employed for various purposes. The slender shoots are converted into light rafters and paling for fences. The inner bark of the trunk is twisted and drawn into strong cordage. The elegant purau-tibutas and mats are made of the same bark, stripped from the young branches. The leaves are spread for tablecloths at entertainments. The timber is used in many ways:—when well dried, for procuring fire by friction; for walling houses with the planks, and wattling them with the twigs; for manufacturing paddles and constructing canoes; *now* also for oars and boat-building, which are gradually superseding the former.

The *ati* furnishes a suitable material for *umities*, or dishes; likewise stools, the keels of canoes, and other massy wood-work. The gum of this tree is administered medicinally.

Of the bark of the *aoa* (*Ficus racemosa*), peeled from the branches and small roots, beautiful brown cloth is made, which is highly valued here.

The *mape* is a species of chesnut, which attains a great size, and bears abundant fruit. The nut is enclosed in a thick husk, oval-shaped, flattened, and about three inches long. The natives esteem the kernel pleasant food when roasted. The timber makes tough handles for axes, and other heavy edge-tools.—The *mati* is a kind of mountain sloe. With the juice of its berries the Tahitian red cloth is dyed; from the bark fine cordage is prepared, when the shrub itself is not more than two years old.

Of the *aito* weapons of war were fashioned of old; but the spear and the club are no longer wrought out of this once sacred, or rather once cursed, wood, which was the raw material whereof the gods were made. It is now applied to the much more humble and homely, yet far better, purposes of supplying middle posts to support the frame-roofs of dwellings, and occasionally for rafters. The mallets also, with which bark is beaten into the cloth called *Ie*, are often carved out of the aito.

Miro, or *amae*, is a superior timber for carpentry and cabinet-work. It was formerly much employed about the maraes, for implements and ornamental furniture. The altars were frequently decorated with its graceful foliage. The grain is as close as that of mahogany.

Mara is a very hard and enduring timber. The altars were constructed of it; also the larger paddles, the keels of canoes, and posts on which to hang the most valuable utensils or articles of dress in dwelling-houses.

The *buaa* (*a yellow large-flowered Jasmine*) furnishes a very white and lasting wood, but it is short-grained; yet found suitable for many ordinary purposes. With the flowers the people, especially the women, were fond of adorning their hair.

We may enumerate, without discriminating notice, the *fata, tou, tiere (the white Jasmine), fara, paiori, atae, aute*, &c., which are used for domestic furniture, house and boat-building, manufacturing dresses, or, borrowing their rich blossoms on festive occasions, as head-garlands —according to their various qualities.

CHAPTER XIV.

A Feeding—Warning Discourse against Apostacy—A Native Hog a rare Animal now—A Singular Fish—Handicrafts—Tahitian Language and Figures of Speech—Sugar-cane Crop—Dauntless, Ship of War—Questions proposed for consideration—Co-operation in House-building—Presents to Deputation—Mr. Tyerman and Mr. Ellis sail for Borabora—A Shark captured—Placid Beauty of the Sea—Arrived at Borabora—Missionary Station—Influence of Conjurors—Visit to two English Vessels—Opening of a new Chapel.

Jan. 16. In the forenoon a messenger announced that Hautia and the raatiras had sent us *a feeding*—a present of eatables; and, before it was delivered, a similar token of good will was brought to us from the members of the church. When the whole was set out for our acceptance in the chapel-yard, there appeared provision enough to feast all the island. There were seven hogs, and heaps upon heaps of cocoa-nuts, maias, bananas, and mountain-plantains; with taro, pine-apples, pumpkins, sugar-canes, &c. &c.

In the evening Mr. Ellis chose for the text of his lecture, "Israel slideth back, like a backsliding heifer; now the Lord will feed them as a lamb in a large place."—Hosea iv. 16. At the close of the discourse, we perceived that there was much earnest talking at the lower end of the chapel; when, on inquiring the cause, we were pleased to find that the text, and the application of it by the preacher, had come with such force to the hearts of the people that they were constrained to express their godly fears, lest *they* also, like Israel of old, might be tempted to slide back to their idolatries, and depart from the Lord their shepherd, who now fed them "as a lamb in a large place." Such discourses often produce exceedingly wholesome impressions upon the minds of these unsophisticated converts to the truth, to whom nothing appears so revolting as the idea of apostacy from that faith which they have found to be an inestimable blessing to themselves, their families, and their country.

Jan. 17. We have just seen what is now a rare animal—a hog of the native breed, such as were found on these islands by the first navigators, but which have been nearly killed off; or, being crossed with swine of European origin, have been superseded by a mixed race, much superior in size and value. This was an unsightly creature; very small, short, and hump-backed, with a disproportionately long head, and dwarf ears turned backward. But the main singularity was its tail, placed as if it grew upon the back: this was not more than two inches long, but bushy with thick hair, that covered the adjacencies. The colour of the bristles and hide was reddish-brown.

A singular fish, which had been struck with a spear and caught in the bay, was brought to us. It is called Aavere. It resembles an eel, and is a yard long, with a remarkably projecting snout one-fourth of its whole length, at the extremity of which is the mouth. The upper part of this proboscis consists of several bones so exquisitely articulated, side by side, as to be capable of enormous expansion, while below, where these bones seem to unite closely, by an equally curious contrivance, there is a connecting membrane which falls inward and admits of corresponding distension with the cavity above; so that this small snout (in shape like a gun-barrel) might be enlarged enough to receive a substance equal in bulk to the whole body of the animal itself. It has pectoral, dorsal, and ventral fins, of very delicate structure. The tail-fins are finely arched backwards, and from between them, as from the centre of a crescent, shoots out a tapering tail four inches long and ending in a point. The colour is blue on the back, and grey below; the eyes are large, and the pupil is surrounded by a glaring yellow iris. It is said that this arrow-like animal can dart itself out of the water with such violence as to pierce with its snout the body of a man. This fish is esteemed delicious food.

We were amused to see some of the natives here working at a smithy belonging to the Missionaries; and, considering their indifferent tools and the few instructions which they had received, it must be confessed that they did very well. They were forging and hammering into form hinges and fish-spears; but, understanding the nature and use of the latter much better than the former, they made them more neatly. Many of these people may be called tolerable carpenters, but they have little notion of fashioning good joints or geometrically proportioning their work, except when they do it their own way. Thus, in constructing their canoes and building their houses in the style to which they have been accustomed, though they use neither plumb-line, compass, nor square, yet they finish every part with great accuracy and symmetry. Their deficiencies in the mechanical arts are not those of capacity, but the mere habits of untaught practice, or rather, practice according to different and less perfect rules and models. The women, in devising and executing patterns upon their many-coloured and diversely ornamented cloths, frequently discover fine fancy and delicate taste; while the men, in the few handicrafts exercised by them in these islands, prove that they are not in anywise inferior to Europeans, according to their means, in ingenuity or invention. Having little choice of tools, and those often much the worse for wear, whatever they do costs them immense application, yet, by sheer patience and perseverance the most commendable, they surmount every ordinary difficulty, and, in fact, are daily improving in such kinds of new-learnt modes of manual labour as have been hitherto introduced among them. Whatever they were formerly, when profligacy and idolatry prevailed, the present generation are by no means the lazy and inactive race which the earlier visitants have represented their fathers to have been. Being under no obligation to toil like slaves for a scanty maintenance, and, moreover, being very lively and inquisitive—when a ship arrives, the people of course will crowd about it in their canoes to see what is to be seen, as well as to barter provisions for hardware, &c. Day after day new companies, from different parts of the

coast, may do the same; and while they skim upon the sea like water-spiders in their light vessels with their busy paddles, or dive and swim about in it as if they were amphibious, they may indeed appear to strangers to have nothing else to do, or too fond of ease and enjoyment to do anything else; but those who should thus judge would be greatly mistaken. The fact is everywhere manifest that industry, civilization, and good morals, are entirely transforming the character, the habits, the pleasures, and the occupations of this people.

Jan. 18. We have been diligently endeavouring, since our arrival at Tahiti, to acquire some knowledge of the Polynesian language, which, with few and easy varieties of dialect, is spoken throughout all the peopled islands of the Pacific. When we first heard the natives conversing together we could scarcely conceive that the sounds were those of speech; so smooth and well-vowelled and liquid were all these, that they seemed only indistinct murmurings in the air round our ears. The hum of bees under a lime-tree in blossom might, to our apprehension, have been as easily resolved into words as the audible breath that came from lips on which our eyes were fixed, but which were dumb to our understandings. And yet it was evident, by the animation of look and grace of action which accompanied this delicate confusion of tongues, that every tone and inflection was full of intelligence. This must be, more or less, the strange feeling which the hearing of an unknown language excites in every one's mind, but which gradually wears away as frequent recurrence enables him to detect articulation in the undulating syllables, which were before but as the lapse of free waters, and to disentangle the maze of running accents, which, at first, were to him no accents at all. By little and little, in like manner, and by the exercise of minute attention, we learned to unravel the implicated cadences of low, soft voices, which, from unintelligible monotony, grew into emphatic expression, and at length rose into the harmonious utterance of ever-varying thought, in diction correspondingly copious and clear. Nay, so voluble, sweet, and agreeable to the ear, is the speech, but especially the song, of the lonely inhabitants of these uttermost isles, that we cannot more aptly illustrate its peculiarity than by calling it the *Italian of Barbarians*. In common conversation much of figure, though very brief and unostentatious, is employed. In speeches and in prayer, likewise, the allusions and similitudes of the natives are often exceedingly beautiful and appropriate; never redundant, nor verbose, but for the most part so condensed and perspicuous as to prove that they think with accuracy, and can place their conceptions, by means of simple yet forcible phraseology, in the happiest points of view for being understood and approved by others.

As examples of the kind of figures which they employ we have preserved the following; and they may be said to be *indigenous*. Those persons who attend public worship, but turn a deaf ear to the truths which are continually preached to them, are like the sea-eggs (*echini*), which, though they live upon the coral-reefs, where there sea is breaking day and night above them, yet never hear the sound of the waves. Those who have the means of grace, but make no improvement in divine knowledge, are like the *tehu* (a kind of fish), which takes a prodigious quantity of food into its mouth, but discharges the greater part through its gills, without swallowing or digesting; and, therefore, with all its voracity, it remains lean. In his duties, especially in religion, a man's spirit should be like water flowing down the shallow channel of a brook; which, though it meets with stones, and sticks, and innumerable obstructions, in its course, continues to ripple and wind, and insinuate itself, perseveringly, through every opening, till it has left them all behind; when, deep and broad, at length, it runs into the sea. Those who refuse to hearken to the voice which warns them to flee from the wrath to come, but who will hold on in their headlong career of folly that leads to destruction, are *aau tuehau*—men who will not heed their chief, when he calls them up in the night, and says, "It is war; the enemy is at hand to attack you in your houses; and before morning you and your family will be murdered if you do not immediately get up and stand upon your defence." But the sluggard, from within, impatiently replies, "Go your way; you talk random words; you know nothing about it; and I won't believe you." He then lies down again to sleep, and is awoke when it is too late by the war-cries of the assailants, who have surrounded his house, and are taking it by storm, while he in vain would attempt to escape, or yet more hopelessly implores mercy of the destroyers.

Jan. 21. Early this morning a large vessel hove in sight, and lay off the mouth of the harbour. It proved to be His Britannic Majesty's ship of war, the Dauntless, Captain Gambier, which was on the Indian station, but had been despatched to the Marquesas, to search out the fate of several Englishmen, who, it was reported, having landed there some months ago from two whale-boats, were captured, killed, and devoured by the cannibal inhabitants. We have been informed that the circumstance was this:—A whale-ship coming to anchor off one of the islands of that group, the captain bargained with the natives for the purchase of some hogs, but when the sellers were about to deliver them, the property which ought to have been given in exchange was withheld.* The captain afterwards sent two boats ashore, manned with ten hands. These the savages overpowered, upon their landing, seized the boats and dragged the sailors among the bushes, where they slaughtered eight, and devoured their bodies. The other two were spared, but only on condition that they should be tattooed all over, and thus become naturalised.—The poor fellows submitted, to save their lives. Captain Gambier, on his arrival, demanded restitution of the boats; and,

* This was Captain Riggs, of the General Gates. The account here given is an utter misrepresentation by Capt. R.; for the true account, as given by himself to us afterwards at Pape ete, in Tahiti, see Chap. xxix. G. Bennet.

being refused, an altercation ensued, during which the Dauntless fired upon the savages, of whom, it is said, several were killed. Some of the natives, happening to be on board at the time, witnessed the affray with cool indifference as to its worst consequences, and were childishly amused with the explosion of the guns, and seeing their wooden houses knocked down by the invisible stroke of the shot. But though the people of that bay were thus ferocious and unappeasable, the captain visited another harbour, at the distance of a few miles, where the residents were peaceable and well-behaved. These islands are represented to us as being very populous, and the natives, especially the men, a remarkably fine race, far superior in muscular strength to the Tahitians, and much fairer in complexion.

Captain Gambier, with several of his officers, came on shore here this morning, and dined and spent the day with us very pleasantly, at the houses of our Missionary friends.

Jan. 22. Attended by the queen and her daughter, with others of the royal family, we went on board the Dauntless, to return the visit of yesterday. The queen, as well as Messrs. Ellis and Barff, took with them presents of hogs, arrow-root, cocoa-nuts, maia, native cloth, &c., for the captain; by whom we were very kindly received and hospitably entertained. This being the first ship of war which had ever visited these shores, the natives viewed every part of it with minute and intelligent curiosity, inquiring the use of all that was new to them. The superb dresses,—as they appeared to their unpractised eyes—of the captain and officers, especially excited their admiration. They called the epaulettes *muni* (money) because of their resemblance to gold.

We returned on shore, at noon, and in the evening had a long conversation with the Missionaries respecting the notions which their converts entertain of God, time, and eternity. Their views of God, our friends think, are truly scriptural. Of time, *as* time, their ideas are necessarily imperfect, there being no original word in their language to signify length of duration—*that*, apparently, having never entered the mind of their ancestors, or themselves, even in reference to present existence. Day and night were the only distinctly acknowledged divisions of time among those who lived but from day to day; few having observation enough to compute a year of moons as a regularly recurring period, much less a year by the sun's journey along the ecliptic; their two annual sections, according to the relative position of the Pleiades, have been already described; but practical chronology may be said to have been undiscovered by a people who had no annals and but few traditions. Of futurity, it may therefore be taken for granted that they had no definite anticipation, nor can anything like consistent belief in a state after death be gathered from the crude and contradictory fables which we have heard repeated on that subject.

Jan. 24. At a meeting of the people belonging to the Missionary settlement here, held in the chapel this afternoon, Auna, one of the deacons, proposed two subjects for consideration. The first was—*that all the women should set themselves to work to make cloth for those who were poor or afflicted, and unable to procure decent apparel.* The cloth thus contributed was to be laid up in store, and dealt out to the necessitous, by trust-worthy persons, as occasion required. This proposal was immediately agreed to. Twenty years ago, and, probably, through twenty hundred years antecedent, such an idea would not have come into the mind of a native of these islands; and, had such a scheme of deliberate charity been suggested, it would have been treated with neglect, as something not to be understood, or, perhaps, heard with scorn, as too monstrous to be thought of. Auna's second subject for consideration was—*by what means their houses might be more expeditiously completed?* Many dwellings have been begun here, of which the walls are wood, to be covered with plaster. All the people have determined to construct theirs on this improved plan; but, as every man must be his own architect and builder, from the foundation to the roof, the labour is long and excessive, and necessarily, in many instances, very indifferently performed. Much discussion arose upon this subject, every individual present being more or less interested in it. The business was conducted in the most regular manner. Several persons made speeches —some, indeed, of considerable length—on the question. Each, in turn, was patiently heard, and there never appeared the smallest disposition to interrupt any one. Without going into details of the various suggestions that were successively canvassed and dismissed, we need only mention the result, in proof of the good sense of the people. It was resolved to divide themselves into two companies, the one consisting of those who resided on the right side of the bay, and the other of those who resided on the left. The company belonging to each section were to assist the members in turn in building their houses. The owner, in every case, was to set the side pillars and to thatch the roof. His neighbours were to do the rest for him, all working together; by which means, instead of many imperfect skeletons, scattered along the shore (some falling to ruins before they were finished), in a short time a neat and comfortable village of white-plastered dwellings would be seen among the trees, at the foot of the mountains, and looking towards the sea. This plan delighted the people, who are exceedingly fond of doing or enjoying whatever they can in company, whether it be hard labour, innocent recreation, or religious exercises.

Jan. 25. While we were at Mr. Barff's, this evening, the queen, followed by the deacons of the church, and their wives, arrived with presents for each of the Deputation, in token of their esteem and affection. They entered one by one, seating themselves quietly upon the parlour floor, without speaking a word. Presently a beautiful purau mat, and one of more ordinary texture and larger size, were spread upon the floor. Each individual, in order, then

brought out what he or she had prepared. The sundry articles, as they were set down, were equally divided, a portion being laid upon either mat. These were principally mats of many kinds, some exquisitely wrought and ornamented; and a considerable number of small baskets. One of the deacons then, in a brief and modest address, requested our acceptance of their gifts, which were presented personally to the Deputation, those on the one mat to Mr. Tyerman, and those on the other to Mr. Bennet, who each expressed their grateful sense of the kindness of their Huahine friends.

Jan. 28. Accompanied by the king, and his nephew, a youth twelve years of age, who has been married no small part of his short life to a girl of the same age, Mr. Tyerman and Mr. Ellis (Mr. Bennet being detained by indisposition) set sail for Borabora. As we pushed from the pier, a salute was fired from a small cannon and a few muskets, which was continued with repeated vollies for some time. Other guns were discharged from various points as we proceeded along the shore, and amongst the rest, from negligence, a full-loaded piece, of which the ball whizzed over our heads as we sat in the boat—a boat filled with people, each of whom had cause to thank God for having escaped the shot, which might have fatally struck any one of us had it passed a few inches lower. There being no wind we had to depend on the use of the oar, throughout the whole day, which occasioned great exertion, on the part of our men, under a vertical sun. But no European crew, however well trained, could have held more steadily to their work, or performed it with more alacrity, than our native rowers. As we were thus laboriously proceeding, a large shark had the audacity to spring at one of the oars, and fasten upon it with his teeth. On being disappointed of his prey, by mistaking so indigestible a substance for palatable food, he approached quite near the boat, as though he meditated an attack for the purpose of carrying off a living victim; but he was anticipated by our brave fellows, one of whom laid hold of a fin, and kept his gripe, regardless of the danger. The terrible animal instantly raised his tail out of the water over the gunnel of the boat, which, notwithstanding his desperate floundering, several of our stout hands seized, and detained him by it till the rest had made a rope fast round his belly, when, by their united force and after many efforts, they actually succeeded in hauling him out of his element, and laying him a prisoner at the bottom of the boat. There, with mallets and staves which they had on board, they soon dispatched him. This was more than either fighting or amusement to the conquerors, for they took their slain enemy on shore, in the evening, and baked and made their suppers of him. Such assaults upon canoes are not uncommon by these voracious and persevering fishes, who will follow in their wake, frequently biting the oars, and watching unweariedly to snatch one of the crew overboard, for a day together. Many of the natives are fearless of the most savage shark, when they are properly equipped with weapons to repel or attack, and ropes to secure the formidable but precious carcase, dead or alive.

Our voyage, though slow, was exceedingly pleasant. We were sailing on a "sea of glass, mingled with fire," from the splendour of the sunshine upon it; while on every hand, like halcyon's nests, above the tranquil surge, that only broke in wreaths of snow-white spray upon the circumambient reefs, appeared the little peopled spots of mountain wood, and level beach, that form these western Cyclades.

On approaching Borabora, with its stately and most magnificent peaks, about four thousand feet in height, we found that what appeared at a distance but one, was in reality a cluster of islands. In the centre of these stands Borabora, with its belt of motus, like a prince among his courtiers. The coral reefs, on which the latter are founded, branch out to great lengths in the deep sea; and, on the side of Tahaa, whither we were steering, completely fortify the shores with ramparts, through which there are no openings. We were, therefore, obliged to diverge to the north-west, at which there is a good entrance to a commodious harbour. As we struck into the lagoon, and rowed towards the beach, the descending sun had turned the waters to flame, and the towering rocks beyond into palaces and pinnacles, more superb in architecture, and richer in materials, than the visions of romance ever exhibited in fairy-land. We disembarked at the pier, which has been carried out in a triangular form, having a middle path, with two sheets of water between the exterior walls, a quarter of a mile in length, towards the reef. This must have been reared at an immense expense of native labour, to heave the coral blocks out of their sub-marine quarries, and fix them in compact bulwarks within the domain of the deep. Mr. Orsmond, the Missionary, with a great concourse of people, was waiting to welcome us on the pier. Hither, be it recorded, by the mercy of God, we had been brought seventy miles in an open boat, without injury or mischance, though the death-shot had passed over our heads at our outset, and the shark had rushed from his ambush upon us by the way.

Jan. 29. Mr. Tyerman, with his companion Mr. Ellis, under the guidance of Mr. Orsmond, walked through the Missionary settlement, which extends two miles and a half along the shore, having a wide footpath through the whole, formed by laying the trunks of cocoanut trees on either side, and filling up the space between with earth. The dwellings of the natives are built on both sides of this road, at convenient distances, all the way. Many of these are in the new style, wattled and plastered. The place of worship does great credit to the industry of the builders. It is seventy-five feet long by forty-five broad, and is most commodiously furnished with benches; the floor is lowest along the middle line, from each side of which it slopes very gradually towards the walls, and the forms are so placed that all may, without interruption, see the preacher.

The pulpit is a specimen of remarkably neat workmanship. At one end of this chapel is a large room, used as a court-house, and suitably fitted up for the transaction of public business. At the front of Mr. Orsmond's house there is a large plot of open ground towards the beach. Here a feast is intended to be held, on Friday next, by the two kings and their chiefs, with the raatiras, in token of their cordial union and common friendship. Mr. Orsmond having promised the children of the school a half-holiday if they would prepare this place for the occasion, the little creatures were as busy as bees, running and returning in all directions, to collect and bring arms'-full of grass, to strew over the ground, for the company to sit down upon when they should assemble. And well and expeditiously they performed their pleasant task, on which it was quite exhilarating to see them employed.

There were among them, in their heathen state, conjurors, who pretended that they could not only tell their dupes where they might find lost goods, but could bring back their runaway wives. In the latter case, the bereaved husband who sought the advice and help of such a wise man brought a good fat hog, as a present, with him, together with something which had belonged to his faithless spouse—as a *tiere* or flower, which she had worn in her ear. But if, in going to the consultation, he crossed a brook, and carried the flower in his hand, all spells and cantrips would be fruitless; he, therefore, would throw the precious relic to the opposite bank, and wade after it; when, having put it into the hands of the conjuror, he was prepared to expect that, by virtue of this man's charms (which were pretended prayers to some idol) the false one would, of her own accord, return to her husband, follow him every where, and love him with entire affection. An old sorcerer, of this class, lately died here, who was reported to have slain his hundreds. "Bloody and deceitful men" indeed they were, whose "words were drawn swords;" and who bent their lips "as bows to shoot their arrows, even bitter words;" which they did that they might "shoot in secret," and "kill suddenly." A late king of one of these islands is said to have been an adept in this mystery of iniquity. One of his subjects having refused to obtain for his sovereign something which he had been required to furnish, on being informed of his disobedience the king instantly hung down his head, and remained silent several minutes, repeating, as it was supposed, within himself, the words of doom, from which there was no escape. Soon afterwards the man fell down, as in an epilepsy, and expired, without any suspicion that other violence had been exercised upon him than, probably (though the conjurors generally concealed their designs from their victims lest they should employ other conjurors to counteract their spells), the terror of knowing that he was laid under the magic curse.

A frequent trick of the malicious conjurors was to obtain (as usual and indispensable) something which had come from the person whom they meant to destroy, or which had belonged to him. This they inclosed in a cocoanut shell, and watched an opportunity to bury it, unobserved, in the earth, under the oven of stones in which he was accustomed to bake his provisions. When, therefore, the destined victim attempted to put bread-fruit or hog's-flesh into this oven, to be dressed, the mortal agony seized him, and he died on the spot. All the deaths, in these cases, were of this hideous kind, and by their symptoms they may be supposed to have been accomplished by poison; but, however this might be, "the poison of asps was under the tongues" of these men who assassinated with their breath. Yet the worst of them (we state the facts as they have been confirmed to us by the best testimony that could be procured)—the worst of them never had any power over those who had embraced Christianity. Of these there is reason to believe that they were actually afraid, having a secret misgiving that they bore "charmed lives," which no power of theirs could touch. When, therefore, they would harm them, it was attempted by open violence or ordinary stratagem, seeing their false gods were impotent against the servants of the true God. In like manner they acknowledge that all Europeans were beyond their reach. Some time ago an English sailor had been left on shore by a ship touching at Matavai bay. There he lived a considerable time. The conjurors, having conceived some spite against the stranger, tried all their jugglery to kill him, but he remained unhurt. One night a number of the murderous fraternity stole into the hut, where he was in bed, and put a piece of fish into his basket. The sailor, however, happened to be awake, though he thought it prudent to pretend sleep. When his visitor was gone he quietly got up and removed the fish out of his basket into that of a native, a fellow-lodger. In the morning the latter cooked and ate the fish, which caused him to be seized with the customary convulsions and to die in the course of a few hours.

When the natives buried their relatives they were accustomed to put the blossoms of bread-fruit, with leaves of the edible fern, under their arms, saying, "You go to the Po, plant bread-fruit there, and be food for the gods; but do not come and strangle us, and we will feed your swine and cultivate your lands." But often, as we have already mentioned, they did not bury at all the corpses of their favourite relatives or friends; keeping them above ground till the bones were left bare from the decay of the flesh. They would then take the sculls, place them in conspicuous situations, near their abode, and deck them with flowers, stuck in the cavities or wreathed about the temples, and these they renewed daily.

Feb. 1. This day the new chapel was opened with suitable services. Upwards of a thousand persons, old and young, crowded the chapel at the opening, and probably the whole population of the island, except the few detained by sickness or infirmity, visited it in the course of the day. All were attired in their best, and prin-

cipally native, apparel, few opportunities occurring here to traffic for European articles of dress. This gave a peculiarly characteristic appearance to the scene—it was a perfect South-sea-island assembly, and as such beautifully picturesque. The public feast in the open air, for which preparations had been made, was abandoned on account of the inclemency of the weather; but the congregation, dividing into several companies, adjourned to so many private dwellings, and celebrated the great event in social enjoyment after the solemnities of the sanctuary were over.

This is the largest chapel which we have yet seen. It has been built under the superintendance of Mr. Orsmond; and all the people of the eight districts into which the island is divided contributed their share of materials and manual labour towards the erection. This occupied the builders twelve months; and workmen in Europe, furnished with requisite tools, as well as brought up to the trade, can form no idea of the amount of toil and pains expended by these unpractised hands, with no implements which they could use except the rude ones of their forefathers, and a few of a better fashion, but so worn as to be nearly useless to men unskilled, at best, in the use of them. The bread-fruit-tree timber was, for the most part, cut down in the mountains, and dragged, by main force, to the place, where large boles were split in two pieces, each making a separate plank, and no more. The rafters and flooring were formed in like manner. But, though often weary and sometimes discouraged by the length and difficulty of the task, the zealous converts from idolatry felt the inspiring principles of the new religion which they had chosen sufficient to renew their strength, from time to time, and enable them to persevere till the last beam was laid, and a temple to God raised, by the first hands which had ever been lifted up to him in prayer within the borders of the island.

CHAPTER XV.

Areois, or Vagabonds—Custom of despatching Infirm Persons—Method of Negociating respecting Peace or War—Fantastic Superstitions—Marriages of Chiefs in former times—Conversation-meeting—Messrs. Ellis and Tyerman return to Huahine—Native Numeration—Baptism administered—Indigenous diseases—Animals, aboriginal and naturalised.

Feb. 2. We shall here put down a few circumstances which we have lately learned concerning the Areois, the legion-fiends of these voluptuous haunts of Belial. They were one confraternity throughout both the windward and the leeward group, though each island had its native band; but, being a vagabond race, they roved from one to another, at home every where, and every where welcomed on account of the merriment which they carried with them, or obsequiously reverenced for the terror which they inspired when they had occasion to extort property from those who durst not withhold it, whether they sued, or whether they threatened. They consisted generally of the cleverest and handsomest of the people of both sexes, though the proportion of men to women was as five to one. On their lewdness we shall not dwell; their habits of this kind have been made notorious (even beyond the truth) by former writers. When a company of these "chartered libertines" landed, after one of their brief voyages, upon a shore where they meant to make some stay, their first business was to take a small sucking-pig, and present it at the marae, as a thank-offering to the god for having brought them in safety to that place. This, we understand, was the only sacrifice ever offered in *token of gratitude* to their imaginary divinities by any of the South-sea islanders; all other gifts which they brought to the altars were to turn away wrath, or bribe their malignant deities to be propitious to them in war, or on other important enterprises—not acknowledgments of mercies or favours bestowed. But the sacrifice of the sucking-pig by the Areois had a further meaning than to express gratitude, which they probably never felt; it signified to the people among whom they had come that they wanted food. This rite, therefore, was followed by a *feeding* (as it was called), when fifty or sixty hogs, perhaps, and fruit in proportion, were presented to them, together with rolls of cloth, and every necessary for their personal accommodation. This "feeding" was not all consumed at once, nor upon the spot, but portions of it were set apart, and sent to their brethren in other islands by early canoes. Thus when they alighted, like a swarm of locusts in a rich district, they were not, like locusts, contented with what they could devour themselves, but swept away from the miserable inhabitants whatever they could obtain, for the support of those of their order who were wallowing at their ease on dunghills of sloth, while these were labouring abroad in their vocation. That vocation was principally the exhibition of licentious dances, and occasionally dramatic scenes, rudely constructed, or the recital of romantic and diverting tales concerning their ancestors and the gods. Many of these were very long, and regularly composed, so as to be repeated verbatim, or with such illustrations only as the wit or fancy of the narrator might have the skill to introduce. Their captain, on public occasions, was placed cross-legged on a stool seven feet high, with a fan in his hand, in the midst of the circle of laughing or admiring auditors, whom he delighted with his drollery, or transported with his grimaces, being, in fact, the merry-andrew of the corps, who, like a wise fool, well knew how to turn his folly to the best account.

The Areois were countenanced, not by the vulgar only, but by the kings and chiefs, who indulged them in all their licentious practices, and probably found them very convenient tools for the furtherance of their own purposes of fraud and oppression. Availing themselves of the influence which they thus possessed, these reprobates were guilty of the most cruel exactions wherever they went. One of them, for example, would enter the house of a poor man,

and by certain ceremonies pretend to make his little boy playing on the floor a king; then, with mock homage, he would say, "I am come to the king's house; I want food, give me that pig; I want apparel, give me that piece of cloth." And the father of the new-made king seldom had the hardihood to refuse the boon so flatteringly demanded. If he did refuse, his visitor would threaten him with banishment or death; and such threats were not to be despised.

One of the monstrous practices of these islanders, before they embraced the gospel, was to bury their friends alive when, from their infirmities, they became burthensome to the young and the vigorous. They would dig a hole in the sand on the sea-beach, then, under pretence of taking their aged or sick relative to bathe, they would bear him on a little to the spot and tumble him into the grave which had been prepared, instantly heaping stones and earth upon him, and trampling the whole down with their feet, till whether they left him dead or alive was of little moment, as it was impossible for him to rise again. In other cases the unnatural kindred would rush into the invalid's house at once, from opposite ends, and make their spears meet in his body. Then they would coolly share the spoil of his little property, and depart without any other reflection except that they had rid themselves of a nuisance, and perhaps gained a paltry article of dress or furniture as the price of blood.

The following method was sometimes adopted in negociating peace between two belligerent parties. The principal warriors of each met by appointment at a particular place, standing aloof at a short distance from one another. An orator then stepped forth from the ranks on one side, and addressed the adverse chiefs, proposing terms of reconciliation. When he had done, he threw a piece of coral among them. If the terms were approved, assent was declared; if not, the coral was flung back. In that case a second, and sometimes a third or fourth, of the party disposed for conciliation came forward offering better and better conditions, till they were either wholly accepted or rejected. In the latter event, of course, hostilities were immediately renewed; but in the former, those who had just before been mortal enemies flew into each other's arms, and celebrated the end of strife by a feast of friendship. Peace was occasionally sought in another manner. The deputies empowered to make proposals embarked in the handsomest canoe belonging to their friends, taking with them the stem of a mountain-plantain, and a piece of very fine cloth about eighteen inches square, on which was laid a wreath of sweet-scented fern, garnished with a few red feathers. With these pacific emblems, and a priest at their head, they paddled towards the shore of the enemy's district. When they had arrived at a convenient station, the priest rose up in the canoe and addressed the representatives of the other party, who were standing on the beach, telling them who he himself was, who was his god, who they were from whom he came, and what kind of offers he had to make to them. If these were not favourably received the priest and his friends were answered by a volley of stones from the shore, and compelled to sheer off as hastily as might be. Otherwise they were invited to land, when the terms were immediately ratified. A large hog was then brought and made to stand upright, while some men of both parties, with two strong sticks, one placed upon the neck and the other against the throat, strangled the poor animal by main force in pressing them together. They then stabbed it, caught the blood in a vessel, and sprinkled the carcase with it all over from head to tail; after which it was carried to the marae and offered to Oro, or Tani, or whatever idol might be worshipped there. The negociators on each side afterwards took the cloth, in turn, and said to the others, "If you tear this cloth (that is, *if you violate this treaty*) you shall bear the blame, and we will tear you to pieces." Words to the same purport were uttered alternately by "the high contracting parties" over the garland, the feathers, and the plantain-stem, signifying that those who were guilty of bad faith should be scattered like the former, and broken like the latter, by those whom they now deceived and hereafter assailed.

We have already mentioned a few of the many incoherent notions which these people entertained regarding a future state. With respect to this, whatever hopes of a sensual paradise the Areois might cherish, the views of the multitude were gloomy and terrifying. They called the *hades* to which the departed went by the same name as night, *Po*. They knew not where or what it was, but imagined that the gods resided there and preyed upon the dead, who, after being made their food, by a singular metamorphosis became spiritual and immortal, in some sense which our informant could not comprehend, and therefore could not explain to us. The destiny of their kings in the world to come was little flattering to their pride and supremacy on earth. They believed that each of these illustrious personages was converted, after death, into a very useful piece of furniture common in native houses here, and consequently not less necessary in the palaces of the gods, called *fatama*; which something resembles the pedestal and pegs, in English passages and entrance-halls, on which hats and great-coats are hung. Here it is the branch of a tree, with the lateral forks cut short, on which baskets, bonnets, and other utensils or portions of dress are hung, fixed upright in the middle of dwellings, for the convenience of all the occupants. To escape this degradation and to be numbered among the gods, those sovereigns who were rich enough made friends of the priests by the most costly presents. When in danger of death, a king who had been great and powerful in this life, and wished to be so in the next, sent four or five of the largest and fattest hogs, and as many of the best canoes that he could procure, with any rare and valuable European article which he might happen to possess, to the priests. These loyal and grateful subjects, in return, put up daily prayer in his

behalf at the maraes till his decease; after which his body was brought to one of these sacred places, and kept in an upright attitude for several days and nights, during which yet larger gifts were sent by his relatives, and the most expensive sacrifices offered to the idols, of which the priests as their proxies were the principal recipients. The putrid carcase was then taken away and placed in a canoe, which was rowed out on the lagoon as far as an opening in the reef, and thence brought back again; the farce of fanatical prayers and lugubrious ceremonies being performed by the priests over the corpse on the water as well as on land. The royal remains were at length laid out to rot in state upon one of the platforms already described as the usual depositories of "the mighty dead."

Many of the sacrifices which were formerly offered by these Gentiles were, in their design at least, expiatory. When a subject had offended the king, and dreaded his vengeance, he fled into the mountains, or crossed to another shore, and did not dare to approach the sovereign till his wrath had been allayed by a peace-offering. This was generally done by some prudent relative, who watched the opportunity to take a good fat hog to his majesty, and say, "Let this pig reconcile you to such an one." According as that present was accepted or refused the culprit judged of his safety or peril if he appeared again in the presence of the king. When swine, fowls, fruits, and human victims were taken to the altars of their mercenary and vindictive divinities, it was frequently in atonement for some crime committed, or in anticipation of one meditated by the devout worshippers. A woman, intending to effect abortion during pregnancy (which was atrociously common), or to murder her offspring as soon as it should be born, presented herself if possible a day before the time at the marae with a *rau maire*—a sprig of sweet-scented fern—in her hand, which she threw down upon the sacred stones, saying, "I intend to give you a man to-morrow; do not be angry with me."

Marriages among the higher orders were often contracted in the following manner. A person who had a beautiful daughter brought her, while yet a child, to a chief, saying, with the utmost frankness, "Here is a wife for you!" If the great man liked the girl's appearance he took her off her father's hands, and placed her with some trusty dependant, to be trained and fattened, like a calf for the slaughter, till she had attained a suitable age. When her master chose to take her for his wife, the betrothed and their friends met at the marae. The girl appeared there with a cord about her neck, supported by one of her nearest kin, and accompanied by a man holding some leaves of sweet-smelling fern in each of his hands, which he pressed on either side of his head above the ears. When the procession reached the altar these leaves were cast upon the ground. The priest, having muttered his prayers, took up one of the sprigs of fern, and, while each of the dead ancestors of the bride (so far back as they were remembered) was named, he doubled down or tore off one of the side leaflets. Then, while the names of her living relatives were mentioned in due order, one of the remaining leaflets was successively pointed out as the number of each. When that which represented the nearest in blood of those who were at hand occurred, that kinsman stepped forth, loosed the rope from the bride's neck, and delivered her to her husband. The friends on both sides then presented the couple with hogs, bundles of cloth, wooden dishes, canoes, &c., &c., according to their rank and ability. In less time than the honeymoon requires to fill and empty her horn, the chief probably grew weary of his spouse, and said to her, *Atira* (it is enough), *haere e oe* (go away). The woman was then abandoned, and what often became of her may be easily guessed. In this manner the great people took and put away as many wives as they pleased, or could get.

The priests of these islands were not confined to the exercise of their devotional functions; they were also warriors and statesmen, who accompanied their kings both at the council-board and in the field—by sea as well as by land. On the water the priests carried their idol in a separate canoe; in which the image was sometimes placed on a high stool, sometimes laid down when immediate danger was apprehended, and sometimes held up in the hands of his bearer during a battle. This sacred canoe always led the van of the rest, and the priests were accustomed to fight to the most desperate extremity in defence of their *palladium*, for while this was uncaptured the conflict might be maintained, but, as soon as it was lost, the party to which it belonged would fight no more. The moment the god fell into the adversary's hands his divinity forsook him, and so did his adherents. Panic-struck, they fled in all directions.

The superstition of these islanders was indeed interwoven with every thing that was done by them, whether national and on a large scale, or personal and domestic; from affairs the most important, to those that were least significant. Before a Tahitian would put off in his canoe from the beach, to go a fishing, he made a point to pray to his god for success. Was this the case with an ignorant, degraded, idolatrous race of barbarians, whose religion was as base as their deities were impotent? What excuse, then, will *those* offer, for *their* uniform disregard of God in all their ways, who profess the only true religion in the world, and yet exclude that religion from every thing they do?

Feb. 5. The last three days have been so tempestuous that we could do little more than hold our meetings, religious and social, within doors, and collect such points of information concerning the former practices of these people as we have recorded under the foregoing date. Yesterday evening about fifty natives came into Mr. Ormond's house to hold a free conversation with us. Many exceedingly curious (and some very subtle) questions were asked, which showed comprehensive thought, acute reasoning,

and fine moral feeling, to be no uncommon qualities of mind here, little as the higher intellectual powers have hitherto been brought into exercise. As to original capacity, we cannot doubt that the reclaimed savages, who are receiving instruction of every kind as little children, need not be ashamed to measure their standard with that of the bulk of mankind in civilised countries. We have often been astonished when we have visited their schools and been assured—as in this island—that not more than three or four persons knew so much as the letters of the alphabet eleven months ago—we say we have been astonished to find scores, both among adults and children, who can now read the New Testament with fluency and correctness; while the progress of intelligence keeps pace with the acquisitions of memory. At the conversation-meeting yesterday evening a man, who was sitting among the rest upon the floor, suddenly cried out, in great agitation of spirit, "What shall I do? I have continually before my eyes the likenesses of my children whom I killed in their infancy when I was a heathen. Wherever I go they meet me; and I seem to see them as plainly as I did when I took them from my wife's arms, immediately after they were born, and destroyed them. I know not what to do!" Suitable repentance, and fruits meet for repentance in his future conduct, were of course earnestly and faithfully recommended to the self-accused and self-condemned sinner. He had been the murderer of four of his offspring, but was happily himself rescued fromthe service of him "who was a murderer from the beginning" in time to prevent him from laying violent hands on four more who have since been born to him, and whom we trust he is now endeavouring to train up in the service of Him who came "not to destroy men's lives but to save them." This afternoon, the weather being more favourable, we (Mr. Tyerman and Mr. Ellis) returned to Raiatea.

Feb. 6. The morning being fine we embarked again in our boat for Huahine, but were obliged to put back before noon. Our conversation, while at sea, turned upon the language of these islanders. On enquiring whether the change from paganism to Christianity had been favourable to its improvement or otherwise, we were informed that, hitherto it had made little difference, except in the vocabulary, by rendering obsolete many obscene terms which formerly were much employed, and naturalising some words, such as *Himeni*, a Hymn, *Sabati*, the Sabbath and Scriptural names, as *Jehova*, and *Jesus Christ*, &c., necessary for Christian worship. The language, expurgated of the abominations above mentioned (which were necessarily associated with the worst possible taste), is becoming more delicate and refined, both in pronunciation and rhythm, in proportion as purer, nobler, and more graceful modes of thinking and speaking have naturally resulted from familiarity with worthier subjects for thought and speech, among the natives. The violent harangues to which war and danger formerly gave birth, and the bitter invectives which were wont to be uttered in the quarrels, jealousies, and recriminations of private life, are now—the former never, and the latter rarely, heard; yet the Tahitian tongue lacks neither nerve nor copiousness: nor are opportunities wanting to display all its excellences on glorious themes and great occasions—as in courts of justice, national and religious assemblies, but especially on Missionary anniversaries. And (which might hardly be expected) there is as much *diversity* of talent, among the untaught orators of these little islands of the west, as may be found among the leaders of the British senate; we make no invidious or absurd comparisons as to *quantity*. Their speeches, whether argumentative or declamatory, are seldom long. They feel much annoyed by a tedious talker, and when such a one gets up they will say to each other, "Now we must look about for our patience." Though very careful not to wound, in public debate, the personal feelings of those to whom they are opposed, they can be sufficiently sarcastic in conversation. If asked, "Did you not like such a speaker?" "Oh, yes!" "And did you not like such a speech?" "Yes, to be sure; and we like the bleating of a billy-goat."

Feb. 7. It was not till evening that we were able to put to sea again, in the hope of reaching Huahine by rowing hard all night—that island lying thirty miles distant and the surge being still greatly agitated by the recent long-prevailing high winds. We were, on board, sixteen persons, Europeans and natives, exposed in an open boat, with little provision in case of need, and the probability, were a hard gale to come on (which the lowering aspect of the heavens portended), of being driven we knew not whither on the limitless ocean. But, after a sufficient trial of faith and patience to make us feel ourselves wholly at the mercy of Him "who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, and walketh upon the wings of the wind," the moon arose, and the remainder of the night was serene above, and not uncomfortably turbulent below. At five o'clock in the morning we landed at Huahine: a number of the kind-hearted people were standing on the shore, who welcomed our return with their joyful iaoraanas: these we heartily re-echoed, and added our hallelujahs to the Lord, who, amidst the perils of the deep, had delivered us from all our fears.

Feb. 9. Among the peculiarities of the Tahitian language is one which (so far as we are aware) has no parallel in any other. The *numerals* have what may be called the distinction of tense; prefix A being the sign of the *past and present*, and E the sign of the *present and future*. Several of them also have two names. Thus:—

Past and Present.		Present and Future.
Atahi	*One* .	Etahi, or Hoa.
Apiti, or Arua . .	*Two* .	Epiti, or Erua.
Atoru	*Three* .	Etoru.
Amaha	*Four* .	Emaha.
Apai, or Arima . .	*Five* .	Epai, or Erima.
Aono, or Afene . .	*Six* .	Eono, or Efene.
Ahitu	Seven .	Ehitu.

Past and Present.		Present and Future.
Avau, or Avaru . .	*Eight* .	Evau, or Evaru.
Aiva	*Nine* .	Eiva.
Ahuru	*Ten* .	Ehuru.

If a person, therefore, were asked how many articles of a particular kind he had yesterday, how many he has *to-day*, or how many he shall have *to-morrow* (or at any past or future time), he would use different words in answering the question. Thus: "*A ae buaa nanahi?*" How many hogs had you yesterday?" If he had *six*, he would say "*Aono*"—meaning I *had* six." "But how many have you to-day?" If the number were the same as yesterday, he would say "*Aono*" meaning "I *have* six." "But how many shall you have to-morow?" He would then change the prefix from A to E, and say "*Eono*"—meaning I "*shall have* six." Or in the three cases he might use the second terms for six, and say *afene*, or *efene*. When the numbers run above ten they compute upon the usual principles; eleven being ten and one, twelve ten and two, &c. When they come to twenty, they say two tens; thirty three tens, &c. A hundred has a distinct appellation, *rau*. They afterwards proceed by hundreds as previously by tens—one hundred, two hundred, &c. till they reach a thousand, which is called *mano*. Again connecting the units in succession with the *mano*, when they arrive at ten thousand they call that sum *manotini*. Then numbering *manotinis* as they had done *manos*, up to ten times ten thousand, they call a hundred thousand *rehu;* and counting upward on this, in like manner, to a million, they call that *ihu;* beyond which they have no specific name for any specific number, though, by the use of *ahurus*, *raus*, *manos*, *manotinis*, and *rehus*, they can multiply the *ihus* (millions) to any amount expressible by human terms.

Feb. 10. (Lord's day.) Mr. Ellis preached in the forenoon from the words—"Jesus answered him, If I wash thee not, thou hast no part with me."—John xiii. 8. After this service the public baptism commenced, when nearly a hundred men, women and children, were thus admitted into Christ's visible church. A hollow square having been made with benches at the lower end of the chapel, where there are no pews, the candidates took their seats, with their faces towards a table placed in the middle for the accommodation of the officiating ministers. Mr. Ellis, after a brief address, proceeded to administer the sacramental ordinance to the adults, seated as they were upon the forms before him; repeating over each the words of the Institution:—"*Bapatizo*—[This is an engrafted word, there being no corresponding term in the native tongue] ————, *te ioa no te Medua, e no te Tamaidi, e no te Varua Maitai.*" "I baptize thee,————, in the name of the Father, and of the Son, and of the Holy Ghost."

When the adults had all received baptism, an infant belonging to Mr. and Mrs. Ellis, and another belonging to Mr. and Mrs. Barff, were dedicated to God by the same rite—the symbol of regeneration, which Mr. Tyerman, at the request of the parents, administered. The children of the adult natives (on whom the ceremony had just been performed)—some in the arms, and some four or five years old—were then baptized by Mr. Barff; fathers and mothers, sons and daughters, being thus brought into "the communion of saints" on earth in the same hour; the former first giving themselves "unto the Lord," and then entering into covenant for those little ones which the Lord had given to them, to bring them up in his nurture and admonition. The scene was affecting and solemn beyond any thing that we had yet witnessed, and the season was truly refreshing from the presence of the Most High.

Feb. 11. At the conversation-meeting, which was numerously attended, many texts were quoted, both by men and women, from various parts of Scripture, that they might be particularly expounded by the Missionaries. It is surprising with what eagerness these new converts to the gospel seize and treasure up the precious words of grace which they catch from the lips of their teachers, when quoted from still untranslated books of the Bible; as well as with what diligence they commit to memory numerous chapters and whole gospels which have been rendered into their mother tongue. Some who cannot read themselves can repeat almost every text which they ever heard, and even large portions of the New Testament, which they have learned by hearkening to others, while these read aloud to little audiences which they sometimes collect in the open air, under a tree, or in their family circles. There are few, indeed, of those who regularly attend public worship who do not know by heart all the hymns that are usually sung there.

We have made minutes, from time to time, of the diseases which are most frequent in these islands: the following are the principal:

Hotiti, pulmonary consumption, which carries off, on an average, three of every hundred that die.

Fefe, a species of elephantiasis, causing hideous enlargements of the arms and legs. About four in a hundred are affected by it here; though in Borabora, among a thousand inhabitants, there is only one invalid of this class. Unwholesome food, or too much food, heat, damp, ill-constructed dwellings, want of cleanliness, and indolent habits, induce this deforming complaint, which will, probably, be much more rare in future, from the exceedingly improved state of society.

Sarcocele, another gigantic tumefaction of morbid parts of the body, too frightful for description; which, it is to be hoped, purer and more temperate modes of living will likewise subdue. One in a hundred is more or less afflicted in this way.

Monumonu, or the *throbbing*, that is the toothach, is not common. The natives have the finest and most perfect teeth, perhaps, in the world.

Tariaturi, a deaf ear; and *vara*, dumbness. Both these terms are used to signify the condition of a person born deaf and dumb. There is but one case of it in Huahine, where there are two thousand inhabitants.

Matapo, Blindness. Of this, in the same population, there are three instances.

Bupa, a shivering fit; and *ahu*, a burning fit—are employed to express the symptoms of intermittent fevers, which are frequent here, especially during the rainy season. They sometimes assume the form of ague.

Matapoto, a spasmodic affection of the face. It discovers itself by a pain in the forehead, which, proceeding downward, successively affects the eye, the ear, and the neck: this is followed by lock-jaw, when the patient swoons outright, and, unless prompt relief be administered, speedily expires. The natives have a specific of some efficacy, which they immediately prepare, and force into the stomach by wrenching open the jaws. This malady, which is not uncommon, is most rife after long dry weather.

Tuabu, Hump-back. Two in a hundred have this unsightly encumbrance. It is induced by a fever, which leaves a tumour on the vertebral column. Children from four to five years of age are frequently thus afflicted. If the spine curves at a certain crisis of the complaint, the patient recovers; if not, he dies. Men are generally more distorted in this manner than women.

Ofao, *taviri*, *aati*, and *obu*, are names given to different symptoms of bowel disorders, which, though often produced by the nature of their food, are seldom fatal.

Perioi, signifies a cripple; of these there are few.

Avaehape, means bandy-legged; this deformity is also rare, though it is the universal practice to carry young children astride upon the hips.

Tena, a relic of that loathsome disease which is the scourge of licentiousness, and which was very destructive in these islands after its introduction by European visitors.

Tabu, Scrofula. The word tabu signifies a cut or scar. Many deeply-indented and disfigured faces and necks bear testimony to the prevalence of this ravager of strength and poisoner of health.

Oniho, a kind of small-pox, mild in its form, but leaving the skin pitted. It is infectious, attacks persons of all ages, and the same subject is liable to take it repeatedly.

Aropoabu, a disease of the neck, resembling the *goitres* of Switzerland. We have seen a few prodigious instances of these glandular swellings.

Feb. 13. Having some leisure at present, we transcribe from our memoranda occasional information on general subjects. We shall here enumerate the few quadrupeds which are found on these islands.

Buaa, the hog. We have formerly described the only native specimen which we have seen, (ugly, stunted, and small,) and mentioned also that the breed being now nearly extinct, the loss has been more than compensated to the people by the present race, which are a cross between the British and the former, with an intermixture of the Chinese; the first and the last having been introduced by Captain Cook and other early circumnavigators who touched here. These gluttonous animals, having abundance of nutritious food, thrive amazingly, and soon become fat enough for the slaughter. We have seen some weighing twelve or thirteen score pounds. These swine are characterised by their deep flanks, flat bodies, and long tusks. Some of the boars, which run wild among the mountains, are very formidable if attacked and compelled to act on the defensive. When surrounded, they will rush through the ring of their antagonists, striking right and left, and with a single well-directed blow of their sharp tusks, rip the flesh of a man's leg from the bottom to the top, or even gore him in the body till the bowels drop out through the wound.

Uri, the dog. Commodore Wallis and Captain Cook found dogs here. They had long bodies and short legs like our terriers; but that pure breed is no longer seen, a nondescript tribe having sprung up in their stead from the introduction of "mongrel, puppy, whelp, and hound, and curs of low degree," by foreign vessels. They are generally very ill-looking creatures, lean, feeble, and diseased, as might be expected from the wretched fare on which they feed, the refuse of their owners' tables. Yet hydrophobia is unknown. There is no remembrance of a mad dog having ever been seen here, notwithstanding the torrid climate.

Iore, the rat. The native rat is much smaller and of a lighter colour than the English; but the *Iore paapa*, the foreign rat brought from shipboard is large, and has all the bad qualities of the worst European vermin.

Moo, the lizard. Reptiles of this species are very numerous; they are small, beautiful in colouring, and perfectly harmless.

These four are the only quadrupeds that were aboriginal here. The following have been introduced.

The horse, which the natives called *buaa horo fenua*, the hog * that runs over the ground,—when they first saw with what fleetness he could traverse the beach on which he was landed as a present to Pomare. There is but that one of the kind here, which "roams over the plain" at his ease, having never been used for riding, yet he is perfectly gentle.

The cow, *buaa toro*. This useful animal was brought hither by the Missionaries, who have, here and at Eimeo, small but improving herds. They thrive well, breed early and fast, and give abundance of milk. The long grass, which they find every where, is excellent food for them, and they are subject to no particular diseases. Several have been killed, and the beef proved very good; but they are yet too few and precious to be made every-day food. The natives are very much afraid of them.

The sheep is called here *buaa mamoe*, the inoffensive hog. There are half a dozen of these animals on the islands, brought hither by the Missionaries, but they are lean, small, and ill-shapen. The climate is too hot, and they will probably never be kept to any advantage.

* Buaa seems to be a generic name for a quadruped.

The little tormenting burr called *piripiri*, of which we have formerly spoken as a vegetable pest here, sticks to the wool, and gradually forms a close mat about its body, which greatly annoys the poor sheep, and would hinder it from thriving freely were there no other obstruction.

The goat, called here *buaaniho*, the hog with horns,—was introduced by some of the first ships, and lighted upon a soil and clime entirely suited to its wants and habits; of course it breeds rapidly and grows to a great size. As there is no occasion for woollen clothing here, and the flesh of the goat and her kid is as delicate and well-flavoured as mutton and lamb in England, sheep may very well be dispensed with. The goats are exceedingly beautiful creatures, and on the lofty mountains they find green pastures, fresh air, and that freedom in which they delight. Their milk is richer than that of the cow. There are flocks consisting of several hundreds on some of the islands. These are the property of the Missionaries; but the natives, who at first abhorred them on account of the new and offensive odour to which their nostrils had not been accustomed, begin to manifest an inclination to possess animals in every other respect so useful and desirable; and the Missionaries encourage them in this, as in every other wish that may lead them to improve their condition in life. Besides, to keep goats there is neither trouble nor expense required. They forage for themselves.

The cat, called here *iore pii fare*, the house-climbing rat; because when strange cats were brought from ships into the native dwellings, they naturally ran up the wooden walls or bare poles which support the roofs. Cats have now become domesticated.

Feb. 14. We were this day invited to a public dinner, given by the principal chiefs of the island to the members of the Christian church here (as a token and pledge of union among all true believers), whatever were their rank or circumstances in civil society. It was truly a love-feast to welcome the newly baptized among the flock of Christ. The candidates for baptism also were invited to be partakers of the general joy. It was held in a spacious house, a hundred and sixty feet long, by forty wide, belonging to a distinguished chief named Tiramano. This banqueting room was quite a native structure in the old style,—a long roof, resting upon two ranges of pillars, twenty-four on each side, and a row of nine loftier ones down the middle, to support the ridge-pole. At the upper end a table covered with a white cloth, and furnished with knives and forks, also two convenient settees with benches and stools were placed for the accommodation of the royal family, the Missionaries, and ourselves. The whole of the floor beside was occupied by the natives sitting cross-legged in companies, with the food before them spread upon purau-leaves for plates. The enclosure in front of the house was occupied in a similar way by a portion of the numerous guests. The sight was exceedingly impressive and delightful, for they were clean in their persons and apparel; pleasure beamed in every countenance, and all were of one heart and one mind, to be happy and to make happy so far as they could. The entertainment, consisting of the usual provisions, was well laid out: it was abundant, and all things were done decently and in order, though more than a thousand persons shared in it. Many of the mothers had their young children with them; yet not a cry was heard. *Te mau poti iti* (the little milk-drinkers, as infants are prettily called here,) behaved as well as their parents, and by their presence added interest and beauty to the scene. In addition to the native luxuries of baked hogs and fruits of every kind that were in season, boiled pork, boiled fowls, fruit pies, and puddings of various kinds were served up course after course at our table. There was such plenty for all the guests, that after heartily enjoying the good cheer, enough remained for the guests to take home with them, and renew the feast another day in their family circles. The residue of our own messes (which were as large as Benjamin's when Joseph entertained his brethren) our servants took care of as their customary perquisite. It is hardly necessary to say, that in such an assembly, when all the dishes had been placed, before any were touched the blessing of God was asked upon the bounty of his providence. After the meal, several of the chiefs, the Missionaries, and ourselves, successively addressed the company on such topics as the occasion suggested. In conclusion a hymn of praise was sung, and one of the chiefs returned thanks for this day's mercies, and offered up earnest supplication that goodness and mercy might follow his country-people and their teachers, *all* the days of their lives. The people afterwards quietly dispersed, and in their peaceful dwellings presented their evening sacrifices at the family altar.

Feasts were frequent in the times of ignorance, but they were only for the men; the women never being allowed either publicly or privately to sit down with their tyrants, or eat of the same food. Surfeiting, drunkenness, debauchery, quarrelling, and murder were the usual felicities and excesses on such occasions. Here there was no riot, no intoxication, no evil-speaking, but in their place temperate refreshment, cheerful converse, and universal harmony. Yet it would be impossible to express the conflict of emotions, hardly reconcileable, with which we looked round upon this great assembly,—remembering what they had been, and beholding what they were; and reflecting that the mere wisdom of man, employed to its utmost power and with its utmost charity through an equal number of years, by agents a hundred fold more gifted in worldly policy than the humble Missionaries who had brought the gospel hither,—could have done little towards transforming such a people from savage to civilised society; nothing in fact, compared with what has been done by "the foolishness of preaching." We could only resolve the moral miracle before our eyes by the declara-

tion of our Saviour, "The things which are impossible with men are possible with God."

This feast was given by the voluntary contributions of many persons, and designed, as we were informed, among other things, particularly to express their happiness in having us (the deputation) among them. One of the speakers said, in the fulness and simplicity of his heart, that he had been praying to the Lord not to let us go away, but keep us here as long as we lived. Feasts were formerly made in this manner by the *taniau*. The *niau* is a message of royal authority, issued sometimes to a single district, and sometimes throughout the whole island. The king's messenger in such case took one of the feather-like branches of the cocoa-nut tree upon his shoulder, or a bundle of the side leaves in his hand. Thus charged with his dispatches, he went from chief to chief, putting into the hands of each a piece of cocoa-leaf four or five inches in length, and delivering with it the royal commands. Each principal chief in like manner communicated the message to those in rank below him; these to raatiras; they to their inferiors; and the latter to the people at large. By this simple process the whole island was put in motion in the course of a few hours, all classes promptly contributing their quota of provisions towards the great entertainment, or towards carrying into effect the sovereign's wishes whatever they might be. Business done thus is called *taniau*, or *by message*. Whoever accepts the bit of cocoa-leaf offered by the messenger thereby signifies his compliance with the royal mandate. Whoever should refuse to accept it would run great risk of being banished to some remote island for his contumacy; disobedience under such circumstances being "constructive treason."

CHAPTER XVI.

Two vessels in the offing—Tarouarii—Projected visit to the Marquesas Islands—Auna, Matatore, and their wives, set apart as native missionaries to the Marquesas—Birth of Tarouarii's daughter—Two brigs—Embarkation for the Marquesas—Amphibious dexterity of the islanders—Nocturnal amenity of the sea—Cockroaches—Towaihae bay, Sandwich Islands—Motley appearance of natives.

Feb. 16. Two vessels appeared in the offing at day-break. They proved to be the Mermaid, sixty-one tons burthen, Captain Kent, a small sloop, and the Prince Regent, Captain Brown, a schooner. The latter, seventy tons burthen, had been built at Port Jackson, was a neat copper-bottomed bark, carrying six guns, and was now on its way as a present from the King of England to the sovereign of Owhyhee (Hawaii), under the convoy of Captain Kent. In the course of the afternoon we went on board, and were very politely received by the captains of both vessels.

Feb. 17. We accompanied Mr. Ellis on a visit to Tarouarii, King Mahine's daughter-in-law, who expects soon to be the mother of a posthumous child, which if spared to live, will be the future sovereign of Huahine; its deceased father having been heir-presumptive to the reigning queen. We were surprised to find this great lady, on whom the hopes of the nation are placed, in a small shed about seven feet square, separated from a larger dwelling, for her special convenience on the august occasion of giving birth to a prince. She was reposing upon grass spread over the floor, and there was no other furniture in the apartment but a lamp made of cocoa-nut shell, glimmering with its faint beams upon the ground, and on the posts and rafters which formed the walls and roof, presenting to the eye their deep intersecting shadows, strongly contrasted with the flickering lines and spots of feeble light between. The queen of the island, Hautia, and Hautia Vahine, her father and mother, with another female, were her attendants. The shed stood within a few paces of the sea, and had been purposely chosen according to the approved custom, for the benefit of free air, and to afford her an opportunity as soon as she should be delivered, to plunge into the sea and there sit in the water for half an hour. This strange, and we might deem perilous practice, to a woman in such delicate circumstances, is common here; and we are assured, that in most instances it is the means of restoring strength and animation to the exhausted mother, who frequently goes about her ordinary household business an hour or two after she has come out of the purifying flood.

Feb. 21. During the last few days we have made an engagement with Captain Kent to carry Mr. Ellis, ourselves, and some native teachers (whom it has been determined by the church here to send thither) to the Marquesan Islands, about a thousand miles distant from these groups.—This day was fixed for holding a full religious assembly, to set apart two natives willing and qualified to carry Christianity and civilization to the barbarous Marquesans, who are represented as the most ferocious savages in these seas. About twelve hundred persons assembled in the great chapel. After a suitable hymn and prayer, Hautia the regent was called to the chair. Several short addresses were then delivered to the people by the Missionaries and the Deputation, on the nature, importance, and difficulties of the proposed engagement; the labours, privations, and perils to which those who undertook it would be exposed; and the only reward to which they must look for such sacrifices — the blessing of God upon themselves and the work of their hands, in their benevolent endeavours to communicate the benefits of the gospel of peace to aliens and enemies perishing for lack of instruction.

Our late travelling companion, Auna, a principal chief, formerly a leader among the Areois, and a priest of Hiro, the god of thieves, then stood up in the midst of the meeting. His lofty stature and commanding presence, the sanctity of his regenerated character, and above all (so far as the eye was concerned) his countenance beaming with benignity and intelligence, filled every bosom with emotions of awe,

delight, and expectation. He looked round with an air of unaccustomed anxiety and embarrassment, and at first—perhaps for the first time in his life—hesitated in the utterance of his sentiments on a public occasion. At length, with a noble modesty, he began "*Mea maitai teie*—It is a good thing that some of us should go from Huahine to carry the blessings of Christianity to those people who are yet lying in the same ignorance, wickedness, and misery, as we ourselves were but a few years ago. It is our duty, then, to take to the Marquesas that *(parau maitai na te atua)* good word of God which has been sent to us from *(Beretane)* Britain by the hands of Missionaries, and which has been made so great a blessing to us. I have, therefore, *(parau iti)* a little speech to make to the meeting, which is this:—if I and my wife might be so favoured as to be sent on this errand to the heathen at the Marquesas—but, perhaps, we are not worthy; yet, if we could be thought suitable for this great and good work, both my wife and I would be very happy to be the bearers of the gospel to those wicked islanders."

When he had thus spoken he sat down, with the most affecting humility, waiting for the decision of the assembly. Hautia, the president, immediately rose, and said, "Auna is the man to go!" Others exclaimed, "Auna is the man!" A chief then stood up, and observed, that he also had a little speech on the subject, which was, that Auna was not only the man to go, because he could himself both teach many things, and set the example of all he taught, but because Auna was "a two-handed man:" he had a good wife, Auna Vahine, who would help her husband in every pious work, and would also teach the women to read and to pray, to clothe themselves decently, to make their own dresses, plat straw bonnets, manage their families, and bring up their children in the right way. This being universally assented to, Auna and his wife were appointed—as it were by acclamation, so greatly was the meeting moved — the first messengers from this church to their heathen neighbours; neighbours, in fact, though they dwelt a thousand miles off, and neighbours in the language of the gospel, because they loved them as themselves.

Another chief was then named, *Matatore*, a pious, intelligent, and remarkably ingenious man in every kind of work to which he turned his hand. Several of the congregation successively stood up, and, in their "little speeches," recommended him and his partner (for he also was "a two-handed man") as suitable fellow-labourers with Auna and his wife. Matatore, disclaiming with unaffected diffidence any superior qualifications for the honourable work, added, that if his partner and himself were deemed worthy to be entrusted with it, by the Deputation from Beretane, the Missionaries, and their Christian country-people, they should be happy to undertake it. The whole congregation then looked towards Hautia, who, to the surprise of every one, remained silent, and appeared sad; his noble countenance expressed much agitation of spirit, and he hesitated for a while to unburthen his mind in words. At length he rose, and, with an air of meekness and humility which gave inexpressible grace to the dignity of the high-born island-chief, he said, "I have a little speech, because a thought has grown up in my heart, and it has grown up also in the heart of Hautia Vahine (his wife). But, perhaps, it is not a good thought; yet I must speak it; and this is our thought.—If the Missionaries, and the Deputation, and the church of Huahine think that I and my wife would be fit companions for Auna and his wife, to teach the good word of God to those idolatrous people who are as we *were*, and cause them to become as we *are* here, and in Tahiti, and Eimeo, and Raiatea, and Borabora, we should be rejoiced to go; but, perhaps we are not worthy, and others may be much better suited for the blessed work; yet we should love to go."

This declaration from one who, as regent, was virtually king of the island, who held valuable hereditary possessions upon it, as well as received large contributions, to support his royal state, both from chiefs and people—who, besides his political and civil functions, filled a wide sphere of usefulness in the church, as superintendent of schools, as patron and promoter of infant arts and thriving industry among his subjects, and who was himself an example of all that he recommended to others or required of them; this declaration produced a most extraordinary sensation throughout the whole assembly, but especially in our breasts—emotions never to be forgotten nor ever to be recollected without a renewal of the strange and overwhelming delight which we experienced on witnessing such a proof of the power of divine grace, in making the blind idolater, the stern warrior, the proud chief of a barbarous people, under the influence of a new and regenerating principle, willing to forsake all, deny himself, and take up his cross, that he might follow the Redeemer to regions of despair, where Christ was not named, and where his disciples might expect both "to know the fellowship of his sufferings and to be conformed unto his death." But, having already experienced "the power of his resurrection," "none of these things moved" the voluntary candidates for a perilous service; "neither counted *they* their lives dear unto them, so that *they* might finish their course with joy, and the ministry which they had received of the Lord Jesus, *to testify the gospel of the grace of God.*" Of Hautia and his wife we could not but thus judge. As soon as we had a little recovered from our surprise, we rose and thus addressed the royal pair: "Hautia! we have heretofore been pleased, beyond our hopes, with everything which we have seen of the happy effects of the gospel, in this island and others, since we arrived from England to visit you. Truly the Lord has caused his good word to grow up among you and bear fruit abundantly. But nothing which we have heard, or seen, or felt,

has delighted us more than what you have done and said, and made us to enjoy in our own souls this day. It was a good thought that grew up in your own heart—it was a good thought that grew up in the heart of our wife, Hautia Vahine; and we believe that it was God himself who caused the thought to grow in each of you. But we also believe that it is his will that *we* should now say to you, as the prophet, in the name of the Lord, said unto David (whose history and character you know) when he desired 'to build an house for the name of the Lord God of Israel;' '*Thou didst well that it was in thine heart;* nevertheless *thou* shalt *not* build the house, but thy son shall build it.' We say, therefore, it is well that it was in your hearts to go to the Marquesan Islands on this errand of mercy; yet you must not go yourselves; others must do that good work. Hautia, God hath placed you here as king, in a station of the highest honour and most extensive usefulness. Here you have great influence, and that influence you employ largely for his glory and for the benefit of your people. Here you are a nursing father, and Hautia Vahine is a nursing mother to the church. Here you are a terror to evil doers and a praise to them that do well. In no other place could you do so much good, by authority, by precept, by persuasion, and by example, as you are necessarily doing here, in the exercise of that power and those talents with which you have been invested. We again say that we are glad that the thought did grow up in your heart; but we believe that the Lord says to you, by us,—you must not go on this mission, for He hath need of you here. Other chiefs (as deputies from you and your subjects) may be as useful among the ferocious Marquesans as you could be—whereas, in Huahine, none can equal you in usefulness." Hautia, deeply affected, replied: "Since you say so, perhaps it is the Lord's will that we should not go to the Marquesas, but stay in Huahine; perhaps we may serve him better here. Be it so; and yet I wish that it had fallen to me and my wife to go."

Auna and Matatore and their wives were then set apart to this new ministry in special prayer, by Mr. Ellis; after which while they yet remained kneeling at the table in the front of the pulpit, Mr. Barff delivered to them a solemn charge respecting their future duties among the heathen to whom they were thus ordained to preach the unsearchable riches of Christ. The whole service was concluded with singing and prayer; and the people departed with hearts that burned within them, both with affection towards the friends from whom they were thus parting, and with humble thankfulness to God that they were permitted to give up those who were most deservedly dear to them to his service and to the heathen, to bring them to the knowledge of the truth.

Feb. 23. This day Tarouarii, Mahine's widowed daughter-in-law, became the mother of a posthumous child. To the disappointment of the families to which she was allied the infant was a girl; but though a boy had been anxiously desired, both by chiefs and people, recognising as they *now* do, a divine superintending Providence, they soon soothed their minds into acquiescence, and are contented to believe that this will be for the best. Volleys of musketry were fired repeatedly in the course of the day, in honour of the birth of the princess, and in hope that she—their *only* hope in the direct line—may live to be the future queen of Huahine. The wife of one of the Missionaries was sent for immediately, to dress the babe in the English fashion, as it has been determined, on every occasion, to conform as nearly as possible to the manners and customs of the nation which has sent them spiritual fathers and instructors in righteousness.

Captain Walker, of the Dragon brig, and Captain Hunter of the Macquarrie, both came into the harbour this morning. Here, then, for the first time since a European ship was seen in these waters, there are four vessels at anchor at the same time. Four hundred in a British port would not excite greater curiosity and admiration. We have just been told that Captain Walker, with some of his crew, having landed on one of the multitude of little islands with which these latitudes are spotted, and having taking on shore with them a goat, the people at once imagining it must be a god, flocked round it to gratify their curiosity and show their veneration, no such animal having been ever seen there before. The goat, feeling itself incommoded by their handling and crowding, began to manifest its displeasure—butting at one child, knocking down another, and pursuing a third, so that the group were soon put to flight. Alarmed and enraged at this hostile conduct of the new god, the people appeared about to take vengeance on the strangers; but, before they had wrought up their minds to make an attack, the captain and some of his party, by a singular stratagem, contrived to amuse the enemy till they could safely venture to turn their backs upon them. Having some razors in their possession for traffic, they made signs that they would shave any of the people that wished to be so accommodated. This was eagerly accepted, and one man after another offered his chin, which was quickly cleared of the stubble, the sailors gradually retreating, till, having reached the shore, they leaped into their boat and rowed away.

Feb. 25. The last three days having been employed in making preparations for our voyage, and taking leave of our friends, English and native, here, we embarked with Captain Kent about noon. A breeze from the east quickly carried our little sloop, and its associate the schooner, out of Fare harbour. Before nightfall the heights of Huahine had vanished, and we were once more upon the broad ocean, committing ourselves, in fervent and believing prayer, to His guidance "whom winds and seas obey." Our ship is little more than sixty tons burthen. Our company consists of twelve persons; namely—the Deputation (Messrs. Tyerman and Bennet), Mr. Ellis, Auna and Matatore, and their wives, and our Tahitian ser-

vants. Our provisions, both live stock and vegetables, occupy considerable room; so that, with the captain and crew, both deck and cabins are well peopled and filled.

Feb. 28. The wind having been very light, and somewhat variable, our progress has not been rapid, but quite pleasant to the feelings of those of us who have been accustomed to the motion of a ship. This day one of our finest store hogs fell overboard, not having yet got his "sea-legs," we presume—a happy phrase to express the oscillating gait of persons accustomed to walk on deck with a motion corresponding to the swing of the vessel. While the sailors were lowering a boat to recover the unfortunate animal, two of our Tahitian servants leaped after it, and brought it close under the ship's side, where they fastened a rope round its body, by which it was presently hauled upon deck. The dexterity of these people in the water is surprising. Men, women, and children, can all swim and dive; indeed, infants are so early taught these necessary accomplishments of a half-amphibious life that they sometimes excel in them before they can walk. On a certain occasion, as our Missionary friends at Huahine, with their children, were crossing the upper part of the bay at Fare, their canoe was suddenly upset, when they and several helpless infants were plunged at once into deep water. The queen, a woman of vast bulk, being near at hand, and perceiving their danger, immediately threw herself into the lagoon, swam to their assistance, and with her own hands saved the life of one of the party from destruction. A female servant followed the children, caught them in her arms, and swam to shore with her rescued treasures, which she delivered safely into the hands of their overjoyed parents, themselves just snatched from death by their wonted intrepidity, habitual presence of mind, and fearlessness of peril, in situations where the fear itself probably constitutes the chief part of the danger.

Nothing can exceed the salubrity of the atmosphere in these regions during the night-time. So soon as the sun goes down, the temperature becomes agreeable and refreshing. Elsewhere, between the tropics, heavy dews are wont to follow the oppressive heat of day, and render any exposure of the person to the night-breeze dangerous. Here there is no humidity that need be dreaded. We have been repeatedly, during our insular circumnavigations, whole nights upon the water, in open boats, without experiencing either damp or chill, or observing any clamminess upon our clothing or the rigging of our scallop-shell vessels. Hence the islanders frequently sleep upon the ground, under the open sky, without fearing or feeling any inconvenience. On board of European ships, also, the sailors, in these seas, lie down to rest on the bare deck with the same impunity. The most delicate constitution may luxuriate in breathing the pure, mild, midnight air of these voluptuous climes.

March 7. (South lat. 7° 58′. West long. 153° 7″.) We have been becalmed for the last two days. The dulness of the scene was interrupted this morning, by the approach of a large shark to the vessel, sufficiently near, to its own cost, to be harpooned, and hauled on board. It measured eight feet four inches in length, and proved to be a female. When opened, eleven young ones, each two feet three inches long, were taken out of two wombs within her. She seemed to be near the time of regular parturition; for, when separated from their dam, they floundered about the deck, with great strength and vivacity, for a considerable while. After the mother-shark had been cut quite in sunder, across the middle, and received several heavy blows from a large hatchet, wielded by a powerful man, she still writhed in her death-pangs, and opened and closed her jaws with spasmodic force—so frightfully tenacious are these animals of life. The islanders say that immediately before the females bring forth their young they are particularly savage and voracious; they are then, also, most daring in their attacks, and most difficult to subdue, or to kill when resistance on their part is vain. It was horrible to look upon the massacre on our deck, of such a parent and her numerous progeny, infuriated with pain, and burning with life, till the final spark became extinct in the last drop of blood that coagulated.

March 11. (S. lat. 8° 42′. W. long. 148° 41′. Therm. 83°.) We have made little progress. Variable winds, and rains occasionally, have exercised our patience, but it is not for us to choose our course at sea any more than "it is in man that walketh to direct his steps."

March 15. A native New Holland boy—an orphan, whose father was drowned, and whose mother died while he was young, whom our captain has kindly taken into his service—fell overboard, this morning, unperceived by any body, till his cries, as he followed the ship, swimming with desperate but unequally-matched exertion, to overtake her, summoned all hands that could be employed to his assistance. Again, as in the case of the hog, while the boat was launching, our two Tahitian servants flung themselves into the sea, with a rope. When they met the poor lad among the waves—resolutely buffeting them, but almost exhausted—the one received him upon his back, and the other swimming beside, they thus brought him to the boat, which took up all three, and they were soon safe on board. This youth, like his countrymen, goes almost entirely naked, and cannot be persuaded to encumber himself with clothes. His hair is brown, and the colour of his skin like that of the Tahitians, but darker, probably from continual exposure to the elements. His escape was very remarkable. On inquiring we learned that he fell overboard from the lee bow. He had, therefore, gone clean under the vessel, and been borne up at the weather quarter, when first discovered. Had he come up astern, it is probable that he must have perished before he was missed, no one being there to be alarmed by his shrieks. He was washing himself, as was his custom, by

drawing up buckets of sea-water, and throwing them over his body, when he lost his balance, and fell headlong into the deep.

March 16. Yesterday the sun was vertical, to-day we have passed him, and, after long witnessing his daily course through the north, again behold him, as in our native country, to the south of us. We have not been more than ten months absent from England, yet this is the fourth time that we have come under his vertical rays. This track of ocean is remarkably full of the nocturnal spangles which we have noticed elsewhere. Millions of these efflorescences of flame, as they seem to the eye, pass the sides of the vessel every moment, and form in her wake a train of brilliancy such as no comet, in its perihelium, ever drew "o'er half the heavens." Beautiful illuminations of the same kind, whatever be their nature, are frequently seen at a great depth in the clear water, which in the night-time becomes jet black. Often through this dark but limpid medium have we amused ourselves by tracking the routes of large fishes, such as porpoises or sharks, gleaming along in lines of light beneath the abyss, itself invisible with gloom. These, like coruscations of a submarine *aurora*, might sometimes be discovered at far distances, shooting and disappearing, slowly or suddenly, according to the courses of the sea-monsters, each of which, like the leviathan of Scripture, "*maketh a path to shine after him;* one would think the deep to be *hoary*." Job xli. 32.

March 17. The minutest circumstances relative to animal life, even in its lowest classes, are worthy of record. Last night, about ten o'clock, hundreds of cockroaches issued, at the same instant, from all their hiding-places in the cabin, and began to fly about. In the course of a few minutes they all retired again, without assigning any reason (which we could understand) for their spontaneous and simultaneous irruption or retreat. Some on board said it was a sign of rain, but none fell in the night, nor is there yet any less ambiguous sign of such downfall in the sky.

March 20. (N. lat. 5° 40′. W. long. 149° 14′.) At noon we had a strong squall, accompanied by heavy rain from the east. Since the evening when the cockroaches swarmed out of their holes in the cabin, to take an airing by candle-light, and retired as unaccountably as they came, the weather has certainly changed from almost unbroken calm and drought to fits of wind and showers, with sluggish intervals, when air and ocean seem alike inert and impotent to speed our way.

March 28. At three o'clock p. m. land appeared right ahead, that is, wearing west, distance about twenty leagues; and, though clouds covered the highest mountains, the lower ranges, to a great extent, were distinctly visible. We could not doubt, from our observations, that this was one of the Sandwich Islands, our north latitude being 19° 23′, and west longitude 154° 5′. This was a joyful sight to all on board. Towards evening we lost it again, the fog being considerable; but the loom of land was, nevertheless, cognizable by the thick dark clouds overhanging it.

March 29. Having lain-to in the night, at break of day the land was clearly seen about fifteen miles off, though the eminences were still shrouded in thick vapour. As we approached, the coast seemed to be rock-bound, the waves dashing at the bottom of the cliffs. These might be a hundred feet in average height; while beyond them the land sloped gradually up to ten times that elevation, green, and occasionally studded with clumps of trees. This declivity was rent into ravines, opening towards the sea, and manifestly furrowed by fierce cataracts in rainy seasons. When we had proceeded about ten miles along the coast, its character changed into sterner magnificence, the cliffs rising to five hundred feet, and being more deeply indented with vast chasms, of which the black and almost perpendicular fronts were brilliantly enlivened with numerous cascades, rolling, as their course lay, over rocky beds, oblique or abrupt, in all the forms that water can assume rushing through steep or straitened channels.

By the time that we had reached Towaihae bay, the wind fell, and we were perfectly becalmed. This bay forms the segment of a large circle, receding about a mile inward, but of much more considerable width, having three stately mountains at its head, whose bases come down to the sea. Along the ridge of one of these were several streaks of snow, though the height was not so great as to warrant the expectation of so rare a spectacle in these tropical regions.

In the dusk of the evening a personage of some importance came off to us from the shore, in a boat of four oars, who called himself *John Adams*. He is a native of Hawaii, and said that he was governor of the island in the absence of the king. He was a very stout man, much resembling the superior chiefs of Tahiti, (who are distinguished far above the commonalty by their "limbs of giant mould,") but of a much swarthier complexion than they. Our visitor was dressed in European costume, with jacket and trousers. He informed us that Rihoriho, the reigning king, resides at present on another island of the cluster, called *Oahu* (Woahoo, as it is generally written), that he has five wives, and drinks an immoderate quantity of ardent spirits. Various scraps of local intelligence this John Adams very freely communicated; and as he speaks English (which he learnt from the American visitors and residents, though he can neither read nor write) sufficiently well for the purpose of gossiping conversation, we found no difficulty in talking with him. As he wished to go with us to Kearakekua bay, the captain permitted him to remain on board, and he sent back his attendants with the boat.

March 30. The wind having gone down, we were detained in the bay. Several canoes came from the shore, crowded with persons of both sexes, who manifested considerable curiosity at the sight of our two little vessels—though

European and American ships of far greater burthen are no raritics here—but they brought us nothing either for presents or for sale. They are evidently in personal appearance of an inferior race to our Tahitians; though probably hardier in their habits, and certainly more savage in their dispositions, not having yet experienced the transforming and softening influence of that Christianity which has improved the inhabitants of the Society Isles almost as much to the eye as in the spirit of their mind. Most of these visitors wore their fine curled hair long on the top of their heads, which had a graceful appearance. We scarcely observed one of them who had not lost three or four front teeth, either in the upper or lower jaw, which much disfigured their mouths. John Adams says, that when a particular friend or near relative dies, they usually knock out a few of these, in token of their affection. He himself had lost two, which he had sacrificed to the memory of the late king Tamehameha.

March 31. Being still becalmed here, John Adams's boat brought us a fresh supply of cocoa-nuts, sugar-canes, and a calabash of water, from the shore. This present was very acceptable, and soon furnished employment for all on board. It was amusing to see with what relish our Tahitians, after a month's abstinence (or rather penance on sea-stores,) enjoyed a meal of their own sweet food, though both the canes and the cocoas were inferior to those of their native soil. The hogs, the goats, the fowls, and the very dogs, which had fared indifferently enough on board, all came in for their share of the delicious repast. So many mouths, and so many kinds of appetite, were brought to bear upon the crude provisions, that while one ate one part, and another another, scarcely a fragment was left; leaves and stalks, shells and husks, being greedily devoured by this or that class of guests, at an entertainment where each might have said (in their own particular dialect) to any other of the company, "Hail fellow! well met!"

Being yet unable to proceed to our proposed harbour, we went on shore, and for the first time set foot on a heathen soil. The very thought went to our hearts and through them, exciting emotions which we shall not pretend to particularize. Here, where the gospel as yet has done but little in its spiritual effects, we were taught to estimate, more truly than we could even upon the spot, how much it has done in the Society Islands. The contrast was powerful, and it was saddening; yet not without hope.

The natives flocked to the water-side when we landed, shouting, exulting, and running towards us from all quarters. On the beach we were met by an old man, bearing in his hand a small white stick newly peeled of the bark, with a green leaf stuck transversely at the top. This we took to be either a wand of office or an emblem of peace. It was probably both, for the patriarch conducted us very courteously to the residence of the principal chief of the district. This personage and his wife were sitting on one side of the entrance, and received us in the most friendly manner, but without rising. The house consisted of one very large apartment, having wide folding-doors at each end, but without windows. The floor was handsomely carpeted with mats. On these we seated ourselves cross-legged, according to the style of the country. Both the folding-doors were then thrown open, and the natives, young and old, unceremoniously rushed in, to gaze at the strangers. Everything appeared disadvantageously different from what we had been accustomed to see in the Christianized islands. The women wore no covering except a slight cloth about their lions; while a peculiar kind of head-dress gave them a very odd appearance. The hair in front was left about two inches long, and made to stand upright by being daubed with a composition of lime and water. One girl, in addition to this grotesque toupee, had bound her long natural tresses into a pig-tail. The hair of our host was tied in a knot upon the crown of his head, and a corresponding knot was made of his beard under the chin. His consort's locks were not defiled with dirty powder, like those of the other females; but her legs, and various parts of her person, were superbly tatooed. The only ornament in the house was a print, taken from Cook's voyages, of a man and woman of this island. A slight repast being set before us, which consisted of cocoa-nuts, a liquor prepared from the sugar-cane, tasting like cider, a pudding of some kind of farinaceous paste, and pieces of an insipid root, several feet long, and as thick as a man's leg, unknown to us, we took a little of each, and then walked out, accompanied by the chief himself, to the neighbouring village.

The inhabitants presented a motley appearance, from the disgusting scantiness of their dress in most of them, and the preposterous fashion of it in others. One man, who had an English shirt on, gave us to understand that he was a priest, and pointed to the adjacent marae, at which he officiated. This idolatrous temple was built upon a projection of lava; and large masses of the same substance lay scattered about the houses and the sea-shore. On either side of the village, two vast rivers of lava, a quarter of a mile wide, reaching from the mountain-heights to the water, and of prodigious thickness, showed the tracks of devastation which they had respectively followed, when, molten and burning, they had been cast forth from the adjacent crater, which reared its head amidst the bright and genial heaven, far above the green and fruitful earth, on which it had stamped the curse of everlasting sterility ever since the igneous torrent had, from its mouth, rolled over the land.

The houses were all built according to one uncouth model, bearing very little resemblance to the Tahitian dwellings. They have no side-walls, but are, in fact, mere thatched roofs, resting on the ground, and shaped like the top of a haystack in England. On the beach we found a company of nearly thirty persons sitting in a circle, with their faces inward, all ap-

parently paying the most humble deference to a female who occupied the chief place, and who was not ungracefully attired in a scarlet woollen under-dress, of European manufacture, and an upper robe of fine native cloth. She wore, also, a curious necklace, composed of a great number of flat circular black beads, fastened upon a thick cord, which was tied behind; a crooked ornament, made of the tooth of the spermaceti whale (*Physeter macrocephalus*),* being suspended in front. Over her bosom, also, was slung a small looking-glass, by a slip of brown list. Her demeanour was remarkably modest. We learned that she was the woman of highest rank in the village.

March 31. We are just arrived in Kearakekua Bay, where Captain Cook lost his life. It was like entering a British harbour; here being no less than eleven American whalers, from 300 to 350 tons burthen each. Numerous canoes immediately flocked round our anchorage, which is within a quarter of a mile of the beach. These came, not from idle curiosity, but to offer their merchandize and provisions, of various kinds, for sale. All the American captains visited us, in the course of the day, with the most hospitable offers of anything which we might want and their ships could supply. Many native women and girls having come on board to see our Tahitian female friends, the latter, perceiving how much the Hawaiians were gratified with their personal attire, took the opportunity frankly to reprove them for appearing abroad with so little clothing on; assuring them that in the southern islands no modest woman durst go out of doors so unbecomingly exposed. They added, moreover, "and we will not acknowledge you to be women if you do not dress more decently." The dialects of both nations are so nearly akin that the natives can converse very well with one another.

CHAPTER XVII.

Landing at the Point where Captain Cook was killed—Native Huts—The Rattle-stick Performer—Incidental Notices—Entertainment by American Captains—Coast Population—Mr. Young—Idolatry abolished in the Sandwich Islands in 1819—Intoxication and Smoking—Native Amusements—Salt-works—Licentiousness—Irregularity of Seasons—Providential Deliverance from the upsetting of a Whale-boat—Want of Water—Sterility of the Land—Animals—Cooking—Canoes—Various Sandwich Notices—Landing at Oahu—Introduction to Rihoriho, King of the Islands, and his Court—American Missionaries.

April 2. We landed this morning near the point where Captain Cook fell, and were conducted to the rock on which he stood when he received the fatal wound. It is part of the volcanic scoria, which encrusts much of the surface of this section of the island, and occasionally runs out, as here, into the sea. A small native house, and some stunted cocoa-nut trees, are the landmarks of a spot at which the eye of every stranger who visits this coast will look with intense curiosity and interest, and of which every reader of the voyages of the great circumnavigator will have his own ideal picture; and this, however little like the reality, must be far more distinct than such creations of fancy often are, from the minute descriptions of the scene, and details of the tragic event, repeatedly given to the public by the eye-witnesses of the latter and the visitors of the former. We need not dwell on either. The bay is about three miles across in the widest, and two in the narrowest, direction.

The neighbouring village consists of about sixty huts; all, except two or three, exceedingly mean, and the circumstances of the inhabitants proportionally wretched. We crept into one of these hovels, through a hole in the side, which required that we should stoop nearly double to get admittance. Though all was slovenly within, there were various articles of domestic convenience, such as calabashes, stools, mats, &c. Observing, among other things, a stick rather neatly fashioned, five feet long, and tapering to a point at each end, with a hole towards one of these, we inquired the use of it. On this, the master of the house, an old man, started up, and produced a companion-stick, something shorter, which we found was to be to it what the bow is to the fiddle. Grasping the first by the middle, he began to beat upon it with the second, while a boy, with two other corresponding sticks, did the same, to something like measured time, which the master kept with his left foot. This miserably monotonous clatter of sticks, which was anything but music, was accompanied, by both minstrels, with noises which were anything but singing; the old man, all the while, writhing his limbs and distorting his visage in the most grossly ludicrous manner, which it would be as difficult to describe as it will be to forget. Brutes never make themselves ridiculous; that is the peculiar prerogative of men. The former, in their strangest vagaries, act according to nature; while the latter, in trying to go beyond her, render themselves contemptible in the eyes of others, just in proportion as they excel in their own.

Proceeding along the beach, over an immense bed of lava, we arrived at a marae of great extent, now neglected, and falling into ruins. It consisted of an enclosure of rough stone walls, a hundred feet square and six feet high, within which cocoa-nut trees are growing, and idol-images stood. Two of the latter remain on the north-east side. These are notched posts, twelve feet high, across the middle of each of which something to resemble a human face has been carved, of monstrous size and uncouth features, once regarded with awe and veneration worthy of men who could think such bugbears divinities. They affect to know better now, and profess to have renounced all their idols. To say the truth, they have done this *literally;* but their escape from the superstitions of their ancestors as yet amounts to no more than this:—that he who formerly worshipped an idol, "which is *nothing* in the world," now worships "nothing in the world," not even an idol.

* These are found from sixty to ninety feet in length; they have teeth only in the lower jaw, which fit into bony sockets in the upper.

In the course of our ramble our guide pointed out the hollow, in the volcanic mass, where the body of Captain Cook was roasted, and, a little further on, the place where his arms and legs were submitted to the same process. This was, in fact, the highest honour that his murderers (with the inconsistency of savages) could show to his remains; the corpses of their kings and chiefs being prepared in a similar manner, that the flesh might be more easily separated from the bones, and the skeleton afterwards be put together and preserved, as an object not only of reverence, but even of religious homage. The relics of Cook were thus worshipped in a temple of Rono, one of the gods of Hawaii, of whom the people had a notion that the British navigator was the representative, if not an incarnation of him. The torrent of lava, now fixed as adamant, must have rolled in tremendous force and quantity from the far-distant and elevated crater to the coast, being at this place two miles in breadth, of great thickness, and presenting a surface of utter desolation. In a cavern which we passed we found a quantity of unfinished cloth, and the wooden instruments with which it is beaten out of bark. Hard by was a little walled enclosure, where we were told that the body of an American was interred, who, for some offence given to the islanders, had been stoned to death. In a native burying-ground adjacent, over one grave a pole had been erected, on the top of which were suspended, according to the native usage, two bags of provisions for the deceased, which, however, he had left behind him on the long journey whither he had gone, and whence he could not return to take anything out of his house.

We dined this day with all the American captains, on board the Planta, Captain Coffin, and were treated with great hospitality. Besides the twelve ships now at anchor here, there are seven others visible in the offing, and endeavouring to get in. The commerce with these islands, through the American whalers, and certain other vessels which come hither principally to obtain sandal-wood for the China market, is very considerable.

In our excursion this day we counted twenty-nine villages, containing, as nearly as might be ascertained by cursory inspection, sixteen hundred and forty-four dwellings, which, computing five persons to a family, give a population of eight thousand two hundred and twenty, in a line of twelve miles along the shore.

Mr. Young, to whom we have been introduced to-day, and who has resided thirty-six years on this island, informs us that the whole circuit of coast is equally well peopled, but that there are comparatively few inhabitants residing more inland, among the woods and mountains, where the climate is colder and the soil less productive.

Mr. Young, above-named, whom we met at the governor's house, is now seventy-eight years of age. He was made prisoner here at first, but has voluntarily remained for nearly half of his long life; having found favour with kings, chiefs, and people, among whom in reality he soon became a great and influential character. He is yet warmly attached to England, as his native country, and has had it in his power, on many occasions, to render essential services to vessels touching on these shores. For nine years he was governor of Hawaii, during the absence of the king. He is married to a native woman, by whom he has had six children. Accompanied by him we visited a neighbouring marae, which, like other obsolete abominations of the kind, is now a ruin. A house has been built on that part where the corpse of the late king was laid, previous to the flesh being taken from the bones, the latter distributed among his principal chiefs, and the former committed to the flames, according to ancient usage. At this funeral pyre five hundred dogs were sacrificed with the royal remains—a holocaust of no mean value, when it is considered that such animals constitute the most precious article of food to the rich and luxurious in these islands.

From this marae we went to the house where, in the year 1819, idolatry was abolished, by the present king Rihoriho, at a feast given by him in commemoration of his late father, Tamehameha. In this large building, nearly a hundred feet long by thirty broad, separate tables were set for the men and the women; the latter being held, if possible, in more contempt in the Sandwich than in the Society Islands. When all the guests (including many foreigners from ships or residing in the vicinity) were in their places, and ready to fall upon the abundant provisions spread before them, the king rose up and said to Mr. Young, "Cut up those fowls and that pig;" which being done, instead of partaking with the company of his own sex, he suddenly started off, and went to the women's table, where, seating himself by his queens and their attendants, he began to eat with a fury of appetite that showed he was doing violence to himself, but determined, whatever might be the issue, to overcome both superstitious fear and habitual repugnance at doing what had heretofore been deemed unlawful, and not to be attempted but at the peril of life—sacrilege itself not being more abhorrent to the gods than the condescension of lordly man to eat of the same food, at the same table, as his bosom-slave, woman. The whole native assembly was struck with horror and consternation at the sight, but, no harm to the king ensuing, they at length cried out, with one voice, "The tabu is broken! The eating-tabu is broken!" When the feast was ended the king issued his commands that all the maraes should be destroyed, the idols overthrown, and the priesthood abolished. Thus, in a day, a nation abjured its false gods, though, as yet, they know not the living and true God. Here, then, was a people without religion, but waiting till the only true one should be brought to them. It is remarkable that the American Missionaries, bringing what they wanted, were on their voyage at that very time, and soon afterwards landed on a shore prepared to receive

them. The priests, a reprobate gang of impostors banded together to deceive the multitude and rule even the princes, were enraged at this sudden revolution by which their craft was prohibited. Availing themselves of the influence which they possessed, they stirred up an insurrection so formidable that it required the utmost force of the king to encounter them in the field. A terrible battle was fought, in which the leader of the idolatrous party, a priest, named Trimaga, being slain, covered with wounds, and his wife also falling at his side, with arms in her hands, by a death as heroic as his own, the rebels fled, after a conflict of six-and-thirty hours. They afterwards submitted, favourable terms of peace being granted to them, and the king's authority has thenceforward been universally recognised.

The right of the soil here belongs solely to the king, and his subjects hold their portions on payment of certain taxes, or rents, of dogs, hogs, or canoes, according to special agreements. Mr. Young occupies so much land that his contribution amounts to a hundred dogs per annum.

The government is purely despotic, the sovereign's will being the only law, beyond which every man lays one down for himself, and does, at his peril, whatsoever is right in his own eyes, injuring his neighbour or taking vengeance, as opportunity or temptation may offer. Thus, if a thief be detected in the act of stealing anything, however small—for example, cutting down a sugar-cane—the owner may kill him upon the spot, and no account of his death will be required. The only check upon such sanguinary violence is the reaction of it; the friends of the deceased may retaliate, and destroy the destroyer, if they please.

From the highest to the lowest the natives are addicted to intoxication with ardent spirits, when they can procure them from ships or of home manufacture. Smoking of tobacco is a common and very social practice—nor have we seen it indulged to excess. A company of eight or ten, men, women, and children, squat on the ground; a pipe is lighted; one takes three or four puffs and passes it on; and so from hand to hand and lip to lip it goes till the last spark dies out, each retaining the precious fume as long as he can, and then breathing it gently forth from mouth and nostrils.

Spending the evening with Governor Adams, Mr. Young, and several native chiefs, we proposed family worship, to which they courteously assented. In the course of conversation afterwards, they expressed a desire to have English Missionaries; saying that, since they regard their country as belonging to King George (this idea seems to have taken strong possession of the minds of all classes of natives), any plan countenanced by him, and any persons acting as under him, would be well received. It was proposed by one of the company to *tabu* our Missionary companion, Mr. Ellis, and thus prevent him from returning to the southern islands. We told them that if they did so they must also *tabu* Mr. Ellis's wife and children, from whom he would not choose to be separated, nor they like to lose him. "Oh!" said they, "we will send a ship to Huahine, and fetch them hither."

April 4. Mr. Young informs us that eruptions of the volcanoes occasionally take place, and that earthquakes are not unfrequent during the longer intervals of these. We passed a valley of considerable depth, which was filled up by the lava about sixteen years ago. Observing certain lines like roads (one of them a mile in length) descending on the slopes of the mountains, we inquired for what purpose these had been formed, as they were evidently not adapted for the convenience of pedestrians. We were answered, that on great festivals a singular kind of amusement was practised here. A board is conveyed to the highest part of the hill, at which the road terminates. A man throws himself at full length upon this, and, with daring and dexterous force, propels it forward, when the board carries him, with increasing velocity, straight down to the foot of the descent.

April 5. We had an opportunity of seeing how the natives collect salt, of which they furnish large quantities to ships, besides what they consume themselves. Small ring-fences of masonry-work are formed near to the sea, within which are placed rude stones, of all shapes, having deep cavities, which may hold from one to two or three gallons of water. These being filled and evaporated from time to time, the salt is deposited and ready for use without further trouble. In one of these basins we observed about half a gallon of fine salt.

Mr. Young informs us that though idolatry is abolished, yet the multitude of gods of wood and stone, formerly worshipped, have been rather hidden than extirpated, many of its inveterate abettors still hoping for a counter-revolution in their favour; a notion fostered by the priests, who have lost their occupation, but naturally exercise their subtle influence to recover it. Not a single image has been brought to us for sale, and the only one that we have obtained was a gift from the governor. But the change of system, from a religion of devils to no religion at all, it is acknowledged, has produced some beneficial effect on the morals of the people. They are certainly less dishonest than they were formerly, both among themselves and towards strangers. We have lost nothing either from the ship or on shore. The only theft of which we have heard was one committed by a man who stole a hat when he was drunk, and brought it back when he became sober, with humble and penitent confession of his fault. A sailor belonging to an American vessel lying here, intending to desert, offered one of the native pilots two dollars to smuggle him on shore. The Hawaiian promised to do so. When, however, he got the money, he refused to take the man on board his canoe, but went immediately to the captain, told him all the circumstance, and gave the two dollars which he had received to him;—apparently acting from a sense of justice in rather a difficult case. The traffic of prostitution carried on by the natives with foreigners, on ship-board, as well as on

shore, is most public and shameless here. But this is a subject on which we must not, we dare not, record "what we have seen and do know." The utter abolition of this infamy in the Christianized islands of the Southern Pacific is one of the most signal triumphs of the gospel in the history of human wickedness in any age or part of the world. It is painful to add (as we have intimated before), that for this very cause the gospel and its other triumphs are evil spoken of by many Christians (falsely so called) who visit these seas, and are filled with rage, disappointment, and malice, when they find that they cannot riot in licentiousness, as former voyagers did, on these once polluted shores; therefore do *they* abhor the change, and calumniate those who have been instrumental in its production.*

April 6. This island has no regular dry and rainy seasons, such as are usual between the tropics. Planting and sowing go on as fruits and harvests come in. Fresh water is very scarce, there being none near the coast, so that what is used must be brought from considerable distances and generally from the high lands. The principal mountain is seldom entirely divested of a coronet of snow, and sometimes the upper region appears altogether clothed with a splendid mantle of the same. Our Tahitians, whom the Missionaries could never make perfectly to understand how water could become solid, were much delighted with the first view of snow and ice on this elevation, and proposed climbing thither to bring away, and take home with them to Huahine, some of the hard water. Whenever rain falls upon the peak it freezes; and on the slopes, whenever there is a shower, calabashes are placed under the slanting leaves of fara and other trees, to catch the precious moisture as it drops from the extremities. In some instances we have seen the keels of old canoes fixed in a sloping position, having the hollow side uppermost, to conduct the water into vessels placed at the lower end. To-day, when we called at a native cottage on the declivity, an old man gave us a delicious draught of water, which he had brought home in a calabash, as he told us, a long way. The whole of this portion of the soil being crusted over with volcanic matter, there is no possibility of digging wells by such implements as the natives employ.

April 7. We went on shore in a whale-boat belonging to one of our new friends, an American captain. Besides the boat-steerer and oarsmen, there were with us our two personal servants, natives of Huahine, whom we had engaged to accompany us on our voyage to the Sandwich and Marquesan Islands. On both sides of this bay there is always a turbulent surf, fluctuating with greater or lesser vehemence, alternately on the north and on the south shore. On the latter, where we intended to land, the surge was breaking, at this time, with full fury. The vessel lay about a mile from thence, and the steersman of the boat directed her course right thitherward, without asking any question. We doubted not, therefore, that he had been previously on shore, and well knew what he was about. But when we came upon the larger swells, seaward of the breakers on the reef, what was our dismay to hear the inconsiderate fellow asking *us* where was the best place to land!—as if anything could *then* be done in the midst of peril so imminent as that into which he had blindly led us, except to dart (if possible) over the surf, with the head of the boat kept right ashore. Mr. Tyerman, who was seated at the fore-end (unaware of the consequence of swerving a hair's-breadth on either hand), pointed to a spot at some distance, and said, "We landed *there* yesterday."—Mr. Bennet must supply the sequel. "The stupid steersman immediately brought our long, narrow, and shallow boat, nearly broadside against the swell, and the next moment it was completely upset. Sitting at the stern, and foreseeing, as I did, this inevitable result of the sudden tack, I laid fast hold with both hands of the seat (or thwart, as the sailors call it), that, as I could not swim, being my only resource, though how my life was to be saved by it I did not consider in the instinctive act of self-preservation. I felt a sharp wrench in either arm as the boat turned over, and held me under it, suspended by the hands, in darkness, and amidst the weltering water. Here I found that I could just continue to breathe, while I buoyed myself up so as to keep the top of my head close to the inside of the boat, except when the dreadful rushes of the sea broke under, and for a moment filled the hollow of the inverted vessel, sometimes dashing into my face, sometimes booming against the back of my head.

"Once more, as on a similar occasion (November 12, last year) in the South Pacific, I felt perfectly assured that I was about to enter into eternity, for the boat was afloat in deep water, and I being completely concealed beneath it, none of my companions, if they had escaped, or were even swimming about, could see where I was. I also recollected that there were numberless sharks, always on the scout, in this bay. I, therefore, committed myself at once, with resignation, to that merciful and faithful Creator at whose bidding, I was fully persuaded, I had come hither from England: nor did I feel any regret that I *had* come, because I believed that I was in the path of duty. During this brief but dreadful interval, which seemed an age of suspense, something suddenly clasped me round the loins; I recoiled with inexpressible horror, imagining, at the first touch, that my body was within the jaws of a shark, whose fangs I expected instantly to feel cutting me asunder at a crash. But experiencing a softer pressure, and a gentle pulling, I carefully put down one hand, and found that they were human arms, not a sea-monster's jaws, that enfolded me;—in fact, they were the arms of my faithful, pious, and affectionate Tahitian

* It is satisfactory to know that the same moral improvement has since followed the introduction of the gospel into the Sandwich Islands; while it is melancholy to add that the change has, in some instances, brought upon the Missionaries and natives the most shameful outrages from individuals bearing the name of Britons as well as of Christians.

Purahah. Readily then I loosened er hand, and committed myself to his ı, dexterity, and courage, to bear me ı the breakers. He did so triumphantly, me on land unharmed, except a little ed with having taken in some large s of salt water. On asking Purahah happened to discover where I was, since have disappeared from among my com-, he answered, 'I looked on this side, that side, and on every side, and when I ıt you, were not anywhere about, the ; grew up in my heart—perhaps he is the boat; so I went and looked, and ;ou there.' These people, as we have dly observed, are half amphibious, and ıbit can see almost as well under water of it. I have no words to express my le to God for this new deliverance. not the dexterity and affectionate de- of *such* a servant to be honoured? I ot add how lively and grateful are the tions which I must entertain to the end ıf the noble form and olive countenance ıeroic preserver, when he stood up before r having thus accomplished my deliver- I had the happiness to find my friend ıerman safe on shore. He had been ut from the head of the boat, where he ting, among the breakers, but his Tahi- vant and the seamen, having leaped out he overset, saved both themselves and no other inconvenience than a thorough ng of their clothes, and a temporary but rrific alarm."

9. Though the climate of the Sandwich is fine, yet the soil, generally, is much ductive than that of the Society group. lcanic devastations have rendered great ıf land utterly steril for ages to come. her eminences are less affected by this ısequently the largest trees and the most ıt vegetables grow on their slopes or in nny hollows. There, also, are found est springs of water. We have seen few ıere, except a species of ant, black and all, two or three moths, as many dragon- d several kinds of common flies, resem- ıose which most abound in England. rd a singing-bird among the mountains r day. To our ears, long unaccustomed music, the notes were very sweet, ied us home with awakened affections. iful red paroquet, much like a bullfinch, ;reen bird, the size of a sparrow, are ly seen. Domestic fowls, common in hern islands, are scarce here, and very

The hogs and dogs, though the fa- animal food of the natives, are wretched s, and at this time of drought are many half famished.

ving several small companies seated on s over against the harbour, and engaged tly in cheerful conversation, while others eparing different repasts for them, we curiosity to examine the utensils, mate- ıd manner of their cookery. In the cavities were reservoirs, from three to six feet in diameter, the sides and bottoms of which were lined with leaves, containing a thin kind of pudding-batter, to the depth of three inches, which persons were stirring about with their fingers. This was composed of taro (*arum costatum*), reduced by hand to the consistency of pulp, after having been baked, and then mixed with water. To us the taste was perfectly insipid, but, poor as such food must be, the people look well. We remarked the preparation of another dish, scarcely more savoury —a yellowish kind of bark, which a woman was pounding to powder in a wooden trough. An oven for roasting sweet potatoes next attracted our notice. It was differently formed from the earth-bedded ovens of Tahiti, being a hollow dome-shaped pile of stones, within which the fire was kindled, and kept up till the whole structure was sufficiently heated.

A man was employed in making a canoe near the same place. In this art these islanders excel. The bottom was the trunk of a tree, carefully hollowed out; over which the sides were raised of light-coloured planks, skilfully fitted together, and bound with cinet. The principal tool with which this simple shipwright wrought was a small adze, and it was surprising to note with what precision he used it, seldom missing a stroke. Canoes thus constructed look very neat, being formed of different coloured woods, besides being remarkably well shaped, and adapted to desultory and coast-navigation. They are all furnished with outriggers, which are absolutely necessary to prevent them from upsetting, the bottoms being deeply concave, and the ends high and peaked.

The people whom we have seen were generally tatooed, an operation performed here very early in life. The goat is the favourite figure, which they bear on their legs and arms; but the artists are not so expert as those of the Society Islands, neither are the designs so curious, nor are the colours so clear and delicate, as the latter employ and execute.

There are fewer personal deformities met with in this island than we have been accustomed to see elsewhere, with the exception of many hideous ulcers, and some horrid ravages of that disease which is the consequence of profligacy. The women do not swaddle their new-born infants; several we have seen, without any covering, held by their mothers on their arms, across a little mat. Men, women, and children, of course, can all swim, and delight to refresh themselves, even to weariness, if the expression may be allowed, in the water. One day an old woman, being on board of our vessel, while her little canoe was rocking at some distance on the waves, when she wished to return ashore made no more ado than to leap overboard, and swim to it; but, arriving at the wrong end for entering without danger of capsizing, she instantly dived under, re-appeared on the other side, sprang into the vessel, and paddled away with the agility of a young rower and the skill of an old one.

April 11. The schooner, which had parted from us on our voyage from Huahine, and for

which we have been waiting here, not having yet arrived, Captain Kent resolved upon proceeding to Oahu (Woahoo), in hope of meeting with it there. Accordingly we set sail this day and proceeded up the west side of the island, in the track by which we had come.

April 12. This evening we stood out from Toeigh Bay, which we reached yesterday, and where Mr. Young resides, towards the island of Maui. On this passage a whale (we could not ascertain the species) of great bulk diverted us with its unwieldy gambols, at a short distance from the ship. Sometimes it raised its enormous head and shoulders perpendicularly out of the deep, then it fell backward, rolling amidst the foam which it excited, and flapping its pectoral fins like "sail-broad vans" above the water; again it dived downward, and, re-appearing at the other side, flourished its huge tail high in the air; spouting at intervals, and at length sailing majestically off. At night, for the first time on this ocean, we discerned the entire constellation of Ursa Minor; for, though the pole-star had long been within scope, the horizon was in general so hazy that we had seldom been able to catch more than a glimpse of it. How many eyes have been fixed upon that one small point in the heavens, since the first navigator, on faith of its guidance, trusted himself in a frail bark beyond sight of land! How many eyes have looked in vain for its steadfast and unsetting watch-light, when vapours, clouds, and storms obscured it!

April 13. At day-break we passed Tahurawa, and, over its comparatively low shore, could plainly distinguish, northward and westward, the loftier forelands of Maui, Ranai, and Moroka, while the volcanic crest of Hawaii, a cone of snow, empurpled with the morning beams, rose in nërial perspective far and beautiful behind. About the middle of the forenoon Oahu hove in sight, and we were following our course amidst a gulf of islands—nearly the whole Sandwich group, from different points of the horizon, rising in mountainous peaks around us.

April 14. As we approached Oahu it was impossible not to be struck with the extraordinary contour of the coast. From the western extremity the land slopes gradually upward to the east, where it culminates in irregular jagged peaks, and breaks off in stupendous precipices. At this end, about half a mile from the shore, a shapely conical rock tapers to a considerable height out of the deep water; and further along another insulated mass of naked crags, and ruder form, bears the brunt of the everlasting surges breaking round its base. We made for the southern side, where two bold eminences, "horns of land," project towards the sea, and give a singular aspect of defence and defiance to the shore. The flanks of both are deeply indented with water-courses; or, more probably, river by volcanic earthquakes, for we remarked that the trenches were partly oblique—some of them almost zig-zag—and partly vertical, as if a ploughshare had forced a furrow, at one stroke, from top to bottom of the declivity. Unable to double the point towards which we had been steering, we were compelled to tack and stand off from the land till to-morrow. In the night our ship was becalmed, and all the following day (the Sabbath) we still remained at sea.

April 16. This morning, the wind being too weak to carry us through, we were towed into harbour, under the guidance of a native pilot. Twenty-four ships were lying in the port and the offings, principally American whalers. Soon after landing we were introduced to the king, who is resident there. We found the king (Rihoriho) in company of his five wives and a number of chiefs, with a large train of other attendants. He was seated in the midst, upon a mat, on the floor of an extensive native house. He appears to be a young man of courteous manners, about the middle size (inferior in that respect to the Tahitian princes) and of a light complexion. He was dressed in European style, having on a shirt, jacket, waistcoat, and pantaloons. Captain Kent told the king his errand, and produced his credentials from Port Jackson. His majesty appeared exceedingly gratified by the present of the schooner, as a pledge of good-will, on the part of the British Government, with which he wishes to secure and perpetuate an alliance, even as a vassal of King George, so that he may but rely on his paternal protection. Rihoriho, at this audience, was attended by an officer, sitting behind him, with a fan of long white feathers, which he waved continually in the air, over his head. Beside this person sat one of the queens, holding in her hands a wooden dish, covered with a handkerchief, which she occasionally presented to the royal lips, to spit into it. The tobacco-pipe, also, was occasionally introduced, when the king, having amused himself with a whiff or two, handed it to his favourite queen, and she to another; in which manner it travelled round the circle of grandees as long as the fumigation could be kept up. Wine was brought to us, in which we pledged his majesty's health. His five queens are women of no ordinary magnitude; two of them must be, at least, six feet high each, and of a comely bulk in proportion. Their dresses were silken girdles, of divers colours, thrown round the body, with necklaces of flowers, and wreathes of fern-leaves on their heads. Each of these great ladies was disfigured by the voluntary loss of two or three front teeth, in memory of the death of the late king. We have hardly seen a mouth since we landed in Hawaii which has not been thus barbarously dismantled of some part of its most useful as well as most ornamental furniture.

On returning from this audience we dined at the house of the American Missionaries, who indeed received us as brethren as soon as they were apprized of our arrival. We learn that from two to three hundred natives usually attend their public services; but as yet there is small appearance of the gospel having taken root even in a few hearts. These faithful messengers of it have hitherto laboured, but not fainted, under many disadvantages. A little boy, who had been accustomed to wait on the Missionaries,

carried home to his father, who was blind, intelligence of what he had seen or heard, from time to time, in their company. The old man was deeply touched by these communications, and soon began to inquire for himself "if these things were so;" and manifested, meanwhile, a corresponding concern for his soul's salvation. He professes a full reliance on the atonement of the Lord Jesus Christ, and prays daily, and often in the day. Nor does he stop here, but he has begun to speak to his countrymen, reproving sin, and recommending the righteousness which is of faith. Wherefore some say, "He is a good man;" others say, "Nay, but he deceiveth the people." John vii. 12. We trust that he is a true convert, who deems it enough, in taking up the cross, that the "disciple should be as his Master, and the servant as his Lord."—Matt. x. 25. A few days ago the king sent for him, and questioned him concerning his new religion, when the poor man is said to have witnessed so good a confession that he was sent away from the royal presence with liberal approval.

CHAPTER XVIII.

Extracts from an Official Letter of Messrs. Tyerman and Bennet, addressed to the Directors of the London Missionary Society, from the Sandwich Islands.

[It will be expedient, in this place, to introduce some extracts from a letter, written by Messrs. Tyerman and Bennet, during their residence at the Sandwich Islands, as these will, in a few pages, give the reader a comprehensive view of the important changes which took place while they were providentially detained there.]

Oahu, May 8, 1822. * * *
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On landing we were most kindly welcomed by the Missionaries, who immediately introduced us to the king, by whom we were well received. He was a young man, and was dressed in the European costume. He was highly delighted with the present of the schooner, sent him by the king of England, though not for its value—he possesses ten ships of his own, and considerable property in dollars and goods of various kinds—but as an expression of the friendship of the English, to whom he is strongly attached, and under whose protection he considers himself as holding these islands. He immediately engaged to supply the crew of the cutter with provisions so long as she may remain here, and invited Captain Kent to take up his abode in his house during the same time. Here is a good harbour, which is also a place of great resort to American whalers for refreshment. On entering the port, which is divided into an outer and an inner basin, we counted twenty-three ships and vessels of different descriptions. For coming to an anchor in the outer harbour ships pay forty dollars; in the inner, eighty dollars besides pilotage. This harbour is protected by a battery, built at the head of it, which mounts fifty guns, of large calibre, and another battery at the summit of a neighbouring hill, where there are ten cannons. On landing we found ourselves in a village called Honoruru, containing between 2000 and 3000 inhabitants, living in grass houses, resembling hay-ricks of different sizes, with but one small opening as the door-way, scattered over an extensive plain, which lies between the sea and the foot of the mountains. The taro-plantations, which are seen near the village, afford striking proofs of great industry on the part of the people, and no small ingenuity in so directing the water, which runs down the adjacent valleys, as to convey it from one bed of taro to another, for three or four miles in extent. Here are resident an American Consul, and several persons from that country, with a view to mercantile employment; their specific object is sandal-wood, which grows in these islands, and finds an advantageous market in China. Goods of various kinds are imported here, and almost everything may be obtained. Dollars constitute the circulating medium of these islands.

After our interview with the king, the Missionaries most affectionately invited us all to take up our abode with them at their house during our stay, to which we gratefully consented. Their house is at a short distance from the village. Here are two Missionaries, Messrs. Bingham and Thurston, with their wives; the former, with Mrs. Bingham, was at the island of Tauai when we arrived, but has since returned. Besides these pious and excellent men, there are four others, and their wives; Mr. Chamberlain, who is acquainted with agriculture; Mr. Loomis, a printer; Mr. Ruggles, who is engaged in superintending a school; and Mr. Whitney; the two latter are stationed at the island of Tauai, which is about seventy miles from hence, and where a school of about thirty children has been raised. There is also a school here, containing the same number of children. All the children in both schools are clothed and boarded at the houses of the Missionaries, at the Society's expense.

This day three years ago the old king died, in full and firm attachment to his idols. Soon after this his son and successor held a public feast to commemorate this event. At this feast he publicly set at defiance the tabu, or idolatrous system, by sitting down and eating with his wives, and the wives of many other chiefs. This took place when the American Missionaries were on their voyage to these islands, where they arrived on the 31st of March, 1820, and were allowed by the king and his people to settle among them. However, it does not appear that the king demolished idolatry from any preference to Christianity, or any other religion. His father charged him, immediately before his death, to support the idolatrous system, and to abstain from drinking spirituous liquors, both of which he has equally disregarded.

The prospects of the Missionaries are very promising. These islands are populous, and seem to be waiting for the Saviour's law. This small island contains not fewer than 20,000 souls; and the other islands of this group are populous in proportion.

A place of worship has been erected near the

house of the Missionaries, fifty feet long by twenty feet wide. This is the only building of the kind in the eleven islands that form this interesting group, all of which are now under the dominion of King Rihoriho.

The Missionaries have not as yet acquired the language so as to be able to preach in it to the people; they are, therefore, obliged to address them through an interpreter.

It will be interesting to you to hear that the language of the Sandwich Islands is radically the same as that of the Society Islands. Mr. Ellis, and the people who accompany us, can converse with these people with ease, and they understand each other without difficulty. The principal difference arises from the use of the *k* here, which is not in the Tahitian language. The people themselves are evidently of the same origin, though in person the Tahitians are much superior; in colour there is not any material difference—these may be a shade darker.

We have no doubt that some important ends are to be accomplished by our visit to these islands, to which a singular interposition of Providence has led us. It is remarkable that a few months ago a vessel was quite ready to take one of the American Missionaries, with some of the chiefs, to the Society islands, on purpose to pay a visit to the Missionaries in those islands, and to witness with their own eyes the change which they had heard had taken place. Many false and scandalous reports had been propagated here, injurious to the character of the Missionaries there, and detrimental to that glorious work. These reports were put in circulation here from interested motives, in order to prejudice the minds of the king and chiefs. Those foreigners who had invented and propagated these falsehoods were greatly alarmed on finding that a vessel was going expressly to examine into the truth of these reports, and used all their might in order to prevent her from sailing; and they succeeded. The voyage was therefore deferred, if not abandoned. When we arrived these enemies were greatly confounded, while the Missionaries as greatly rejoiced. We have borne our public testimony against them. The chiefs who accompanied us have been most rigidly questioned by the king and chiefs, who are now all satisfied of the falsehood of former reports, and of the advantageous effects of the gospel in the Society Islands. Besides this, an intercourse will now be opened between our Missionaries and those of America, which will be mutually advantageous.

Our visit will also put the Missionaries here in possession of the plans on which our brethren have acted in the South Sea Islands, as well as of the facts which relate to the change; and from the joy and gratitude which our beloved friends here express on seeing us, we indulge the humble hope that our visit may be the means of strengthening their hands and encouraging their hearts in the good work in which they are engaged.

An event has taken place which will detain us two months longer here than we had at all anticipated. Our captain has engaged to make a trip to Fanning's island, which lies two degrees on the north of the line, of a mercantile nature, which will take him about six weeks to complete. This will be highly to his own advantage; and as we have our passage gratis, we are unable to exert any control over his plans.

Honoruru, in Oahu, one of the Sandwich Islands, near Hawaii, 10th August, 1822.—

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Whilst we were at Hawaii, the chief of that fine island, and many others, greatly desired that the pious natives who had come with us, and Mr. Ellis, should remain in these islands, "to teach them the *Good Book* and all the good things which had been learned in the Society Islands." When we reached this island, many expressed the same wishes respecting Mr. Ellis and our Tahitian friends. While we were meditating what could be intended by our way being so hedged up as to prevent our visiting the Marquesas, and even our getting away from these islands, Auna (which is the name of one of the excellent deacons from Huahine) and his wife came up to us at the Mission-house, from the king and queen of Tauai (with whom Auna and his wife have lived ever since they came to this island), with an earnest request from those important and influential personages.

But before we proceed, perhaps it will be well to mention the singular providence which led to Auna's residence with them. When we landed at this island, while our Missionary friends were requesting us with our Tahitian companions to take up our residence at the Mission-house, a respectable-looking person was desiring our companions might go and reside with him, as they were his countrymen, having come from Tahiti some years ago. This was agreed to, and the deacons and their wives went with him. He introduced them into the house of the queen of Tauai; this person being her confidential attendant. Auna's wife soon discovered that this Tahitian was her own brother who had left Tahiti when a boy, and they had not heard of him for nearly thirty years!

This was pleasing to all parties; the queen desired they would be her guests, and ever since Auna and his wife have been teaching the queen's household, which is large, many useful things, and also praying with them morning and evening. We now turn to the message which they brought to Mr. Ellis and to us from the king and queen of Tauai and many chiefs; which was, that Auna and his wife might stay here, and teach them and the people to read and to write, &c., and to worship Jehovah. Also that Mr. Ellis would go and fetch his wife and children to settle here as a Missionary, to teach them all good things.

We asked Auna if he and his wife were willing to stay in this place: he said, their hearts desired it, if it was right; and if their *ora madua* (pastor) Mr. Ellis would settle here, then they should be glad; because the Lord had brought us here, and perhaps it was his will we should remain.

Hereupon we invited our American brethren to a consultation. Auna related before them

ad previously told us, and we desired ments freely; which, after exchanging rds with Mr. Ellis, they gave. Our y friends unanimously declared their ıat the thing was from God; that at here appeared a decisive indication Ellis and the Tahitians should enter onary field; and that, if after due de-, inquiry, and prayer, it should conti-pear so, they should rejoice to receive rethren.

ıad no doubt but Mr. Ellis's expe-Missionary labours among a people in pects similar, and his acquaintance anguage, would prove a great blessing ies. This unanimous opinion of our ıd Mr. Ellis's willingness to remove, ınding his great usefulness at Hua-e left no choice. The path appears n; and we may add, the king Riho-his favourite queen also, desire Mr. ıme.

ɔw two months since Mr. Ellis con-settle here in aid of the Mission at , though of course at the expense and : auspices of our Society. Since this .tion, a very close attention has been e language of Hawaii; and he now in it with ease and fluency, two or :s a-week, to attentive and increasing ions.

.is has composed four hymns in the (or Owhyheean) language, which are .he chapel. You will hardly be able 'e the delight we had in hearing these r the *first time* uniting to sing the ' Jehovah in their own tongue! A great usefulness appears to be opening ıe, indeed, of greater interest and im-than that which is presented by the Islands could scarcely be found. A twelve or thirteen fine fertile islands, the most delightful climates perhaps to be met with, rising rapidly into ıce, as places at which vessels may re-ıassing from the western side of the d to the eastern parts of the old world, ling ports for repairs and refreshments numbers of Pacific Ocean whalers, o a population of above 200,000 inha-ıust have great importance as a Mis-ield. We made a tour round the ırt of this beautiful island, accompa-our Missionary friend Mr. Bingham, ıssenger from the king, and were every-:eived with the greatest kindess both and people. While we deeply mourned leplorable state of ignorance, vice, and ıess in which we found the people of we could not but rejoice at the readi-everywhere found to listen to the hich was addressed to various assem-netimes within a house, sometimes ree, or in the shade of a rock. We nd any native who had the least no-it was that made the sea, the sky, or s; but they all said it was *maikai* ı learn these things, and to worship Jehovah; and that as soon as the king told them to do so, they would all come to learn. At one place *(Uarua)* we were kindly received and hospitably entertained by an intelligent chief, who was one of the principal *priests* of the abolished system. He made many inquiries about the nature of this new religion, and proposed some difficulties for solution. Among other questions he asked whether Jehovah could understand if they prayed to him in Hawaiian, or whether they must all learn English? When he had received answers which appeared to satisfy him, he said it was *maikai* (good), and he was ready to receive instruction and to worship Jehovah as soon as Rihoriho (the king) should order it. All seems to hang on the word of the king! The government of these islands is an absolute monarchy; there is no law but the king's will. The king (Rihoriho) says to the Missionaries and to us, that by and by he will tell his people that they must all learn the *good word*, and worship Jehovah; but that the Missionaries must teach *him* first, and themselves get well acquainted with Hawaiian. But alas! the king is slow to learn. Nevertheless these difficulties and all others, we trust, will be overruled, and in due time removed, that the glorious gospel may have free course to promote the happiness of man and the glory of God! Two weeks ago the names of twelve persons were given in, who appear to be sincerely attached to the word; so that ere long we hope the administration of Christian baptism to the natives will commence by the Missionaries.

CHAPTER XIX.

Food of the natives of the Sandwich Islands—Card-party—The five Queens—M. Maniné's gardens—Dram-shops—A sorcerer—Sandal-wood—Candle-nut strings—Conversations of Auna and his wife with the natives of Oahu—Taumarii, king of Tauai—Town of Honoruru—Murderous practices of the shark-worshippers—Yellow fever—Cannibalism—A rich Negro resident—Excursions among the mountains—Method of carrying burthens—Volcanic crater—Distillery—Traditions—Animals.

April 17. We waited upon the king, and found him surrounded by his usual attendants, loitering and looking about with vacant eyes, or humming a low, dull, monotonous air, without melody, as though they knew not what to do with themselves. Two of his queens were rather more amusingly employed. Each had made a small pipe of the tii-leaf *(dracæna terminalis)* rolled up; holding up this in the hollow between her hands globularly clasped, the lady blew into the little instrument, which, as she opened and closed her fingers upon it, produced a few squeaking notes like those of a child's trumpet. With such music, however, the royal dames appeared surprisingly delighted. The king expressed his gratitude for the present of the schooner, by giving our two captains quarters in his own residence while on shore here, and engaging to furnish both ships' companies with provisions during their stay in the harbour.

Walking along the beach to-day, we observed

some persons gathering the slender green seaweed from the rocks for food. In one of the houses which we entered, a man was eating small crabs alive. In another place they had just killed a dog, and were dressing the carcase for the oven by singeing and scraping off the hair. These people in general are very gross feeders. When a hog which the king had sent on board was slaughtered, on the entrails being thrown into the sea, some natives from the shore instantly plunged into the water, swam to the ship's side, and had a stiff struggle in the water for the prize.

In the house of one of the queens where our Tahitian friends are accommodated, we found three women and a man playing at cards (whist) for money, with all the cool, keen interest, and stern self-possession of inveterate gamblers. One of the persons sitting by said that these games often ended in quarrels, when not hands only but clubs were furiously employed. He confessed that it was a bad custom, but that they knew no better, not having received "the good word" as the Tahitians had. One of the queens coming in threw herself upon the floor, yet with an air of no unconscious superiority, and professed a desire to learn the things which had been taught to the South Sea Islanders, observing, that if the king would give his consent they should all be willing to be taught. Two of these illustrious females were seen the other day riding in one large wheel-barrow. After being pushed along by main force for a few paces at a time by two stout men, the latter were repeatedly obliged to rest and take breath, at which nobody would wonder who knew what a weight of royalty they had in charge. Their majesties vastly enjoyed the novelty, if not the pleasantness of the motion; this being probably the only kind of carriage in which they had ever taken the air. Soon afterwards the same ladies were strenuously exercising themselves in fetching bundles of rushes upon their naked backs from the swamps, to strew the floors of their habitations, and felt themselves as unashamed of their honest labour in this instance as of degrading amusement in the other. This example of feminine industry was the more remarkable, because the chiefs here affect to be above all kinds of drudgery, and never suffer their children to do anything like work.

In the afternoon we visited M. Maniné, a Spaniard, who has resided here thirty years. This person occupies three acres of ground, which he has with great taste laid out as a garden, vineyard, and orchard; and in which trees, plants, and fruit of European growth have been very successfully cultivated. The vines in particular, trained after the Spanish fashion in bushes, flourish luxuriantly. The proprietor tells us that they would bear three crops in the year, though he prudently prevents the third, lest it should too much exhaust the stocks. Figs and roses, neither of which we had seen in the Society Islands, have been also introduced by him, and promise well. In the village, observing several houses over which small flags raised on poles were flying, it was natural to suppose that these buildings were tabued for some sacred purpose. On inquiry, however, it turned out that they were dram-shops, where spirits distilled from the tii-root were sold to sailors. It was not however denied that natives as well as foreigners might be accommodated with the luxury of this slow poison, if they could afford to pay the price of self-destruction by such means; and unhappily, among the highest class there are not a few who sacrifice health and life itself to an infatuated passion for strong drink.

April 18. A system of sorcery similar to that which formerly existed in the Society Islands yet prevails here, though virtually abolished with the idolatry on which it was engrafted. The adepts in this black art pretended to have power to pray their victims to death; and it is probable that many a one may have died from fear of such an apprehended death. Some time ago one of these impostors entered the house of Mr. Young in Hawaii, with an eye to pillage. Being surprised by the owner in the fact, he endeavoured to escape through the window, which proving too small, he was caught in it as in a trap, and received upon the spot the chastisement which he had taken such unlucky pains to deserve. Under the infliction of a severe cudgelling, he suddenly fell down and affected to be dead. The neighbours who had collected round the house were shocked and terrified at the audacity of Mr. Young, in daring to lay violent hands upon so dangerous an opponent as the conjuror, and expected that some dreadful judgment would fall upon him for the deed. Mr. Young himself, however, felt no such fear, knowing better with what a subtle knave he had to deal than his countrymen did. Instead, therefore, of leaving him for dead, he quickly revived him by a few more well-directed strokes of the stick, on the unexpected application of which, the rogue jumped up and ran off, but not without threatening to pray his castigator to death. Accordingly he retired among the mountains, erected a marae to his familiar demon, and commenced his incantations. The natives day after day looked for the sudden destruction of Mr. Young, but in the mean time the sorcerer himself came to a miserable end. It was then currently believed that Mr. Young had prayed *him* to death by his skill in the counter-art, which is professed here as well as in Tahiti. This gave him great influence and authority over an ignorant and superstitious people, who have such terror of these magic imprecations, that in various instances, where captains of ships have been plundered of valuable property by visitors from the shore, they have threatened to pray the thieves to death in case the same was not immediately brought back; and the menace has generally been sufficient to save them from the alternative of trusting to the efficacy of their prayers.

The most precious commodity for commerce produced in these islands is sandal-wood *(santalum album)*, which grows on the highest mountains. The king monopolizes the property

of these trees, and requires his subjects, at their own cost and toil, to cut and bring down the supplies as they are wanted to the coast. Latterly he has permitted some of his more favoured chiefs to share with him in this traffic. The wood, which is used by the Chinese for its agreeable fragrance in the manufacture of fans and other toys, as well as burnt by them for incense before their household and other deities, is exported to Canton and the islands of the Eastern Archipelago, in vessels belonging to the king himself, or in foreign bottoms. On one occasion we saw nearly two thousand persons, laden with fagots of sandal-wood, coming down from the mountains to deposit their burthens in the royal storehouses, and then depart to their homes, wearied with their unpaid labours, yet unmurmuring at their bondage. In fact, the condition of the common people is that of slaves; they hold nothing which may not be taken from them by the strong hand of arbitrary power, whether exercised by the sovereign or a petty chief.

Near the shore, where the bulk of the population reside, on the level ground, are many fish-ponds belonging to the chiefs. These are as carefully preserved for the use of their owners as though they were guarded by game-laws. The fish are taken by means of a deleterious composition, made from a native shrub and moulded into little balls, which, being thrown into the water are eagerly devoured, and have such an intoxicating effect upon the fishes that they come up to the surface, where they float powerless, and are easily collected by the hand. There are many wild cattle in the sequestered valleys and on the hills on these islands. We have seen a large herd of cows belonging to the king, which thrive well upon the abundant pasturage. Some horses, asses, and sheep are also kept, but in no great numbers, nor are they as yet turned to any particular account.

In the cottages we often observe long strings of candle-nuts *(aleurites triloba)* suspended from the rafters. The kernels of these, being cut into the form of convex lenses about three-fourths of an inch in diameter and a third of an inch thick, are stuck one over another like beads, upon a fibre of cocoa-nut leaf a foot long; and, containing a considerable proportion of inflammable oil, they give sufficient light for ordinary purposes, the flame communicating downward till the last piece is consumed. Sometimes five or six such strings, two yards in length, are wrapped together in a leaf of banana and carried before the king as flambeaux when he travels by night.

This evening Mr. Ellis preached to our Tahitian friends in the chapel of the American Missionaries. The king, three of his queens, and most of the native grandees were present, besides a great number of people who not only filled the place but crowded round the doors and windows to see and hear what they could. The scene was strange to us, and might have seemed ludicrous, but for the affecting thought that this was an heathen audience to whom an unknown God was about to be declared. Paul's audience on Mars Hill no doubt presented a very different aspect to the eye,—but whether the intellectual Athenians, whose "city was wholly given up to idolatry," or these untaught natives of the North Pacific, who had voluntarily cast away "their gods, which were yet no gods," appeared more pitiable objects in the sight of Him who "seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart,"—we presume not to judge. Rihoriho sat upon a chair in the middle of the chapel; the queens reclined on the floor at his feet; and each of these members of the royal family had servants in attendance with fly-flaps and fans of peacock's feathers, to cool their faces and drive away the troublesome insects. The king seemed greatly surprised at the singing of our Tahitian friends; the sweetness, compass, and variety of their notes being new and almost marvellous to ears like his, accustomed only to the wretched music, vocal and instrumental, of his country, which is probably as little worthy of the name as any artificial combination of dead or living sounds under heaven. To the sermon also he listened with apparently pleased attention; once or twice he smiled, and it was evident that he understood (from the similarity of dialects) the greater part of what was said. In the course of the service several of the chiefs, wearied or caring nothing about the matter, flung themselves upon their backs on the floor, lolling or dozing with utter indifference. At the close the king stood up, wheeled round, and swinging his stick about with an air of barbarian dignity, marched out, followed by all his train. The general congregation then broke up and departed peaceably.

Nothing more attracts the attention, and at the same time awakens the minds, of all ranks of people here, than the appearance, dress, and conversation of our Tahitian friends; for all can perceive that, while the latter are of a kindred race with themselves, they are far superior in manners and intelligence. When they are told, therefore, that the gospel, "the good word," has made the difference, they feel a reverence for it, and express a desire to be instructed in it which might otherwise not have been so early or powerfully excited in the minds of indolent and untractable heathens. Auna and his wife are guests of *Kaahumanu*, one of the late king's wives, now queen of Taui, and next to Rihoriho in authority. Calling upon her one day, we found this lady and her native attendants lying on mats upon the floor, and letting time fly over their heads as it might; she indeed was unwell, which might excuse her supineness. On the other hand our female Tahitians were sitting up, and diligently employed in shaping and sewing a gown for their generous hostess. Her majesty is rich in what here is considered valuable furniture, such as mats, fly-flaps, fans, and other articles of convenience or finery. Her house consists of one large undivided room, in which, at considerable distances, are placed three beds. Kaahumanu's was a low platform, eight feet square, and consisted of between twenty and thirty beautiful

The summit of this mountain is exceedingly abrupt, and yet vegetation in all its indigenous forms climbs to the very top, and makes it "shake like Lebanon." Here the prospect is magnificent and multifarious. North, east, and west, peaks over peaks of singular grandeur and diversity of shape present themselves, as monuments of omnipotence and supporters of "the pillared firmament." Southward, beneath and beyond to the uttermost horizon, where sky and ocean are "one and indivisible," the double harbour, the reposing ships, the reefs on which the waves are breaking, the scattered islets, and the nearer sea stretching its many arms far inland, arrest and enchant, in succession, but cannot detain the eye that delights to be bewildered amidst a multitude of beautiful objects, rather than dwell individually on the loveliest of them. Immediately below the pinnacle on which we stood a confluence of valleys, that intersect the everlasting hills adjacent, here meeting, reveal their irregular recesses, of intricate length, and from two to three thousand feet deep, enclosed by precipices which, to the unpractised sight, seem nearly perpendicular. Yet, steep as these declivities may be, they are covered with flowering shrubs or lofty trees; the tii-plant, the ginger, bananas, &c., grow abundantly upon their sides; and, what gives to an English ear the charm (without which woods are wildernesses), the notes of "birds that sing among the branches" mingle with the murmurs of the wind, the pattering of casual rain-drops on the leaves, and the low undefinable harmony of sounds ascending from a spacious lagoon, spotted with vessels at anchor, or alive with boats in motion, and a shore thronged with idle yet busy groups, issuing from the village or sauntering by the water-side.

April 26. In the afternoon we rambled through some of the valleys on the west side of the great mountain, called by foreigners Punch-bowl Hill, from its singularly hollowed summit, having been doubtless the crater of an extinguished volcano. There are many dwellings scattered through these retired scenes, and we were much struck with the circumstance that the further we penetrated into the interior the comelier and healthier the people appear—few being disfigured with those horrible ulcers and blotches which are sad tokens that vicious European intercourse has brought plagues into these remote regions, from which the inhabitants were previously exempt, impure as were their morals and habits.

Children are placed on the mother's back as soon as they can be taught to cling with their arms round her neck, while her hands are clasped behind to form a footstool for the little one to stand upon. In the Society Islands infants are always borne astride on the hips. Persons of both sexes walk remarkably erect, and with a certain natural gracefulness; they run and climb also with surprising agility. In many houses we saw the boards, called *papa horua*, with which they amuse and exercise themselves in swimming. These boards are *eight* or ten feet long, wider at one end than the other, and convex on both sides. From the pains with which these are constructed, and their recurrence almost everywhere, the natives must greatly delight in the diversion for which they are adapted.

April 28. On our walk to-day, nearly five miles from the Missionary-house, we had an opportunity of examining a distillery, where a bad but very potent spirit, something like rum in flavour, is extracted from the tii-plant (*dracæna terminalis*). For this purpose the roots only are used. These are three or four inches in diameter, and from a foot and a half to two feet long. They are first baked among hot stones, when the taste becomes very sweet, and the substance assumes a yellowish brown colour. This, being macerated in water, in vast quantities at a time, undergoes fermentation. There were on these premises six old canoes filled with pulp in that state. The apparatus consists of two iron boilers, fixed on one side of a trench, twenty feet long, eight broad, and two deep. Upon these, which contain about twenty gallons each, are placed wooden covers perforated with wide holes, over which are erected cylinders eighteen inches high and twelve wide, having attached to each of them a wooden tube two feet in length, considerably wider towards the upper end, and surmounted by a conical copper cap, which condenses the steam. The pulp being put into the boilers, and fire applied, the liquor runs from a small pipe into a vessel below, no worm being used in the process.

Not far from this spirit-manufactory we reached one of the highest accessible points in this island, and stood in front of another and far loftier precipice, probably 5000 feet in nearly perpendicular elevation, which the eye measures from top to bottom at a glance, while behind it a mountainous ridge, nearly two-thirds of that height, rises with an aspect apparently as steep, but more broken and singularly indented with projections and interstices; the head of the whole being adorned "with a peculiar diadem of trees." The rock on which we stood consists of volcanic materials. Many beautiful plants and shrubs, including a new kind of stonecrop (*sedum divaricatum*), and a heath bearing a red berry (*erica baccans*), overrun its declivity and apex. From the latter it makes the head swim to look down the former; yet over its tremendous verge the late king, Tamehameha, drove the remnant of an army of his enemies, whom he had defeated in the valley below, and pursued with unquenchable thirst of revenge up this eminence, whither they fled for sanctuary, but found it not till they leaped the gulf and perished miserably in mass, heaps upon heaps, in the glen at its foot. Hard by were pointed out to us four unshapen stones, on which no tool had been lifted up to profane them, the highest eighteen inches above ground, the others less. These are still regarded as the tutelary divinities of the place, and their protection is sought by those who clamber these perilous cliffs, that they may be preserved from slips and broken bones in returning. The offerings are flowers and foliage, scattered about

seless blocks by intellectual beings as
s as they—having reason without exer-
t, or even knowing that they possess it,
ence to such subjects. The top of one,
y the chief idol, was covered with a
native cloth, to prevent (as we presume)
eyes from impiously gazing upon its
majesty. While we were looking on, a
me by, having three large fern-leaves in
d, which he placed reverently before
these *genii loci*. We shook our heads,
l, "*Kino, Kino!*" (bad, bad!) He only
and went forward, having thus insured
k and limbs on his way downward.
s the first instance of actual idolatry
we have witnessed; and, what hor-
ver mingled with pity we felt at the
ess of the sight, it must be allowed that
e superstitious observances yet in vogue
own land not a whit less absurd than
ting the favour of a stone with a fern-
uch, for example, as placing two cross
mountain-ash over the door of a house,
the witch out; which is done to this
in dark country corners only, but occa-
in the streets of populous towns. We
ld that if a man and his wife be coming
, and the woman have a good piece of
out her person, the man will run for-
d throw his own cloth over the princi-
e till she has passed by, lest the blind
uld see and covet her garment, which
n be given to it.

e spot where we were standing, and
ich the sea on both sides of the island
miles across here) lies in full prospect,
ne ago, a woman was compelled by her
l, when he was in a state of intoxication,
him up those very precipices which we
d such imminent danger in scaling un-
ered with any weight but our own per-
This Herculean feat she performed, and
him safely on the top. The greater
is that she did not, under such provo-
rom a wretch utterly in her power, let
n by the shortest way. The fellow was
ishman, a pilot of this harbour; and it
lt to say which exceeded—his brutish-
her strength; her forbearance, at any
alled either.

29. There are no mosquitoes here;
are there any bugs. When the latter
ght on shore, in bedding or packages,
p-board, they presently die: the climate
ociety Islands is equally fatal to them.
very numerous and annoying. Toads,
d serpents, we believe, are not found
f these shores. The variety of birds is
The tropic bird, a grey owl, a kind of
nd common poultry, may be added to
that we have previously mentioned.
eds are nearly as little diversified,
ing few besides dogs, hogs, rats, mice,
terly introduced) horses, cows, sheep,
d cats. Entering a cottage one day,
ere was a very fine animal of the latter
we asked the woman of the house whe-
natives of Oahu ate cats; on which she
pointed to a fowl, that was picking up its food at her feet, and said, "The cat is as good to eat as the hen." These people, though they feed greedily upon the flesh of dogs and cats when they can procure it, are singularly tender and kind to them. In travelling, they frequently take up their dogs, and carry them over dirty or rugged parts of the road, lest they should soil their skins or hurt their feet; and it is said a man would sooner resent an injury done to his dog than to his child.—The few spiders, moths, and dragon-flies, which we have seen, much resemble those of the South Sea Islands.

CHAPTER XX.

Captain Kent presents the Schooner to Rihoriho, in the name of his Britannic Majesty—Anecdotes of cruelty—Mr. Ruggles, the American Missionary—Conversation with the King—Tabued Sugar-plantation—Rainbows—Anniversary of Rihoriho's Accession—Circumstances which tended to the spontaneous Overthrow of Idolatry, before Christian Missionaries had arrived in the Sandwich-Islands—Royal Dinner—Native Houses—Proposition from the chiefs to receive Missionaries from the London Society—Bravery of some of the old Chiefs—Child-murder—Felling of Trees to make Idols—Want of Parental Authority—Foolish Etiquette of the former King.

April 30. The king and several of his wives came to the English service in the Missionary chapel this morning. All behaved as well as they could, but presently retired. Rihoriho threw himself at full length on a form, and while one attendant, squatting beside, fanned him with a long fly-flap, another lay down on the ground, and covered himself with a piece of cloth, for the purpose of being his majesty's pillow, had he chosen to rest on the floor rather than on the bench. His ladies, who were not ungracefully attired in loose green dresses, sat and lolled in a group, just within the door, from time to time handing a pipe about among themselves.

May 1. At noon Captain Kent formally delivered up the schooner which he had brought from Port Jackson, as a present from his Britannic Majesty, to the King of the Sandwich Islands. The latter came on board to take possession. When Captain Kent proposed to take down the English colours, the king said—"No no; I shall always hoist the English flag." In fact, he makes no secret of acknowledging his dependence—for friendly protection, at least, against all other nations—on our country and its illustrious sovereign, of whom he has conceived no insignificant idea. Royal salutes were fired from the ships and the batteries on shore. A substantial entertainment, in the English fashion, being prepared, meanwhile, in the king's house, at Captain Kent's expense, a company of twenty-five, consisting of Rihoriho, his principal chiefs, the officers of the two ships, several Americans, and ourselves, sat down to it in the afternoon. Before dinner, while we were conversing in the house with Taumuarii (lately king of Tauai), a man from that island—a minstrel—came, and, sitting down without ceremony, sang a long, dull lay of a few low, slow, notes, unweariedly repeated, in which were celebrated the deeds and virtues of the monarch and his ancestors. Two elegantly

carved paddles were then presented to him; and a large bundle of cloth was likewise brought to his queen, by a woman from the same island. The latter was dressed in the first style of native fashion, having ten folds of fine wrapping round her body, and a mantle thrown over her shoulders.

After dinner, at the house of Mr. Davies, we had much conversation with him and a person whom he employs, who has resided at this place many years, respecting former tyrannical and idolatrous practices of priests and princes here. Two circumstances, among others, were mentioned, horribly illustrative of these. A man being convicted of stealing some of the king's clothes, and condemned to death, a stone was fastened about his neck, and he was placed in a canoe, in charge of an executioner, with a bayonet in his hand, ready, as soon as they had been paddled out to a sufficient distance and depth of water, to stab the criminal, and then throw him overboard to perish among the waves. Captain Davies's ship happening at that time to be at anchor in the harbour, and he on deck, the suspicious circumstance was observed, and, the meaning of it being ascertained, a boat was instantly manned, which put off towards the canoe, attacked it, and rescued the unfortunate wretch before the punishment could be inflicted on him. Mr. G. (the person above mentioned) being present once at a marae, when certain execrable rites were to be performed, and a human sacrifice being wanted, one of the priests looked out for a subject, when, seeing a man sitting on the ground, near the entrance of this temple of Satan, he stole softly behind him, and with one stroke of a club broke his neck. Then, instantly scooping out one of the eyes of the murdered victim, he coolly presented it on a plantain-leaf to the idol. These are traits of man in what is called his state of nature, which many, who ought to know better, imagine to be a state of innocence, and talk, very poetically no doubt, of the primitive simplicity of these happy islanders; at the same time lamenting that their peace in this world, and their prospects in the next, should be disturbed by Missionaries, who have nothing superior to the gospel to give them!

May 3. Mr. Ruggles, one of the American Missionaries, gave us the following anecdote respecting his late father, who was a minister of the gospel. One day, while he was preaching, a party of Indians came suddenly upon the congregation, scattered them, and carried him away into the forest. At night he was left under the charge of two women, while the men went to rest; but his female keepers, as well as the faithful dogs, falling asleep also, he took the opportunity to make his escape. He had not fled far before he heard the alarm-cry, and the crashing of the bushes behind warned him that the enemy were already in close pursuit of him. In his distress he crept, with little hope of safety, into a hollow tree, at whose foot there happened to be an opening through which he could squeeze his body and stand upright within. The Indians soon rushed by in full chase, without stopping to search his retrea what is more extraordinary, their dogs ha viously smelt about the root of the tre run forward without barking, as thoug had discovered nothing. We were told another capture and escape, yet more sir Two boys were seized by two Indians, t of whom was armed with a musket a other with a tomahawk. They marched little prisoners before them as far as they that day into the wilderness. At night, all were well wearied, the men lay dow slept soundly: the boys lay down also, l solutely kept themselves awake, meditati means of recovering their liberty. The peared but one way—to kill their capt the spot; nor were they long before th concerted a plan to do this, in whispe disturbed not the enemy. The elder (t years of age) took up the tomahawk, an it over the head of one sleeper, directi younger (only eleven years old) to pla muzzle of the musket close to the head other, and keep his hand upon the trigger to fire the moment when he himself strike. Daring as the experiment was, ceeded; for though the Indian nearly r after the first blow of the tomahawk, cond brought him to the ground again, he was quickly dispatched, while the c of the musket at once passed through th and blew out the brains of his comrade. lads then returned home, with the trop their bloody triumph, to the joy and ment of their relatives, who concluded th must have been irrecoverably kidnappe least of all expected that they could livered by their own prowess.

We had a long interview with the to-day, at which we urged upon hi propriety of publicly adopting Christia the religion of his dominions, on the e anniversary of the tabu (as formerly na see April 3,) and the destruction of i He readily professed a wish that his fam subjects should become Christians, bu mated that the principal chiefs were a it at present; and that it would require t well as a further knowledge of the sub reconcile them to so great a change. ever, at the coming festival, we mig something to the people who should be bled, to instruct them rightly concerni advantages that would accrue to them received and obeyed the good word; afte he would sanction what we had advanc thus endeavour to prepare their minds reception of the gospel:—"And yet," he "I am afraid that there will be such a r cannon, and such a shouting of the mu that nothing will be heard."

May 4. Passing across the large plai the town, we observed, in a sugar-pla a pole, ten feet high, on which was sus a bit of white stick, twelve inches long, r at one end, and having remnants of the of a fowl attached to it. This we learn a tabu, prohibiting anybody from steal

canes growing there. The bones intimated that a certain dog having killed that fowl, if he had the audacity to venture near the premises again he would be killed in his turn; nor was this a silly warning to a brute that could not take it, but a necessary legal notice, dogs being so valuable that it would be a heinous crime, and severely punishable, to destroy one, the property of another person, except under the sanction of a tabu which the animal had violated.

We found a man plucking out his beard instead of shaving himself. In one hand he held a small looking-glass, and with the other, by means of an elastic fish-scale, doubled between his finger and thumb and used as a pair of tweezers, he very deliberately rooted up hair after hair, without any contortions of face, and, if he was to be believed, without much pain.

The frequency of rainbows, in these volcanic islands, must strike every stranger who remarks the characteristic phenomena of nature in different regions. The ground being heaved into enormous mountains, with steep and narrow dells between, the sun, both before and after he passes the meridian, is continually faced by superb eminences, on which

"The weary clouds, oft labouring rest,"

and showers fall many times in a day, from divers quarters, accompanied by brilliant segments of the glorious arch, which, under certain happy circumstances, may be seen bestriding the island itself, from sea to sea—or resting one foot upon the sea and the other on the earth, like the angel in the Apocalypse, who was himself "clothed with a cloud, and had a rainbow over his head."

May 6. Having previously endeavoured, in vain, to persuade the king to adjourn till tomorrow the anniversary feast of his accession to power and the abolition of idolatry, this being the Sabbath, we declined an invitation to dine with him, which he took in good part. The morning was ushered in with firing of guns, both from the shore and the ships, the latter displaying their national flags. Great quantities of clothing had been distributed by the king and his queens to their guards and officers, for military and court dresses, wherein they appeared, in public, on this occasion. We held divine service, as usual, at which a few stragglers, from the crowds about the royal residence attended. Mr. Tyerman preached in the forenoon, from Isaiah lx. 1. "Arise, shine, for thy light is come;" and his discourse was interpreted, paragraph after paragraph, by Thomas Hipoo, a native; but, though it was "the voice of one crying in the wilderness," yet was the messenger of mercy emboldened to "spare not;" for this was the proclamation, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." Yes, and even here, where the natural scenery so picturesquely realizes the prophetic images, "Every *valley* shall be exalted, and every *mountain and hill* shall be made low; and the *crooked* shall be made straight, and the *rough places* even: * * * for the mouth of the Lord hath spoken it."

Mr. Ellis preached in the afternoon, in Tahitian, from Acts xvii. 30: "And the times of this ignorance God winked at, but now commandeth all men, everywhere, to repent." And, truly, "this scripture was fulfilled, this day, in ears" that probably never heard the joyful sound before; yet we had reason to fear that the "words seemed to them as idle tales, and they believed them not." No marvel; and no discouragement, we confidently add; for so to the disciples themselves seemed the words of those who first preached Jesus and the resurrection—the women who had met him as they returned from the sepulchre, where they found Him not.—Luke xxiv. 11. Yet, during this latter discourse, some of the young women who had lived in the Missionary families appeared much affected by what they heard, and shed many tears.

May 7. Various circumstances had gradually prepared the mind of the king and his people for the abandonment of idolatry, before the bold decision was adopted. Since the discovery of these islands, many natives had, from time to time, visited foreign lands by vessels that came hither for purposes of commerce. These, when they returned, informed their countrymen that the people of England, America, and New Holland, did not worship such stupid blocks as their stone and wooden idols, but had one God only, who was not to be seen himself, though he saw and heard and knew everything in the world. A youth, called Joseph Banks (after Sir Joseph Banks, Captain Cook's companion), had been much abroad, and was a shrewd observer of all that came under his notice. One day, when he was disputing against the superstitions of his country, a priest affirmed that, if the maraes were forsaken, there would be no rain, and everything would be burnt up. He replied: "In England and America there are no idols, no tabus, yet there is plenty of rain there and fine crops too. In Tahiti and Huahine they have broken the tabus and destroyed the idols, and worship the God of the white men, —yet the rain falls there, and the fruits grow as abundantly as ever. And why should not rain fall and the ground produce food here as well as elsewhere, when these senseless things are done away?" The priest was confounded.

Foreigners, also, experiencing much annoyance from the tabus, which frequently prevented commercial intercourse on days thus set apart for idleness, endeavoured to prejudice the people against such absurd restrictions; and they succeeded at least in loosening their bigoted attachment to them. Besides this, the present king had been brought up, almost from his infancy, among European and American traders and whalers. From these, of course, he received some degree of bias, which eventually produced indifference towards the religion of his ancestors, if not contempt for it, long before the death of his father. The chiefs also from familiarity with strangers, insensibly adopted portions of their manners and notions, as well as of their dress. Many of these, indeed, were impious enough to eat at the same board, and of the

same food, with their wives, in private, years before the *caste of sex* was broken by Rihoriho, at a public feast, quitting the table of the men to dine with the women.

John Adams, the present governor of Hawaii, having been ill a long time, consulted the priest, who advised him to sacrifice liberally to the gods, otherwise he had no chance of recovering. Hog after hog, therefore, was sent to the marae, and duly disposed of by the priests, till the number amounted to forty; yet the patient grew no better. Upon this, he resolved to save his bacon in future, and take the consequences. The priests were mightily enraged, and threatened sad things, none of which came to pass; on the contrary, John soon afterwards became well.

Towards the latter end of the late king's reign, a volcanic eruption in Hawaii threatened the total destruction of that island, according to the fears of the natives. To appease the angry demon who was the supposed author of this havoc the priests demanded of the king a great number of hogs, which were to be thrown into the sea. Tamehameha, though a sturdy idolater, had the hardihood to refuse compliance with this preposterous request; and the island, in due time, recovered "its propriety."—We are assured that, a short time before his death, he sought information concerning the Christian religion from one who professed it, and resided here at that time; but this person either could not or would not give it. The old sovereign, therefore, died an avowed idolater, though it was suspected that his religion was only a part of his policy.

We are informed, by those who attended the festival yesterday, that it was celebrated with unusual decorum. The dinner, at the king's house, was in European style. At the principal table, turtle soup, roasted pigs, fowls, beef, &c., with abundant supplies of fruits, were set before the guests, who, besides the king's own family, were, for the most part, Americans and English, captains of ships or residents. About eighty dogs were killed and cooked on this occasion; but the natives never offer this delicacy to strangers, who hold it in abhorrence. The chiefs and their attendants, therefore, monopolized that part of the provision. The favourite queen presented herself to her husband, according to etiquette, wrapped round with a piece of native cloth, so long and broad that she was almost hidden under the folds, like a caterpillar beneath its web. To array herself in this unwieldly robe, the cloth had been spread out on the ground, when, beginning at one end, she threw her body across it, and rolled over and over, from side to side, till she had wound the whole about her. After she had shown herself thus apparelled in "the presence," her majesty lay down again upon the floor, and unrolled the cloth, by reversing the process of clothing; she then gathered it up and presented the bundle to the king. While engaged in this ludicrous court-ceremony, women were dancing and singing around her in the most frantic native style. But though the feast, in other respects, was conducted with comparative decency and temperance in the royal circle, the multitude without, and at their own homes, indulged in all the excesses and abominations which were common in their state of savages and idolaters—a state as yet little changed, except in name.

This day, on our walk, we entered a house adjacent to the king's, in which several of his queens, and a number of the wives of principal chiefs, about twenty in all, were seated at a large table, while a servant in waiting supplied them with ardent spirits, raw, or mixed with water, as each in turn required. These they drank in quantities which showed that they were no novices. The social pipe circulated with the glass from hand to mouth. These high dames were variously dressed in native or European costume; some having on silk or calico gowns, with rich coloured feather tippets, while others wore a few folds of scarlet cloth about their loins, and necklaces made of platted human hair, with a crooked pendant made of the tooth of the sperm whale, in front. One of these necklaces will frequently consist of four or five hundred strings, and measure, when drawn out in one length, from two hundred and fifty to three hundred yards. They are very highly prized, and none but the chief women can afford such costly ornaments.

At another table sat a goodly company of men, in military array,—namely in European clothes, with cocked hats on their heads, and canes in their hands. These were chiefs. Behind the tables lay two groups of native soldiers, head and feet, on the floor; some in blue uniforms, faced with red, and others in white, turned up with blue. The whole scene was heterogeneous, and, as a mere spectacle for the eye, amusing enough; but the heart aches with misgivings, which cannot be expressed, at the sight of human degradation in lands which God has made so beautiful, and Satan so vile.

May 10. In the afternoon, Auna came to tell us that all the great chiefs, including the king and queen of Tauai, had met this morning, and come to a resolution to request him and our Tahitian friends, to remain with them; and also, if possible, to prevail upon us to consent, on the part of the London Missionary Society, that Mr. Ellis should be stationed here, as their *oromedua*—their teacher, since they were all desirous to learn the good word of God. Though not unprepared for such a proposal, by previous intimations, we were overwhelmed with joy and gratitude at the prospect of the glory of the Lord being indeed risen upon these regions of darkness. To ourselves, now, the reasons began to be manifested why we had been providentially diverted from our course to the Marquesas, brought hither, as it were by mischance, and detained here, contrary to our will, by perverse circumstances, which had grievously disconcerted us, though, being of a private nature, we have not particularized them. We allude, generally, to the conduct of captain Kent in refusing to take us back to the Society Islands till he has accomplished a voyage, on a commercial speculation, to Fanning's Island, which may occupy several weeks, if not months. Meanwhile it is doubtful whether we can obtain a

passage back to the South Pacific by any other vessel; those which visit this group being principally whalers, or sandal-wood merchants, that seldom touch at the former islands.

May 12. Till this day, no fit opportunity had occurred for waiting upon the king, to know his mind respecting the overture made by the chiefs. Mr. Bingham and Mr. Ellis being admitted to an interview—our American Missionary friends heartily approving of the plan—Rihoriho said at once that he had no objection to Mr. Ellis and his family coming to settle in any part of his dominions; "but," he observed, "you may find it hard to get food; this is a poor country; my subjects are given up to drunkenness, and what will be the use of trying to teach such people?" He seemed, however, much pleased at the idea of Mr. Ellis being stationed near him, and said that he would consult with Krimaku (his prime minister) and other principal advisers; but these having already sanctioned the measure, we feel assured that it may be happily arranged;—the Lord bless and prosper it!

May 14. We sailed this morning, in an American sloop, for the Pearl River, the mouth of which opens into the sea, on the western coast, about sixteen miles from Honoruru. What we have called the mouth of the river is, in fact, a magnificent arm of the sea, stretching from three to four miles through the level ground, and branching off, in various directions, so as to form a number of beautiful islets, covered with verdure, and one of them stocked abundantly with rabbits. Beyond these, the creek expands into a fine basin, three miles in diameter. Within this there are large sections, enclosed by embankments of earth, raised above the water, in which vast quantities of fish are bred and preserved for the use of the chiefs to whom the several ponds belong. These are said to have been constructed more than a hundred and fifty years ago, by a king named *Tatuihava*.

On our cruise we gathered up sundry fragments of information concerning the state and manners of the people while they were professed idolaters.—In their wars, before Europeans came among them, hostilities were carried on in a very desultory manner, and rarely was a pitched battle fought between two parties of combatants sufficiently numerous to be called armies. There was one very gallant custom common in their skirmishing conflicts. A chief would take the field, clothed in a long cloak of yellow and red feathers exquisitely wrought, and reaching to the heels, as well as amply folding over the chest; his head was likewise accoutred with a gorgeous helmet, correspondingly decked with party-coloured plumage. He bore neither spear nor shield, nor any weapon offensive or defensive, but only a fan in his hand, which he brandished in front of his antagonists (who were drawn up in a line before him), thus challenging them to begin the attack upon himself singly, while his followers were drawn up, in like manner, behind, to support him if necessary. A number of spears were then thrown at him by the enemy; which, with wonderful dexterity, he contrived to avoid or divert by a stroke of the hand, or by stooping, twisting, and turning aside his body; even when twenty or thirty at a time were falling around him. This fact is attested, whatever be the inference in favour of his skill in defence, or to the discredit of his assailants for aiming their shafts so unluckily. But his task was not all mere evasion. Whenever he could, he caught the spears in the air, and hurled them back, with deadly retaliation, upon his foes. If, in the combat, himself or one of these were slain, a battle royal ensued between the two parties for the dead body, when, of necessity, several others were killed on both sides. On these occasions, the living seemed to fight more desperately for the possession or rescue of the fallen than for themselves; the bodies of their opponents which could be captured being always sacrificed to the idols, or devoured by the victors.

Till lately multitudes of children were destroyed before or immediately after the birth, when the parents thought their families large enough. Even boys and girls, up to six and seven years of age, were inhumanly murdered, when their fathers and mothers were too idle to provide food and raiment for them any longer. They were the absolute property of those who gave them life, and who might with impunity, any day, give them death. A native and his wife had an only child, a boy about seven years old, of whom they were both passionately fond. On a particular occasion, the father being about to go from home, wished to take his son with him; the mother objected. He insisted; high words and hard words ensued, till each was wrought up to a frenzy of obstinate rage. In his paroxysm the father suddenly snatched up the object of contention, and grasping the child's legs above the ancles within one hand, and its arms above the wrists within the other, he broke its back with one stroke across his knee, and then threw the expiring victim of his demoniac passion at the feet of his wife, scarcely less possessed by an evil spirit than himself. Even in this barbarous land such an atrocity shocked the by-standers, one of whom ran off and told the king in great horror, that a man had killed a boy! "Whose boy was it?" enquired his majesty. "His own," replied the other. "Then that is nothing either to you or to me," was the decision of the sovereign; implying, that had it been a pig, or a dog, or a boy, belonging to somebody else, which had been killed, the offender must have answered and suffered for it, but that every body had a right to do what he pleased with his own.

When a new idol was to be manufactured, a royal and priestly procession went forth, with great ceremony, to the destined tree, where the king himself, with a stone axe, laid the first stroke to the root; and, after it had been felled, a man or a hog was butchered and buried on the spot where it had grown. The principal god of the late Tamehameha was named *Turkudimaku*, a huge unsightly block (for there were no "cunning workmen" here to make "graven images"); yet so soon as this scaramouch, fantastically dressed with flowers and feathers, was heaved upon a man's shoulders to be carried to or

from any particular marae, all the people in the way were obliged to uncover their persons and prostrate themselves on the ground. Karaipahoa, however, was the most formidable of their deities, and the fittest symbol of that malignant being, "the god of this world," whom they all represented. This idol was more elaborately shapen and curiously adorned than most of its kindred. It was carved out of a tree that grew in the island of Morokai, the wood of which was said to be so dreadfully deleterious that a little of it, scraped into a mess of food, would turn it into deadly poison. Even the chips of the raw material of this divinity, during the felling of the tree, were so venomous that they killed several persons who happened to be hit by them as they flew off at the blows of the axe, so that the workmen were obliged to cover themselves from head to foot till they had brought this *upas* to the ground. Before the priests ventured to scrape a few particles from the idol, for their devilish purposes, they washed their hands in ava, which was said to be an antidote against the infection. No doubt, however, the baneful qualities attributed to this sacred wood were as fabulous as all the other powers ascribed to "the image of the beast" which they sculptured out of it. The idol itself is supposed to be still in the possession of Rihoriho, but the Missionaries have never seen it.

It is a singular custom in these islands, that sons seldom care to work for their own maintenance during the lives of their fathers, the latter being compelled to support their wives and children as long as they are able. It is true that none need work very hard for a living in these prolific climes; but yet indolence is a national sin of the people; and hence it is the less wonderful that they should heretofore have murdered so many of their offspring when the latter became burthensome to them—not (as was the case in the Society Islands) that they might indulge in licentiousness, but in idleness. Those, however, whom they did spare, they usually spoiled, by allowing them uncontrolled liberty to be as mischievous as they chose; never contradicting or correcting them, though the rebellious children often and unmercifully abused their parents.

The late king was exceedingly severe and arbitrary. If he were on board a ship in the harbor, and found that any of his own subjects had walked even inadvertently on that part of the deck which was over his head, it would have cost them their lives as soon as they reached shore. When the British government proposed to make him the present of a vessel, he desired that it might be so built as not to require, in its management, that the sailors should ever come upon the cabin roof, as none of his people, [illegible] country, were allowed to be [illegible] So stately, too, was [illegible] during his reign, that whoever [illegible] the king's calabash of [illegible] from the spring to the [illegible] and lie down [illegible] the deck of the vessel had [illegible]

About thirty years ago the King of Maui invaded and conquered this island. But, though conquered, the inhabitants were not subdued; and they conspired to destroy, by stratagem, the enemy whom they could not expel by force. A plot was laid to massacre, in one day, all the chiefs of the invaders. This being discovered, the conqueror determined to cut off every native man, woman, and child. For several months he was occupied in this work of extermination, pursuing and hunting out his victims among the woods and mountains. To what extent he was able to carry his vengeance we did not learn.

CHAPTER XXI.

District of Waerua—Ava-plantations—Arbitrary Power of the Chiefs—Tax-gatherer's Memorandum-cord—Singular Pile of Coral—Arrival at Waerua—Printing Flowers on native Cloth—Way-side Idols—Honoruru—Shampooing—Queen at her Lesson—A Salt-lake—Interview with Rihoriho—Mortality among Fishes—A clever Woman—Trade with the Sandwich Islanders—Evil Effects of ardent Spirits—Depravity of native Children—Pilfering—Two Men devoured by Sharks—Anniversary of American Independence—Royal Repast—Good News from Nukahiva—Thomas Hopoo—Rumour of projected American Aggression—Flies an Abomination to the Natives—Dream of Keramioku—Proposal that all the People should be taught to read and write.

MAY 15. We traversed a great part of the north-west coast to reach the district of Waerua, about twenty-eight miles from the place where we lodged last night. The road lies over an extensive plain, between two chains of mountains which run in parallel directions, and the flanks of which are deeply furrowed by vertical ravines, the channels of trickling streams, that often crossed our path. The plain is of red loam, with beds of pebbles and brown sandrocks breaking through the surface. The hills are decidedly volcanic. On our right hand was pointed out a glen, formerly the haunt of cannibals, and known by an appellation signifying the same. The wretches who lived in that hideous retirement not only devoured their prisoners taken in war, but preyed upon stragglers, of any class, whom they could surprise and carry off to their dens. A large stone is yet seen in this valley hollowed out for the purpose of cutting up and dressing their horrible food. The remnant of these worst of wild beasts was exterminated, or dispersed, about thirty years since, and it is said that there is now but one of the tribe surviving, a very old man, who has confessed to Mr. Moxley, our informant, that he has partaken of many a feast on human flesh. Nearly opposite to this valley is another, not inhabited by man-eaters, but cultivated for a purpose eventually much more destructive of the species than the unnatural appetites of the former; cannibals may have slain their hundreds, but ardent spirits their thousands; and this track is planted, to a great extent, with ava, from which a most pernicious liquor is distilled.

We found a shrub here, called *kakarioa*, which produces a nut of a very poisonous nature. An herb, called *hora*, also grows in this district: when pounded into paste it is laid upon stones, at the bottom of pools and streams, when the fish, greedily taking the bait,

are intoxicated by it, and easily caught. The *aporu* is a plant used by the natives both to colour and perfume their clothes.

From the openings into these valleys, after ascending for some time, we came suddenly upon the brink of a stupendous precipice, striking downward, with scarcely any perceptible declination from the perpendicular, to the dell beneath, through which ran a rivulet of fresh water; and on the other side, nearly as steep, but of greater elevation, and crowned with mountains at least seven times higher still, rose a ridge of rock corresponding to that on which we stood. This immense chasm may be seen stretching, on either hand, to a considerable extent. Our guide said that once when he came hither, being very weary and fainting with thirst, he had offered a native, who was with him, a dollar to fetch him a draught of water from the stream below. The man refused, saying, "What good would a dollar do to *me*, for it would soon be known that I had it, and then I must give it up to the chief?" Thus were these miserable peasantry plundered by their rapacious land-owners, of whom they held their little farms. Pigs, dogs, taro, and other produce, are paid by them instead of rent, according to mutual agreement; but the chief, in addition, can at any time extort from his tenant whatever he sees in his possession and covets; for, if refused, he may take away his lands immediately, and the poor man has no redress. The tax-gatherers, though they can neither read nor write, keep very exact accounts of all the articles, of all kinds, collected from the inhabitants throughout the island. This is done principally by one man, and the register is nothing more than a line of cordage from four to five hundred fathoms in length. Distinct portions of this are allotted to the various districts, which are known one from another by knots, loops, and tufts, of different shapes, sizes, and colours. Each tax-payer in the district has his part in this string, and the number of dollars, hogs, dogs, pieces of sandal-wood, quantity of taro, &c., at which he is rated, is well defined by means of marks, of the above kinds, most ingeniously diversified. It is probable that the famous *quippos*, or system of knots, whereby the records of the ancient Peruvian empire are said to have been kept, were a similar, and perhaps not much more comprehensive, mode of reckoning dates and associating names with historical events.

May 16. Continuing our circuminsular tour we crossed a spacious plain, on the coast, of which the base was coral, and the soil a thin layer of vegetable mould. On this level stands a mound, which might be taken for an artificial monument, consisting of two prodigious masses of coral-rock, the lower about six feet above the surface of the ground, but evidently imbedded in the stratum below; the upper, laid flat upon this, and overspreading it on every side, measured ninety-three feet in compass, and eight, at least, in the thickest part, the shape being conical. The whole pile reached nearly five yards in height, and, when we consider that the substance must have been wrought under water, it is almost a necessary conclusion that the sea has considerably retired from this coast—from twenty-five to thirty feet in depth—or been repelled by some of the volcanic convulsions, which probably heaved the island itself from the bottom of the abyss, at a far distant period in the agency of that Providence of which the records are only preserved in the Eternal Mind. There is no other rock of the same kind within several miles of this irregular formation. It was recently a marae, to which the kings and chiefs repaired to consult Tani, who was worshipped at it, on questions of peace and war, and to pray that in battle their bodies might be rendered invulnerable to the spears of their enemies.

We arrived at Waerua about noon. This is certainly one of the most romantic scenes, consisting of mountain, rock, wood, river, beach, bay, and sea beyond, that we have yet visited; but description would so imperfectly distinguish it from others of a similar character, already delineated, that we need not expatiate upon it. In the course of this day's journey we passed through many small villages, the inhabitants of which flocked round us and followed us, but, on all occasions, behaved with great respect; while, everywhere, by the way-side and on the rock, like the sower in the parable, we scattered the "seed of the word," saying to the people, "Repent, for the kingdom of God is at hand."

Night overtook us before we could reach the point at which we aimed, but we persevered, and walked a considerable way in the dark. This was very annoying to the king's messenger, the guide who accompanied us, who wished to go to roost as soon as day-light failed; but we were birds of another feather. He said, "You white men *will* always do what you *intend* to do; nothing can stop you till it is done; whether over land or through water, by night or by day, nothing can turn you aside. I never saw such men in our islands." Our quarters, when we reached them, appeared very indifferent; but weariness made them welcome, and their shelter comfortable. For several following days our progress—which was rendered more and more interesting to ourselves by the hospitality of the natives, and the inexhaustible variety of forms of loveliness and grandeur assumed by visible nature in this strange province of her Maker's works—afforded few incidents to gratify the curiosity of general readers by the detail. At one place, in the house of a chief where we were hospitably entertained, we had an opportunity of witnessing the method of printing flowers and other ornamental figures on the native cloth. Four women were industriously employed in this work. The design is neatly engraved upon the sides of thin pieces of bamboo, into the lines of which the colours are introduced by dipping them into calabashes (cocoa-nut shells) containing the dye in a liquid state, and the superfluous matter is thrown off from the smooth surface by striking the bamboo smartly upon the edge of these vessels. The pattern is then carefully transferred to the cloth

by pressure of the hand; after which, with the fibre of cocoa-husk, dipped in the colouring matter, any imperfections are supplied, and the whole is delicately finished off. This work is executed with considerable expedition as well as accuracy; and, if not borrowed from the suggestions of European visitors (which is hardly probable), it may be said that *printing*, as well as *engraving*, are original inventions of the Sandwich islanders, both being used in this ingenious process.

As we proceeded towards an adjacent village, we had to cross, with great difficulty and some peril, a range of black rocks which overhung the dashing surges with precipices of giddy elevation. The path being exceedingly rough, there were placed, at intervals, small heaps of stones with a large block set upright in the centre of each. The latter, in fact, was a local divinity, tufts of grass and wreaths of leaves being devoutly laid around these sanctuaries, by passengers, who thus propitiated his favour that they might be protected from slips and falls by the way. In every instance, when we were strong enough, we tumbled these idols over the edge of the cliffs into the sea, and scattered the votive offerings to the wind. On the summit of this stupendous range we found a perfect Pandemonium, consisting of multitudes of these dumb, shapeless fragments of the rock on which we were treading, set up to receive the honours due to God alone. These seemed to be of a superior order, entitled to inhabit a higher region than those on the declivities; for, in addition to the grass and leaves that strewed their respective shrines, their tops were wrapped round with native cloth. The savage aspect of nature in this scene of utter loneliness and desolation—where not a tree or plant grew among the innumerable crags, loose or fixed, that lay like the ruins of a mountain shattered to pieces around and below where we stood—was well calculated to affect with superstitious awe an ignorant people, the dupes of wily and mercenary priests, themselves the tools of tyrannical chiefs. Upwards of threescore of these images—images no farther than as they were representatives of Satan—we hurled from their seats down the precipices, without thinking that we did any wrong to future travellers who might venture their limbs and lives upon these same dangerous ridges, where, in many places, every step secured might be considered as an escape with one's life. Soon, as we hope, will all who visit those scenes be taught to commit their ways to "Him who keepeth Israel," and in whom none who place their confidence shall be confounded; for they who know Him rightly will put their trust in Him unfearingly. We reached Honoruru on the 21st of May.

At several stations where we halted, on this tour, the people came, and, sitting down beside us, began to perform a native office of kindness, by gently pressing the muscles of our legs and thighs with their hands, to remove any sense of fatigue with walking, while others performed the same courteous office on the back and breast. And certainly the operation, though strange at first, was not unpleasant in itself, and it afforded considerable relief from lassitude and the pain of overstrained bodily exertion. This solace to indolence as well as weariness is often administered to the chiefs, who love to lie down flat, with their faces towards the earth, while their attendants knead the small of the back, on either side of the spine, with their hands. Contusions from falls, we are informed, are often successfully treated in this way, by skilful practitioners, to abate the anguish and heal the hurt sustained.

May 23. Calling upon the king, this day, to thank him for the assistance which he had afforded us, by the appointment of a messenger to accompany us on our late tour, we found the younger queen at her reading-lesson, and were desired to sit down on the mat to help her to get her task. She can spell some easy words, and seems very desirous of learning the English language; but the king is more disposed to master his own, when reduced to grammatical rules; saying, that, when he attempts ours, it makes his head ache.

May 27. Accompanied by the American Missionaries we visited a salt-lake, in the adjacent village, encompassed by rude hills not more than a hundred feet in elevation, which seem to have been broken into their present forms, out of one agglomerated mass, by a volcanic explosion. The lake is a mile and a quarter in length by three quarters in breadth, at the utmost. The water, in no part, we should judge to be more than five or six feet deep; the whole bottom being encrusted with a layer of salt above the black mud, which gives a brilliant and singular appearance to the pool as you look down upon it; while, round about the margin, the flakes of pure salt, snowy white, lie glittering in the sunbeams. The water is a strong brine, clear as crystal, above the surface of which are many small stones covered with salt, that resemble mushrooms growing from below. The plants, sticks, and tufts of grass, scattered on the beach, are, in like manner, delicately frosted with spangles of salt. Here and there distinct masses of the same, attached to the rocks, consist of large cubes, regularly crystallized, and very beautiful. This lake is the property of the king's mother, who derives a considerable revenue from the sale of its produce. The salt, when taken from the bottom of the basin, is of the finest grain. This is laid up to dry, in conical heaps, within circles of stones, from three to five feet in diameter, upon long grass spread over the ground. Stones and grass are also laid on the top of each pile, to preserve the bulk, till carried away to market. Near these wholesale stores of the commodity lay quantities of baskets, in which to pack it for use. These were made of tii-leaves, and many of them, containing five or six pounds each, were filled with salt. Hard by there is a salt spring, bubbling up into a basin, a yard in diameter, and running into the lake at the rate of about a gallon a minute. The brine is twice the strength of sea-water, and it is probable that

e reservoir itself is supplied from this ilar sources; but whether from a sub- n communication with the sea (from t is a mile distant, with a considerable etween) we had no means of ascertain- here is, however, much salt mingled e neighbouring soil, as may be seen he strata break out in various places.

2. A vessel arrived from America in a l and forty-five days, bringing letters for issionaries. Knowing that the king e anxious to learn what intelligence had ought, we accompanied Mr. Bingham sit to his majesty. In this interview o appeared to more advantage than eing exceedingly affable, and discover- siderable shrewdness in some of his re- He appeared particularly favourable to of Mr. Ellis being stationed here, and d his protection and encouragement to sionaries, if they would benefit his sub- the people of the South Pacific Islands n benefited by receiving the gospel. To chiefs who were present the king signi- pleasure that Mr. Ellis should take up le here. It was observed that the other would want Missionaries. The king They may wait a while; I must first be and therefore where I am the Mission- ust be; afterwards, when we see the on myself, my people may have teachers He then turned the discourse upon s visiting these islands, and described ich humour and no mean knowledge of nature, the principal foreigners whom known, telling both the good and the ich they had done among the natives. nting the mischievous practices which d introduced, he mentioned drunken- is own unhappily over-mastering sin, licentiousness in which Europeans and ns indulge when they come hither for on after the labours and sufferings of ages.

5. Dining to-day with Captain Davis, the company, Messrs. Stevens and mentioned that, when they were upon ern coast of North America (we do not t the latitudes), in the year 1819, there l so extraordinary a mortality among s, near the shore, that in some places it lcult to row a boat among the dead and ng bodies that were drifted thither. estructive plague was traced by its for upwards of two hundred miles. se was utterly unknown, and not even ble; no volcanic eruption had poisoned ers, no symptoms of earthquake had rceived throughout the adjacent land, the state of the atmosphere been other- turbed than by a tremendous storm of and lightning, which, in that region, her unusual. The devastation of sub- ife, of course, occasioned great distress, rcity of their wonted food, among the l scattered population along the shore.

6. Before the breaking of the tabu, the here, as elsewhere throughout the Pacific, were kept in the most degrading subjection. Certain kinds of fish, hogs, cocoa-nuts, &c., were forbidden food to them. If they passed a marae, they were required to turn their faces another way; and it was death for a female to be caught looking at an idol's temple. One day the late king, Tamehameha, meeting a woman carrying something on her back, as she stepped out of the path, called to her, and inquired what she had got there so snugly covered up. "My dog," said the woman. "Your dog!" exclaimed the king; "ay, ay, and here is its snout!"—laying hold upon the end of a banana, which happened to be bare, and belonged to a large bunch of the same fruit that was concealed. His attendants demanded permission to kill the poor creature on the spot, for attempting to deceive their sovereign. "No, no; you shall not hurt her; she is *akamai* (very clever)!"

June 8. The blind man, formerly mentioned, gives increasing evidence of his conversion by consistency of conduct. He lives in a house belonging to the principal queen, and, whenever her majesty takes a meal there, she requests him to ask the blessing of his God upon her food. He himself has discontinued eating dog's flesh, live vermin, and other loathsome garbage, of which the natives are ravenously fond. A man, who lives under the same roof with him, feeling this abstinence as a tacit reproach of his own filthy feeding, lately became indignant, and complained to the king that his blind neighbour, under the influence of his strange religion, refused to taste the national dainties above alluded to, and begged that he might be punished, to compel him to do as other people did. "The man is right," replied Rihoriho, "I will not suffer him to be harmed; I intend, myself, soon to learn the new *palapala*, and to leave off these bad ways; and then you must all do the same."

June 10. The barter-trade, carried on here between natives and foreigners, must be very profitable to the latter. Several vessels, built in America, have been thus bought and sold at enormous prices. About a year ago, a brig, of a hundred and seventy tons burthen, which had been built for a pleasure yacht, and afterwards made a voyage to the Mediterranean, was disposed of to the king for sandal-wood, of the value of ninety thousand dollars—upwards of twenty thousand pounds sterling. Since we have been here she was brought into port, to repair, when her principal timbers were found to be rotten. She can last but a short time longer. She is indeed built after a beautiful model, and has a spacious cabin, elegantly ornamented, which might well attract the eye of an unskilled native; but her utmost cost in England, we believe, would not have been more than one-tenth of what Rihoriho gave for her.

June 11. Yesterday the king drove away some drunken company from his own house, and would not suffer them to remain near his person. Again, to-day, on his walk, he turned his face in a contrary direction where he perceived some fellows, riotous with liquor, before him. These are good signs and quite new with

one who is so apt to be ensnared by the same fault. When our friends called upon him this day, he and his favourite queen were hard at work on their spelling-book; and afterwards they endeavoured to learn by heart a little hymn, composed by Mr. Ellis in the native language,—the first in which the praises of God have been so arranged, since it was spoken by human lips.

June 14. We have had much serious conversation with Mr. Chamberlain and the other Missionaries, respecting the family of the former. As a Christian parent, he is naturally very anxious to preserve the minds of his offspring from the moral contamination to which they are liable from their inevitable exposure to the society (occasionally at least) of native children of their own age, whose language they understand, and whose filthy talk they cannot but hear at times. The abominable conversation (if such it may be called) of infants as soon as they begin to lisp out words, is such a jargon of grossness and obscenity as could not be imagined by persons brought up even in those manufacturing towns of our country where manners are the most depraved. And, so far from reproving the little reprobates, their fathers and mothers, both by voice and example, teach them what they are most apt to learn, the expression and indulgence, at the earliest possible period, of every brutal passion. The subject is one of great delicacy and perplexity to faithful Missionaries in all stations among uncivilized heathens, but particularly in these islands, where European and American intercourse, instead of civilizing and humanizing a barbarous population, has hitherto tended to corrupt their habits and practices more and more, in proportion as its influence has been increased, by the establishment of regular commerce for sandal-wood, as well as from the multiplied visits — visitations they may be called, in the afflictive sense of the term—of whale-ships.

June 15. On our walk, we found a man beating a woman unmercifully. She was sitting upon another man's knee, who not only held her to receive the chastisement, but himself shamefully maltreated her, by tearing off her clothes, and exposing her to the scorn of passers by. She cried bitterly and spat in his face. On asking the reason of this outrage, we were informed that the woman was wife to him who was thrashing her, and sister to him who detained her upon his knee. We were further told, that her husband having stolen something, she had betrayed the theft. We were not able to pacify the ruffians, and were obliged to leave the sufferer in their clutches.

Though the Sandwich Islanders frequently commit depredations on strangers, they rarely steal from each other. Their chattels within doors are seldom secured by locks or bolts, and their plantations of course, must be completely exposed. The terror of retaliation, however, which every injured man may execute with impunity upon his offending neighbour, serves as a sufficient general protection of property. The individual robbed may kill the thief if he can; or he may collect a party of friends and spoil the spoiler of everything he has. On the other hand, it is but justice to state, that though they eagerly pilfer from foreigners, when temptation and opportunity favour the exercise of that kind of dexterity, we are assured that they may generally be intrusted with the care of anything valuable without much fear of dishonesty on their part. An American captain, on his return home, left in the hands of his native servant here, a few dollars, which both had forgotten. Five years afterwards, revisiting these islands, he had scarcely landed when the young man came running towards him, to deliver up the dollars, which he had preserved ever since his former employer's departure.—On the whole, we have conceived a favourable opinion of these poor heathen. There is a peculiar frankness about them, which cannot but make a favourable impression upon strangers. They want nothing but what the religion of Christ would give them, or would bring in its train, to make them a fine race of people.

June 18. We have just heard of one of those melancholy accidents which frequently occur on these coasts. A young man, who had been banished by the king, for some family offence, to Maui, was going from that island to Ranai, when his canoe was upset. The sharks, which are always on the watch after such vessels, instantly seized and devoured two of his companions. He himself escaped with great difficulty; as also did a young woman, in a very singular manner. When thrown into the water, she forthwith began to swim, with all her strength and speed, towards the shore. This she reached in safety, though accompanied all the way by two sharks, one on each side of her, as though the three were engaged in a sea-race, which she happily won in *this* respect—that neither of the monsters attempted to devour her.

June 20. On the last Sabbath, when we sent to inform the king that divine service was about to be held, at which we should be glad to see him present, his majesty returned for answer, that he was *pupuka*, that is, *bad;* being engaged in drinking rum, which he knew to be very wrong. To-day we learn that he has emerged from his long fit of drunkenness, is clothed, and in his right mind.

July 4. The American captains and residents have been commemorating the establishment of their national independence, forty-six years ago. An oration, in honour of the revolution of their country at that time, and of its present institutions, was delivered, at the Missionary chapel, by Mr. Jones, the consul; after which Mr. Bingham recited some stanzas, composed by Mr. Bennet for this anniversary, at the request of our friends from the United States.* A prayer had

* The following is a copy of these stanzas, with some slight corrections, from the hastily-composed original.

COLUMBIA still prospers! our spirits rejoice,
'Tis the Land of our fathers, the Land of our choice;
Fair LIBERTY there, in her beauty is seen,
The fruit is all wholesome, her tree ever-green.

For

:red up, and a psalm sung, at the com-
:nt of this patriotic assembly, and the
benediction was pronounced at the
on. At the public dinner given on this
, there appeared a singular group of
Americans, English, Sandwich Island-
cans, and Spaniards from the colonies.
: invited and treated with great respect,
:ed soon after the cloth was drawn.
), who was present, also went away
eing very unwell from the effects of
round of intoxication, which had lasted
days. In his fits, either of violent
or drunkenness (but at no other time),
s the few English phrases which he can
and especially utters oaths and impreca-
the more horrible kind, with a fluency
rgy which prove that he has been tho-
taught what it had been better he had
arned at all.

. Calling at the king's house, we found
:ipal queen and five of her chief women
r. The latter were sitting in a circle,
ged, but her majesty lay upon her mat
:ngth, resting her cheek on a pillow,
visions consisted of a baked dog in one
: raw entrails of a large fish in another,
of raw fish in a third, some green sea-
a fourth, and two bowls of poi. Nei-
fe, fork, nor spoon, was used at this
ig feast. Each person took what she
from any dish with her fingers, which
l with great but indescribable dexterity
:ying the victuals to her mouth. Five
oys, their pages, sat in the circle, and
with their mistresses of the dainties be-

:ience, our ancestors suffer'd of old,
en by its dictates they worshipp'd, were told,
less they conform'd, as the priests should direct,
s of old England should cease to protect.

ultitudes fled from the land of their birth,
to them, the most dear of all places on earth;
A's bosom, those *Exiles* received,
mised them *Freedom*, nor were they deceived.

SOLAND was planted; she gave her increase;
m-Fathers" rejoiced in a region of peace;
trials still met them, both many and great,
'reedom out-balanced the rigours of fate!

g since AMERICA cast off that yoke,
Britain, by pressing too closely, had broke.
ice and Arts, now in Commerce and Trade,
pete with the best, she is never afraid.

vernment, formed upon Liberty's plan,
es of the Gospel, the interests of man,
ung from that germ "a plant of renown,"
rshadows the earth, so majestic 'tis grown.

t it be told, that the sons of the brave,
nders of freedom, persist to enslave
wart sons of Afric?" Alas! *it is* so!
ll it continue? It shall not, O, no!

), COLUMBIA! shake off the disgrace;
rty's Home, let not bondage have place!
cruel, the heartless, the holders of slaves,
tion they cast on their forefathers' graves.

ons of "*America's Pilgrims*" then true
selves, nor occasion their country to rue:
stigma of slavery branded upon her,
ers her welfare, and sullies her honour.

pright and just, let her race ever be,
e as courageous, benignant as free;
er they rest, or wherever they roam,
blessings abroad, and thrice blessed at home.

---

fore them. A calabash of water stood in the midst, in which, when they had dined, they all washed their hands. Tobacco was then introduced, and the pipe went round from mouth to mouth as usual. When the queen had taken a few whiffs, she began to dress her long, dark hair with fuller's earth, which she moistened in water, and rubbed over her head, wreathing and pressing the locks into such forms (fantastic enough) as seemed most becoming to herself. She used a small looking-glass to assist her in this operation, which she went through without the slightest embarrassment from our presence. The natives, indeed, seem not to have the sense of shame.

July 7. From a native of this island, who has just returned from Nukahiva, one of the Marquesas, where he has resided twelve months, we learn that the two antagonist parties there are now dwelling in peace. A native of Tahiti, who has lived among them some time, has told the Marquesans how his countrymen have transported, burned, or destroyed their dumb idols, and now worship the living God alone, in consequence of the Missionaries from England having taught them the way of truth. On this representation, our informant says, the inhabitants of Nukahiva have abandoned cannibalism, and are now praying to our God to send them instructors in his own will. Here, then, we hope the fallow ground is in the course of being broken up, previous to the appointed sowers going forth, in the Lord's time, to sow the seed, which is the word of eternal life.

July 12. Thomas Hopoo—a young man, a native, who resided many years in North America, where he became a convert to Christianity, and gave evidence that his faith was genuine—has addressed a letter to Mr. Bingham, requesting permission to preach the gospel to his countrymen. He says his heart burns within him to engage in this work, for the love of Christ and the souls of men; adding, in the words of the apostle of the Gentiles, "Woe be unto me if I preach not the gospel!" We strongly advised our Missionary friends to admit him on trial, and send him forth into the villages round about, to instruct the people. He appears to have sound piety, correct views of divine truth, and ardent zeal for the salvation of sinners; at the same time maintaining a consistent walk and conversation.

July 20. We witnessed a scene of idle luxury, worthy of a barbarian epicure. In the king's house a woman was feeding a man with poi, of the consistence of oatmeal porridge, or pudding-batter. The fellow was lying upon the ground; but on her approach he raised himself, leaned on his elbow, and held up his face, with his jaws wide open. The woman, then, taking a large handful of poi out of the bowl, held it about a foot above his head, and dropped the mess as from a ladle into his mouth, through which it ran down his throat, without chewing.

July 23. Having waited upon the king, so early as six o'clock this morning, we found him with a number of his chiefs, drinking spirits.

All were far gone towards intoxication. But, though such a slave to the pestilent liquor himself, he, as already stated, discountenances drunkenness in his meaner subjects. On Sunday last he ordered a man to be laid in irons, and imprisoned in the fort, for being ov by his own besetting sin; and there th fellow remains at this very time, when h reign is revelling in the same excess.

Warrior of Nukahiva.

July 24. Two of the queens dined with us to-day. They brought their own provisions—two raw fishes, and a bowl of poi. Of the latter they sometimes drank, but occasionally employed their fingers to carry the slimy beverage to their mouths. One of the fishes was dressed by their desire; the other they ate raw, just as it came out of the water, scales, fins, and intestines unremoved. This they tore to pieces with their hands and their teeth, as best served their purpose; first one and then the other helping herself to such portion as she lik each taking special care that none of th which oozed from the mangled fragments be lost. But, though it excited very ir nient qualms of stomach in us to see thei feeding, when a common fly was found d in one of their messes they seemed at grow sick, and turned away their faces equivocal expression of utter loathing. indeed, may be said to be an abominatio these savages,—probably from some s

tious prejudice, for vermin far more disgusting are greedily picked by them from their own bodies—nay, from the very dogs—and devoured.

July 29. The Mermaid cutter, by which we came hither four months ago, arrived in the harbour. Captain Kent accounted for his long absence by stating, that instead of reaching Fanning's Island in seven days, as he had expected, the voyage occupied eight and twenty. This noted spot is a coral reef, very little elevated above the surface of the sea; having a large lagoon, in the middle of a ring of rock covered with no other soil than sand from the attrition of the scattered blocks by the washing of the waves, and the decomposition of the coast-foliage and perished fruit of some cocoanut trees, and a few shrubs, which grow upon its narrow margin. Here are about fifty inhabitants, foreigners and Sandwich Islanders, whose business is to collect the *buhe (beche de mer)*, a kind of slug or sea-worm, of a dark brown colour, which is found in water of fifteen or sixteen feet in depth, and obtained by diving. This delicacy is preserved with lime and salt, and, after being dried in the sun, is packed in large quantities, and carried to the Chinese market, where it fetches no small price.

This evening a messenger came from Keaumoku, the governor of Maui, to request two of the Missionaries to visit him. He had been greatly alarmed by a dream, in which he saw the whole island on fire, and all the water in the surrounding sea could not quench the flames. He had sought for safety, but in vain; he could find no shelter. Awaking in horror, therefore, he grasped at the hope set before him in the gospel. This, Mr. Ellis and Mr. Bingham faithfully unfolded to the dreamer, and to the persons assembled round him. These consisted of a goodly number of chiefs, many of whom were lying on the floor learning to spell or read, and some to write. Thomas Hopoo, the native convert, offered a fervent prayer for the salvation of his countrymen, and Mr. Ellis delivered a suitable discourse on the name of Jesus.

July 31. This morning the afore-mentioned chief had an interview with Kaahumanu, queen of Tauai, when he proposed to her to unite with him in commanding all their people to attend to the *palapala*, that is, to their learning. She gave him an evasive answer, saying that by and by she would. He was not, however, thus to be put off, and told her plainly that she might do as she pleased, but, for his part, he should send all his men to be taught to read and write, and understand the great word. He proposes to build a large school-room immediately.—The evening was spent in prayer and Christian discourse at his house, and the Missionaries were requested to repair thither again by day-break to-morrow morning, to conduct family worship, which he says he is determined shall henceforth be daily performed under his roof. Upwards of sixty natives of rank were present, and all behaved with an affecting decorum which we have rarely seen at the public services.

Aug. 3. Keaumoku's example already produces some happy effect. The king has just been with us. After expressing high displeasure against those who are ever on the watch to ensare him into drunkenness, folly, and violence, for their own mercenary ends, he declared that he and his chiefs would begin in earnest to learn to read next Monday, and that, when they had made some progress, all his subjects should be instructed.

CHAPTER XXII.

The King and Chiefs attend Divine Service. Royal Family learning to read—Anecdote—Juvenile Teachers—First Christian Marriage in the Sandwich Islands—Injunction against drinking ardent Spirits—Kamschatka Sledge—Watch-seal presented to Riboriho—Deputation leave Oahu—Letter from Riboriho to George IV.—Extracts from Auna's Journal in Hawaii.

Aug. 4. Being Lord's day, the king and many of his principal people attended divine service. They were more becomingly dressed, and behaved with more decency than on any former occasion. Mr. Ellis's text was peculiarly appropriate at the present crisis, when symptoms of a favourable change are daily multiplying:—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—1 Kings, xviii. 21. Again, in the afternoon, with equal felicity of application, our friend discoursed on those words of our blessed Saviour;—"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—1 John v. 25. We cordially reply, "Amen; even so, come, Lord Jesus!"

Aug. 5. This being "Monday," the king was punctual to his promise. He and his family began to learn their alphabet like little children. Mr. Ellis and Mr. Bingham were engaged with them all the forenoon. Mr. Thurston and we (the Deputation) were at Keaumoku's. We attended again in the evening, and found all our scholars, old and young, diligently conning their lessons. This may be recorded as a great day for the Sandwich Islands. What was begun upon it may—nay, it must—influence to an incalculable degree, the future state of all generations who shall dwell here, even to the end of time. We may quote a specimen of native teaching: Keaumoku, having made sufficient progress himself, was telling some of his people how to join a consonant with a vowel so as to produce a syllable; which he illustrated thus: "The consonant is Tane (the husband), and the vowel Vahine (the wife). Bring them together they become one, and they are something; alone, they are nothing."

Aug. 9. The king continues not only very diligent in learning himself, but, so far as he knows, in teaching others. He is, however, very careful to have somebody near him, to correct him when he goes wrong in leading the new way, lest his followers should err after him. The eagerness for instruction is so great that all the little boys in the school are daily, during their play-hours, in requisition as masters. Three

chiefs, men of magnificent stature and lofty bearing, came early this morning to obtain a *kumu*, or teacher. They could engage none but a child, six years of age, lisping over its spelling-book. Finding, however, that he could tell his letters, and repeat his ba, be, bi, bo, bu, one of them caught him up by the arm, mounted the little fellow upon his own broad shoulder, and carried him off in triumph, exclaiming, "This shall be my kumu!" The lads, themselves, take great delight in reciting their simple lessons to the older folks, and helping their fathers and mothers to say their A, B, C. It is beautiful to behold one of these little ones standing up amidst a ring of grown people, with the eyes of all *waiting* upon him, earnestly hearkening to his words, and repeating them from his lips, that they may impress both the sounds and the import on their memory. Nor is the implicit confidence with which they receive his instructions, delivered with the ingenuous gracefulness of boyhood in its prime, the least interesting circumstance connected with this "new thing in the earth." Did our Saviour set a child in the midst of his disciples, to teach *them* how they must receive the kingdom of heaven, and shall He not, out of the mouths of babes and sucklings, here, both ordain strength and perfect praise?

Aug. 11. The first Christian marriage that ever took place in these heathen isles was celebrated this morning. Thomas Hopoo and Delia, both inmates with the Missionary family, joined hands, and avouched themselves husband and wife before a large congregation. Mr. Bingham performed the ceremony, Mr. Ellis prayed, and we had the satisfaction to sign the register as witnesses of the contract. Mr. Ellis afterwards preached from Rev. xxii. 17: "Let him that is athirst come. And whosoever will, let him take of the water of life freely." At the close of the discourse a man said, "I shall take this and tie it up in my cloth;"—alluding to the practice of binding up dollars or any thing particularly valuable in one end of their *maro*, the girdle about their waist, which is indeed the only clothing of most persons here.

Aug. 13. This day the King and Queen of Tauai, the Governor of Maui, and their retinue of chiefs and servants, consisting of nearly twelve hundred persons, sailed for the Leeward Islands on board of two brigs and two schooners, the decks of which were so crowded that the people could scarcely find room even to stand. The object of their majesties on this expedition was to receive homage and presents from their subjects, and to collect sandal-wood. They took several persons with them as teachers, and among others our companions from Huahine, Auna and his wife, of whom they promised to take the kindest care.

Aug. 15. On board the Pedler, Captain Meek, we saw a curious sledge from Kamschatka, made to be drawn upon the snow and ice-tracts by four or six dogs. The animals are harnessed by their necks with leather straps, and instead of being guided with reins, are preceded by another dog that is loose to lead the way; his own course being directed to the right or the left by the sound of a rattle which the driver uses as occasion requires. The sledge itself is of ingenious construction, hollow like a canoe, three feet and a half in length, twelve inches across, and fourteen high in the lower part, but thrice as much at each end. The rider sits with his back inclined against the after part, his legs thrown over the sides, but resting on a ledge beneath, while he holds by a thong extending from side to side of the front part. The dogs will travel at the rate of eight or nine miles an hour, drawing nearly ten hundred weight, including the driver and his luggage.

Aug. 16. The king having expressed great admiration of a watch-seal belonging to Mr. Bennet, the latter presented him with it as a token of friendly remembrance. Rihoriho gladly accepted it, and promised to adopt the arms and motto *(De bon vouloir servir le Roy)* engraven upon it as his own.

Aug. 22. Ever since the arrival of the Mermaid, we have been packing and preparing for our return by her, according to agreement, to the Society Islands. This morning we sailed out of the harbour with a fair wind, amidst the cheers and salutes of all the vessels, and in sight of multitudes of natives whom we left standing on the shore. We had previously taken a most affectionate leave of the American Missionaries and bade farewell to the king, his family, and those chiefs with whom we had formed an acquaintance during our residence of five months here, as "the prisoners of the Lord," having been providentially detained for purposes which future time will gradually reveal, but eternity alone can estimate.

Soon after we had gone on board, we were surprised by the appearance of Kamamalu, the favourite queen of Rihoriho, who had been absent at our parting with him, paddling towards our vessel in a canoe, with only one attendant. When she had come within a bowshot, she sprang out of the canoe, dived into the sea, and emerged just under our ship's side, up which she readily climbed, and was presently on deck, expressing at once her joy and her sorrow—her joy on overtaking us before we had sailed, and her sorrow at our departure. After taking leave of us, her majesty jumped into the sea again, swam to her little boat, into which she flung herself with inimitable dexterity (the most skilful of our seamen would have overset a canoe with attempting thus to board it), seized a paddle, and quickly reached the shore.

The king had behaved in the most liberal manner to Captain Kent, both on the former and the latter occasion while he was in this harbour; having daily sent provisions for the supply of his whole crew. Before the ship sailed at this time, he furnished a stock of hogs and goats, likely to serve for the whole voyage, and as many vegetables as could be used while they were eatable. Captain Kent was also charged with a letter to our sovereign, George IV., worded in English as follows:—

"Oahu, Sandwich Islands, Aug. 21, 1822.

"May it please your Majesty,

"In answer to your Majesty's letter from

Governor Macquarrie, I beg to return your Majesty my most grateful thanks for your handsome present of the schooner, Prince Regent, which I have received at the hands of Mr. J. R. Kent.

"I avail myself of this opportunity, of acquainting your Majesty of the death of my father, Tamehameha, who departed this life the 8th of May, 1819, much lamented by his subjects; and having appointed me his successor, I have enjoyed a happy reign ever since that period; and I assure your Majesty it is my sincere wish to be thought as worthy your attention as my father had the happiness to be, during the visit of Captain Vancouver. The whole of these islands having been conquered by my father, I have succeeded to the government of them, and beg leave to place them all under the protection of your most excellent Majesty; wishing to observe peace with all nations, and to be thought worthy the confidence I place in your Majesty's wisdom and judgment.

"The former idolatrous system has been abolished in these islands, as we wish the Protestant religion of your Majesty's dominions to be practised here. I hope your Majesty may deem it fit to answer this as soon as convenient; and your Majesty's counsel and advice will be most thankfully received by your Majesty's most obedient and devoted servant,

TAMEHAMEHA II.

"King of the Sandwich Islands."

"To George IV., King of England."

By whomsoever this letter may have been penned, under direction of Rihoriho (who here signs himself, after his father's name, Tamehameha II.), we can vouch for it containing the same sentiments as he had repeatedly expressed through interpreters to Mr. Ellis and ourselves. We left these shores where a new era has assuredly commenced, with feelings very much exalted above those which had sunk our hearts on our first arrival, when we beheld their inhabitants wholly given up to the power of darkness, though the idols had been removed, and faithful men were preparing to turn them to light.

The following extracts from the journal of Auna,* our Tahitian companion on a voyage to Hawaii (during our residence at Oahu), with Taumuarii and Kaahumanu, king and queen of Tauai, are so characteristic of the man himself—the simple-hearted Christian convert from the foulest idolatry—and also of the state of heathen society in these islands, that they cannot fail to interest every right-minded reader.

Auna's Journal.

"May 12. (Lord's day.) About eleven o'clock in the forenoon we went on shore, and were much pleased with the appearance of this place (Rahina, in the island of Maui). We found a great many chiefs and people collected together to welcome us from the ship. I asked Teaumotu, 'Whose is this house?' To which he answered, 'It is mine.' I said, 'Let us go in and worship.' He answered, 'Yes, let us go and pray there.' He and his wife Kekuaiaia accompanied us, and so did Ranui Opiia, and several more, till the house was filled. I read a portion of the Tahitian Gospel by Matthew, and then prayed to Jehovah to bless them with his salvation. After the meeting, we sat down under the shade of the large tou-trees. Many gathered round us, and we taught them letters from the Hawaiian spelling-book.

* * * * *

"May 15. We were not joined this morning by any of the people in family worship, though several of them sat at the door and looked on. The chiefs and people of Marokui brought a present of food and cloth to-day to the King and Queen of Tauai, namely, fifty-four bundles of native cloth, forty-two live dogs, and twenty great calabashes of poi—paste made from taro-root.

* * * * *

"May 17. The people were very busy dividing the food and cloth, another great present having been received yesterday, namely, thirty-four baked dogs, thirty-eight calabashes of poi, and a quantity of cloth. I wrote several letters to friends in the Society Islands, to be taken to them by Mr. Ellis when he returns. In the afternoon we went on board to sail for Hawaii.

* * * * *

"May 26. Hawaii. (Lord's day). The captain of our ship, having lost his watch, applied to Kaahumanu, and it was found out to have been stolen by some of her people. So she ordered one to be put in irons on suspicion that he was the thief, and sent all the rest to seek for it. We had public worship, but it was amidst very much confusion. The man in chains made a great noise, and those that were seeking the watch made almost as much. At noon it was brought back, having been sold by the man who stole it to some persons living here. The man in confinement was released, and the watch was restored to the captain.

* * * * *

"May 28. About noon we anchored off the large district of Hiro. We went on shore towards evening at Nutwokemanu, by the bank of a broad and swift stream of water. The place was well shaded with trees, and there was a vast deal of taro under cultivation. The houses were thickly scattered, and there were a great many people. Some had been out fishing, and they brought a present of anae (mullets) for Kaahumanu. We went into a small house belonging to Rihoriho, and held our family worship. A few of the natives joined us. There was much singing and dancing to the beating of the huru till midnight.

"May 30. We removed to Puhonua and Vairutu. The people of the land were glad to see us. One of them brought us some plantain-leaves, for which he had to swim across the river. He afterwards helped us to put up our temporary habitation. I talked to the neighbours as opportunity offered, about the salvation of their souls. Many of them said, 'What you tell us is very good; and when our king turns to the religion of Jesus Christ, we shall all be glad to follow him.'

* Translated for the Deputation by Mr. Ellis.

"June 1. The chiefs were employed in preparing a large house for their visitors. I was walking about among them most of the day, telling them what good things God had done for our islands. With this they seemed to be delighted.

"June 2. (Lord's day.) We had public worship in Opiia's house, who, with her husband and family, attended. But so great was the disturbance with the companies of dancers, the singing, and the beating upon the huru, that we could only have one service.

"June 3. The people of the land brought many presents to Taumuraii and Kaahumanu. There were twelve baked dogs, sixty live ones, five hundred and ninety pieces of cloth, thirty-five calabashes of poi, and two large canoes.

"June 4. Kaahumanu having commanded some of her people to go for the idol of Tamehameha, namely, *Teraipahoa*, it was brought to-day with nine smaller idols, and they were all publicly burnt. My heart rejoiced in beholding them in the midst of the flames.

* * * * *

"June 19. At Kairua, the residence of Kaakini, nephew to Kaahumanu, the chiefs brought us two hundred and twenty-nine fishes, twenty dogs, three calabashes of poi, and forty pieces of cloth. There was afterwards a grand huru. Thirty-three men played on the sticks, there were twenty-five dancers, and five great drums were beaten all the while.

"June 20. To-day the chiefs brought four hundred baked dogs, and of cloth, mats, and other articles, four thousand. The feasting continued with terrible confusion all day long. Forty-one men danced in four rows; behind them were thirty-one musicians beating time on the sticks, besides five great drums. The people drank very much of an intoxicating liquor made from the juice of the sugar-cane. They often brought us some, and entreated us to taste, but we always refused, saying—'Once we were as fond of it as you are, but now we know it to be a bad thing, and therefore do not wish to drink it, and we advise you to let it alone also.' But this was said in vain.

"June 21. Kuakini the governor has presented to his visitors six hundred and twenty-two dogs, fifty-eight calabashes of poi, three feathered cloaks, and two canoes.

"June 23. (Lord's day.) The chiefs were all gone to sport in the surf this morning. At noon they returned, and then we had public worship. I read a chapter in one of the Gospels, and afterwards prayed with them. Aore, Kuakini, and several others attended. Many more came to our family worship in the evening.

"June 24. In the morning Miomioi, a man belonging to the queen, was sent on board of the vessels to fetch eight of the idols which had been brought from the other side of the island, and were intended to have been carried to the king at Oahu. The reason why they sent for them now was—the man who had been left on board to take care of the goods was seized with illness in the night, and removed from the ship to the shore. The chiefs immediately said, 'It is the spirits of the idols which are trying to kill the man; let us, therefore, send for them and burn them.' In the afternoon the messenger returned with *Teraipahoa*, *Tetonemotu*, *Paparahaamau*, *Hatuakia*, *Kaunaruura*, *Maiora*, and *Akuahanai*. These were all soon after devoured by the fire, at which my heart rejoiced.

"June 26. Early this morning Kuakini's men, who had been sent on board of all the vessels to search for idols, returned. The chief man then ordered his people to make a large fire, and he himself set to work to help them. So he and his people burnt *one hundred and two idols* on the spot. Then I thought of what I had witnessed in Tahiti and Moorea, when our idols were thrown into the flames, particularly those that were consumed at Papetoai by the chief Patii; and with my heart I praised Jehovah the true God, that I now saw these people following our example.

"Taumarii and Kuakini talked a great deal with me this day about our destruction of the idols at Tahiti, and seemed very glad indeed that they had burnt theirs, though not all yet, for the people, they said, had hid some among the rocks."

CHAPTER XXIII.

Distressing Weather at Sea—Nocturnal Beauty of the Heavens—Voracity of a Shark—A Coral Island—Sperm Whales—Woman dies on Board—Burial at Sea—Arrival at Rurutu—Reception by Natives—Chapel—Coral-formations—A Village—Ingenuity of the Inhabitants—Missionary Addresses—Adventures of a Chief at Sea—Introduction of the Gospel in Rurutu—Extracts from Missionary Letters—Idols exposed to contempt—Raiatean Missionaries—Speeches by Natives.

FRIDAY, Aug. 23. During the forenoon we (the Deputation, Mr. Ellis, and our ship's company) were becalmed, while a rolling cross-sea occasioned such violent pitching of our little vessel that some of us were more disordered by it than we had been before in all our voyages since we left England. Towards evening the wind sprang up, and our ship's motion became yet more distressing. The hogs and goats were exceedingly disturbed, and plunged about in their alarm; one of the largest of the former even leaped over the bulwarks, and was lost.

Aug. 24. The high gale of last night abated towards dawn, and we should have been again becalmed but for the turbulence of the waves. We are now making our course eastward of the islands. Yesterday evening, amidst the fading glory of sunset, and through the gathering gloom of night, the snow-topped mountains of Hawaii, at the distance of fifty miles, presented images of splendour that seemed scarcely to belong to this earth—glittering, then glimmering, then slowly disappearing, as we saw them between the flat sea and the arched sky. The rolling of our small bark, the flapping of her loose sails, the rattling of idle ropes, and the uneasiness of most of the living creatures, both human and brute, on board, made the day irksome and the night dreary.

Sept. 2. The last sentence, under date of Aug. 24, sufficiently describes the circumstances

ings by which our patience was exer-
ıring the intervening days. A comfort-
n, occasionally interrupted with a brief
ıle, or diversified with heavy showers,
ed all this while, and we made compara-
ttle way. A few tropical birds visited
time to time. These, when they came
the vessel, or receded from it, were al-
elcomed or regretted, as inhabitants of
nvisible to us, which *they* could reach in
ours on their wings of surpassing swift-
hile we were ever moving, yet never
d ourselves nearer, by any way-marks,
land-harbours which we sought. The
s, during this interval, were often gorge-
ı the array of clouds, intensely brilliant,
flecked with every hue the setting sun
ıed upon their skirts, and modified in
orm, fantastic, flimsy, or sublime, the
winds could give them, as they came,
e, and went, we knew not whence, or
whither. The nights, too, after these
apparitions, were correspondingly se-
l beautiful with stars; while frequent
, as we looked upon the figured firma-
artled us out of silent thought into sud-
ulations.

7. A shark gave us a singular proof of
ious voracity. In bolting at a bait, he
vith a large hook, which we saw hang-
is snout. He also received five or six
gashes on his back from a harpoon,
ıared off large flakes of skin where it
ınd yet the reckless animal returned
perate instinct to his prey, which he
for several hours close to the stern of
el. Both he and we were disappointed
escaped with life, but without the prize
h he had so long hazarded it.

19. Squalls, breezes, calms, and showers,
ely have helped or hindered us, during
en days. In the evening the man at the
ıd announced land, south-west, about
iles off. Next morning (20th) we passed
three miles. It proved a coral-lagoon
n which we discerned cocoa-nut trees,
above the thick underwood, but no in
s, except birds, of which several kinds
ing to and fro. We could not find this
n the chart. By lunar observation it
th lat. 15° 51′. West long. 154° 43′.
e consider that not a sparrow can fall
ground without the knowledge of our
which is in heaven,"—a solitary coral-
owing through ages into land, though
ıd by human foot, yet peopled by innu-
myriads of insects, reptiles, and fowls,
a province of God's universal empire,
ne moment forgotten or overlooked, in
to its meanest ephemeral inhabitant,
ıe cares of the whole creation—so wise,
is He; and, oh! the delight to think,
grace as well as in providence, he is
ther in heaven."

21. We have been carried several
past the latitude of Huahine, 16° 42′,
e hoped to have reached by this time,
little prospect of soon doing so, at present. A shoal of sperm whales has been going parallel to our course, and not quicker than our vessel, about two miles to windward, in the same direction. There must have been many, as we repeatedly saw seven or eight of them spouting at the same time.

Sept. 23. The wife of the native Missionary Mattatore died in the night. She had been seized with an inflammation of the bowels some days ago, but had passed the crisis and was recovering, when she insisted on being taken on deck this morning. There she got wet with the flashing of the spray over the sides of the ship, and refused to be removed, till she was at length carried below by force. The dangerous symptoms soon returned, and she expired at midnight. Mr. Ellis, who conversed with her in her last hours, hopes that she, like the "woman who was a sinner," sought and found mercy. Her conduct at Oahu had brought disgrace upon herself, and occasioned much grief to her Christian relatives and friends.

Sept. 24. The remains of the deceased were this day sewed up in a strong canvass, weighted with two eighteen-pound balls, and committed to the deep, after suitable religious addresses had been delivered by Mr. Ellis, in the Tahitian, and by Mr. Tyerman, in the English, language, to the islanders and the crew, respectively. It is but a small circumstance among the things that have been done under the sun, yet, as connected with the destiny of an immortal spirit, the record may hereafter awaken solemn thought in the minds of many living, and of some unborn, —that on the 24th day of September, 1822, S. lat. 18° 25′, and W. long. 150° 51′, the corpse of Mattatore Vahine, a heathen by birth, when all her people were heathen, and who died professing faith in the gospel, when all her people had renounced idolatry, was thus buried, with Christian rites, no more to be seen on earth, till the sea shall give up its dead, in the resurrection, at the sound of the last trumpet. From what point of the earth's surface, or the ocean's bed, each of us may wake up, in that great and terrible day of the Lord, is of small import, though the anticipation may make flesh and spirit fail, in speculating upon it; but to "wake up" in *his* "likeness," and "be satisfied," is verily the consummation of "the hope" of "his calling;" for then we shall "know what are the riches of his inheritance in the saints."

> "A life in heaven! Oh! what is this?
> —The sum of all that faith believed;
> Fulness of joy, and depths of bliss,
> Unseen, unfathom'd, unconceived!"

Sept. 30. At day-break we plainly distinguished an island, about seven miles in length, of which we had caught an imperfect view yesterday evening. It reminded us so much of the lovely spots with which our eyes had been formerly familiarized in the South Pacific, that, after an absence of six months in the North, we felt as though we were coming home. A high central peak, with lower eminences sloping towards the shore, and intervening valleys, through which ran fertilizing streams, supplied, in part, from mountain-cascades—these, with the luxuriance of tropical vegetation, at once re-

minded us of Tahiti, Huahine, Raiatea, and others, and made us long to be acquainted with this younger sister, as she seemed, dwelling alone amidst the solitary sea, and at so great a distance from "the family circles," if so we may call the windward and the leeward groups. We did not yet know the name of this island, but stood into the bay before us, which forms the arc of a circle, receding about a mile from the open main, and three miles' span from point to point across. At the head of this bay we were surprised to see several neat-looking white houses, built in the English fashion, as used in the Christianized islands, and on an elevation a staff, with a white flag flying upon it, as a signal that we were descried and invited to land.

Our boats were in such crazy condition that neither of them were fit to lower upon the water, and it was some time before a canoe of any kind came off to us from the shore. We began, therefore, to fear that we should neither obtain wood nor water, of both of which we were in such need that we had not enough of either left to dress the dinner of the day. Our joy was proportionately great when we perceived a man coming towards us, paddling himself in an exceedingly small vessel, which proved to be nothing more than a poi-dish, about seven feet long and thirty inches wide. In this platter he buffeted the waves and dashed through the spray, upon the reef, which kept him employed, with one hand, continually baling out the water. When, at length, he reached us, he seemed shy of drawing too near; but he told us that the name of the island was Rurutu, and that the king had sent him to inquire who we were, what we wanted, and whither we were bound. By our answer he was delighted to find that there was a Missionary on board who could speak his own language, and also some natives of Huahine. He now told us that his countrymen had but one canoe, which was almost rotten; for, having been for some time past employed in building a chapel and dwelling-houses, of a better construction than those of their fathers, they had neglected to repair or replace their canoes as they fell to decay. He added, that being expressly commanded by the king to return forthwith, after obtaining the information which he sought, he must now leave us, but we might expect another visit presently. And back he paddled, with great joy, to bear the good tidings to his people.

Scarcely had he landed when two vessels started from the shore; the one (that which he had mentioned) a canoe, built after the fashion of the country, with high stem and stern, both pointed, and the sides ingeniously carved; the other the mere trunk of a tree, hollowed out and very clumsy. These were soon alongside of us. In one of them came, with the natives, an American, who had resided here seven years. But the ship's carpenter having by this time made one of our own boats tolerably water-tight, we immediately went on shore, accompanied by a native acquainted with the passage through the reef to the beach. This was a narrow, irregular, crooked opening, just wide enough to admit the oars of our boat to ply between the coral-rocks, over which the surf was beating tremendously, and bursting from the right hand and from the left over our path, so that had one of the heavier swells fallen upon our crazy conveyance it must have been swamped instantaneously, and probably our lives been lost in the attempt to cross the intricate strait. But we were mercifully preserved, and reached the quay unharmed. Mr. Ellis and the captain had preceded us in the native canoe. A pier, a quarter of a mile in length, had been recently constructed of vast coral blocks, as in other harbours of the Society Islands, which afforded a convenient landing-place. Nearly the whole population were standing on the beach to receive us, which they did with affectionate joy, as though we had been friends and brethren returning home, after long absence, rather than strangers and visitors from a far country. The king advanced to meet us. To him we were introduced by Mr. Ellis, who spoke the language, and well knew the history of his little kingdom. He is a young man, about eighteen years of age, very light-coloured, and of remarkably mild aspect and graceful demeanour. His consort also appears exceedingly amiable and modest. Their infant son may be compared with most European children in whiteness and delicacy of complexion. His majesty's name is Teuruarii; he was accompanied by a tall chief, called Auura, his friend and guardian, a dignified and agreeable personage. Two native teachers, from Raiatea, who had been sent hither eighteen months ago, were delighted to see and welcome Mr. Ellis, whom they knew, and ourselves, as the representatives of that Society through whose agency the blessings of Christianity have been communicated, from shore to shore, throughout so wide a section of the South Pacific. After we had taken some refreshment at the houses of these two humble preachers of the gospel, where it had never been preached before, and where no Christian-born minister had ever laboured, Mr. Ellis preached to a congregation of about two hundred people, in the very commodious chapel recently erected, according to models furnished by the Raiatean residents. Here, our eyes were struck, and our hearts affected, by the appearance of certain simple yet signal trophies of "the word of God," which in these islands is verily going forth "conquering and to conquer." These were the spears, not indeed "beaten into pruning-hooks," but converted into staves to support the balustrade of the pulpit-staircase; for the people here "learn war no more," but, all submitting to the sceptre of the Prince of Peace, they have cast away their instruments of cruelty with their idols.

In the afternoon we walked to a conspicuous rock at the western extremity of the bay. The road leads over the low ground between the water's edge and the foot of the mountains. This plain is about a quarter of a mile in breadth, and has manifestly been recovered from the sea, being a coral formation, now well covered with earth, washed from the flanks of

jacent eminences, which has gradually ated a soil teeming with luxuriant vege- The plants, shrubs, and trees, are simi- ose of Tahiti. We measured the trunk of the latter, and found the girth, at two m the ground, to be nearly seven yards; ormous bole was hollow from the bottom op: the diameter at the root was twenty When we reached the aforesaid rock, the of our curiosity, we were greatly sur- even after all that we had seen elsewhere ind) to perceive that it was a coral mass, o the perpendicular height of two hun- et above the beach. In the evening we er to the opposite side of the harbour, mined a corresponding rock at the point which proved to be of the like structure, eeding the former by one-third in bulk vation, being full three hundred feet he shore. The unanswerable question ly arises, Was the level of the sea, at any period, above these formations, as the sects are never known to work upward high-water mark? Or, have these pro- fragments of animal labours been heaved eir ocean foundations, by some convul- nature, which has left them in situations they never could have been raised by inute architects, in the ordinary course idence? In the sides of these cliffs are averns, richly adorned with stalactites, ulphate of lime, and multitudes of sea- ild and rear their young there.

principal village is situated at the head of y, consisting of the chapel aforemen- and from sixty to seventy houses, scat- t pleasant distances among the trees. re pretty oval structures, built on plat- f broad stones. The materials are timber mboos, very ingeniously put together, l at either end, having roofs which pre- cove of a Gothic arched ceiling within. e often fancifully ornamented both ex- and internally; the people of this little eing distinguished, above all others in as, for their taste and skill in finery of ind, from the feathered helmets of their to the carving on their canoes. The g of their limbs appears to us less elegant style in which this barbarous art is l in some other islands. In manners, nd language, they very nearly resemble bitants of Tahiti and Huahine. Their is very small, not exceeding three hun- d fourteen at this time, though a few go, it is said, the population exceeded sand. A pestilential disease—ague and fever, broke out at that time, which ed, year after year, to sweep away mul- and had not the plague been provi- stayed, Rurutu had, ere this, been a ess.

. In compliance with their own re- e met the people from every part of the t the chapel. Mr. Ellis explained the ances of our being providentially obliged to the Sandwich Islands, when we had l to go to the *Marquesas; and how*, as little of our own choice, we had been brought hither, by having been diverted from our course, and carried thus far beyond it, to witness, as it now appeared, what the Lord had already done for Rurutu, and to forward, so far as He might give us grace and opportunity, the greater things which we trusted He was about to do here. The Deputation, then, by aid of an interpreter, addressed the congregation in the name of the London Missionary Society, bidding them God's speed in the good work which they had begun, and praying that it might be effectually carried on. Auura, the king's guardian and prime minister, then addressed us in the most gratifying terms of friendship and Christian love; acknowledging the obligations of the king, the chiefs, and all the inhabitants, to the noble body of British philanthropists from whom they had received the gospel, and were already reaping and enjoying its happy first-fruits. He said, emphatically, "We have given up our island to Jesus Christ, to be governed by Him, as our King; we have given ourselves to Him, that we may serve Him; we have given our property to Him, for the advancement of his glory; we have given Him our all, and we desire to be entirely His." The native Missionaries here then congratulated the meeting on this occasion, and hoped that our visit would prove a national blessing.

The circumstances under which Rurutu was visited by the gospel were, perhaps, the most remarkable among all those wonders of Divine grace which have been recently wrought in these uttermost parts of the sea. While the destroying angel was, day and night, passing through the land (as noticed before), slaying, not the first-born only, but, without regard to age, sex, or station, men, women, and children, till scarcely a twentieth part of the former population survived the unremitting and unsparing stroke—Auura, the chief mentioned in the foregoing paragraph, was haunted by a strange feeling which he could not resist, nor yet understand, except that it prompted him to leave his own in quest of some other isle, where he should *hear of something good*. He communicated the burden of his thoughts to a friend, who heartily entering into his purpose, they influenced their wives, with a chosen number of their dependents, to embark with them in a double canoe, and sail in search of happier shores, where they might themselves find refuge from the pestilence at home, or obtain help and deliverance from its devastation, for their countrymen. After a voyage of several days, they reached Tubuai, an island about a hundred miles distant from Rurutu. There they were hospitably received and entertained. Having refreshed their spirits, as well as reinvigorated their bodies, by a sojourn in that healthful spot, they re-embarked for their own island, hoping that the plague might then be ceased, by the abatement of the anger of the god from whom they believed it had been sent; or, if there were no other means of escaping from destruction, that they might persuade many of their perishing countrymen to emigrate to Tubuai, or any

other island on which the curse had not fallen. In this attempt they were frustrated, being crossed by a tempest which drove them out of their track, and beyond their simple reckoning; so that, day after day, and week after week, they were rowing when they could row, right onward, they knew not whither—or drifting, when wearied and bewildered they could do nothing better than yield to the current or the wind, that bore them along the surface of a measureless ocean—still hoping to light upon some fortunate isle, where they might land, if it were but to die, that they might escape being "devoured by the Evil Spirit of the great waters."

The following document will show the happy issue of this very singular adventure:—

Extracts from a Communication by Messrs. Threlkeld and Williams, Missionaries in the Island of Raiatea, dated Raiatea, Oct. 18, 1821.

"On the 8th of last March we saw a strange sail at sea, which made towards the reef, and appeared to be determined to hazard running on it, instead of bearing up for the proper harbour, a practice resorted to by the natives when in extremity. Perceiving their imminent danger, the chiefs manned our boats and went off to pilot the strangers safely into the harbour; when they arrived we found they were natives of the Island of Rurutu. They had come from Maupiti, touched on their voyage at Borabora, but could not get in for the contrary wind. They had been drifted about at sea for three weeks, and latterly, without either food or water, except sea-water, which they were obliged to drink. Contrary winds drove them from their own island; but the Lord, to whose merciful designs winds and waves are subservient, protected and guided them to these islands. Maupiti was the first island they could make.

"They were exceedingly astonished at the difference of customs here, particularly in seeing men and women eating together, and the Areoi Society, their dances, and every lascivious amusement, completely put away. When they heard of the new system of religion, and saw the people worshipping the living and true God, they were convinced of its propriety and superiority, and immediately began to learn to read.

"The chief, with his wife and a few others, went on shore at Borabora. Mr. Orsmond, the Missionary at that station, paid every attention to them during their short stay, gave them books, and begun to teach them to read; but, as the canoe and the greater part of the people were at Raiatea, they soon followed. They were about twenty-five in number, men and women. We set apart a certain time for their instruction, supplied them all with elementary books, and gave them in charge to our deacons, who were very much pleased with and diligent in the discharge of their new office. Their language being somewhat different, the deacons could make themselves understood better than we could.

"Auura, their chief, paid particular attention, as well as his wife; the greater part of the others appeared slothful. He appeared to appreciate the worth of knowledge, and the value of the good tidings of salvation; his attention was great, and his questions upon general subjects very judicious; but his attention to and questions upon our discourses were such as surprised not only the Raiateans but ourselves also. We think he possesses a very acute judgment so far as he knows; and we have now indubitable evidence that he is a true convert from idolatry to Christianity. Auura was continually expressing his anxious desire to return to his own land, and to carry to his poor countrymen the knowledge he had obtained of the true God, and his Son Jesus Christ, expressing his fears, in an affectionate manner, that when he got back he should find very few left, as the Evil Spirit was killing them so fast.

"The brig Hope, Captain Grimes, from London, touched at Raiatea on July the 3d: we mentioned to the captain our wish to get these poor people to their own island; he, with a readiness which does him the highest credit, offered immediately to touch at their island, and to take our boat in tow, that we might have an opportunity, should our boat return from this, to us, unknown land, to open a communication with the natives. We sent for Auura, the chief, and his wife, who were highly delighted with the prospect of returning, but he raised an objection to going to his land of darkness, unless he had some one with him to instruct him and his people. We were rather at a loss how to act; however, we immediately called the deacons, informed them of the circumstance, and desired them to inquire who would volunteer their services to go as teachers to these poor people. They assembled the church, when two came forward, we hope with the spirit and language of the prophet of old, 'Here are we, send us.' They were the very men we should have chosen, had we thought it prudent to nominate; but we left it to Him who disposes the hearts and thoughts of men according to his own will. Mahamene, a deacon, having a wife, but no children, was one; Puna, a steady, and we hope a truly pious, man, having a wife, with two children, was the other; they were both men we could ill spare, on account of their steadiness and our confidence in them; but such characters are the only proper persons for such a work, therefore every other consideration was obliged to give way. To select a crew to bring back our boat was the next consideration; as this took up the greatest part of the night, they had but a short time to get ready for the ship, which was to sail early the next morning.

"The brig got under weigh the 5th of July, and after most affectionately committing Mahamene and Puna, with their wives and little ones, to the care of our Lord and God, in the presence of the congregation, we gave to each a letter in English and Tahitian, recognising them as under the patronage of the London Missionary Society, with our sanction, and re-

commending them to any captains of vessels that might touch at Rurutu.

"As the vessel lay outside the reef, we were prevented from having a regular service; but, though short, it was both affecting and interesting. At length we conducted our new fellow-labourers to the brig. The captain paid every attention, took our boat in tow, and departed, leaving us anxiously waiting to hear in due season of their reception and success; nor were we disappointed.

"Part of the night previous to their departure was spent in providing for them, as well as we could, those articles which they would find both necessary and useful. Every member of the church brought something as a testimonial of his affection; one brought a razor, another a knife, another a roll of cloth, another a few nails; some one little thing, and some another; we gave them all the elementary books we could spare, with a few copies of the Tahitian Gospel of Matthew. Thus we equipped them for this interesting little mission as well as our circumstances would allow.

"On August 9th, after little more than a month's absence, we had the pleasure of seeing the boat return, laden with prisoners, the gods of the heathen, taken in this bloodless war, won by the blood of Him who is the Prince of Peace. They were six days at sea in the open boat. On reading the letters brought by the boat, we felt, perhaps, something of that holy joy and sacred pleasure that the angelic hosts will experience when they shall shout, *The kingdoms of this world are become the kingdom of our God and of his Christ.* The letters were from Auura,* the chief of Rurutu, and from Mahamene and Puna. The following is a translation of the letter of Mahamene and Puna, the two native teachers, to Messrs. Williams and Threlkeld, dated Rurutu, Friday, July 13, 1821."

"Rurutu, July 13, 1821.

"May you two have peace through God, in your residence at Raiatea!

"We think God has heard your prayers, because we received no ill treatment on board the ship, and because we are both now alive at Rurutu. Behold! they have given to us this land,† not because we asked it, but because of their own hatred to the Evil Spirit. Pray earnestly to God that we may have a permanent residence at Rurutu, whilst we are teaching them their letters, and to know the name of the Son of God, and showing them the evil of their ways. On the 8th July the meeting of the chiefs and king was held, when Auura spoke thus to the chiefs and king: 'Friends! this is my desire, and therefore am I come back to this land, that you may know the name of the Son of God, and the work of the Holy Spirit, in enlightening our hearts, and the mercy of God towards us. This is my desire, let the Evil Spirit be this instant cast into the fire. Is it agreeable to you, king and chiefs? shall we burn the Evil Spirit even now?* shall we overthrow his kingdom? Do not any more let us worship him; never more let us implore him; let him have no more reign in our hearts. Let him have nothing in this land that has no teachers.† Let the government of these little lands become Jehovah's, and his alone, then my heart will rejoice through you. Behold! you thought I had been eaten up, in the depths of the sea, by the Evil Spirit; but, behold! I am not destroyed by him. He is the great father of all deceit. I did not know that God would give me to that land, Raiatea, where the word of God flourishes and grows; and behold! God has also guarded me back again. Will it please you that we should all assemble together, at one place, and all eat together?'

"The king and chiefs answered thus: 'It will entirely please us; we will receive and hold fast the word of life. We are glad because of your saying, 'Burn the Evil Spirit in the fire.' Let every thing made by our hands, as a god, be charred in the fire. Behold, you say, O Auura, we have spirits or souls—we never knew that man had a spirit within him—no, never!'

"Auura then answered thus: 'I have one word more to say to you—these two men (the teachers) are chosen by the church at Raiatea. God caused the thought to grow in the hearts of the Missionaries, and, behold, they have sent them to teach us to read; because of their great love to us, these two are sent. The Missionaries think very much of them, for the Missionaries are very compassionate towards us. The people of Raiatea thought, in their regard to these two men, that they would be killed in our land, and that the boat would be seized by us. The Raiateans think our land is a barbarous land; therefore do not ill use these men, but behave with the greatest kindness to them, and then it will be well.'

"The king and chiefs answered—'It is quite agreeable to us.—Now do!'

"Then up started two men inspired by the Evil Spirit. One of the evil spirits said—'It is agreeable—it is agreeable: we will hold the good word!'‡ The other man, who was also inspired by the Evil Spirit, thus spake: 'I have seen the foundation of the firmament, up in the sky. *Taaroa* (the great idol)§ brought me faith.'

"Auura then said, 'There answered the Evil Spirit; thus then *do* leap up, that we may see thee flying up into the sky. Do so, now, immediately. Truly thou art even the very *foundation* of deceit. The people of Rurutu have been completely destroyed through thee, and through thee alone; and now thou shalt not deceive us again—we will not be deceived again through thee. We know the true God; begone!

* Although Auura was with us only a short time, he made such progress that he had completely learned the Spelling-book, part of the Catechism, and could read in the Gospel of Matthew; before he left he could write and spell correctly.

† That the people may be instructed in Christianity.

* The Idols of the Evil Spirit.

† No Missionaries, nor Christian teachers, actually instructing the people.

‡ Speaking feignedly.

§ Or principal god.

If the Son of God stood in our presence, thou wouldest be ashamed.' When Auura had done speaking, he sat down.

"Mahamene then stood up, and said: 'You have agreed, and your desire is to Jesus, that He may save your spirits. Ye are the lands for which the Christians at Raiatea, Tahiti, Eimeo, Huahine, Borabora, and England have prayed. The churches, wherever there are Missionaries, have compassion upon the lands that have no teachers; therefore they subscribe property, that the word of God may be sent to the lands that are without teachers. The Missionaries of Raiatea have sent us two to teach you letters, and the name of the true God. May you be saved through Jesus Christ!' Mahamene then sat down.

"Puna (the other teacher) then rose, and said, 'Dear friends, this is my thought towards you and affection grows in my heart now towards you, in your living in darkness, and in the shade of death. Behold, you are eating the food of death—the poisonous fish—and drinking the bitter waters. Behold, we are here before you, to make known to you the true God, that you may know Him. This I say to you, O king and chiefs! Prepare one place where you may all eat together, you, and your wives, and your children, and your king, at one eating-place; and there the Evil Spirit, who has just now inspired that man, shall be completely ashamed. He has no refuge; cast away every disgraceful thing from among you, for that is the reason he remains among you. You worship him, and he is accustomed to deceive you; but now be fervent in prayer to God that you may escape. Should you not listen to that word you will die, and you will bear the wrath of God, and you will be led by the Evil Spirit, you have now cast away, into the fire of hell; but if you regard the word and the name of the Son of God, you will in that means be saved. May you be saved through Jesus Christ!'

(Signed) "MAHAMENE.
"PUNA."

"To the Missionaries Williams and
Threlkeld, Raiatea.

"The eating together (observe the Missionaries) was on the day after the above meeting, and was to be the test of the truth of the word of God: if they died, according to the predictions of the priests—namely, that any woman eating either hog or turtle would be devoured by the Evil Spirit, or any one eating on a sacred place would surely die, and be devoured also—then they would not destroy their idols; but, if no one sustained any injury, they would then utterly destroy all their gods. They met accordingly; and, after satisfying their appetites without sustaining any injury, proceeded to demolish totally the maraes—a work which was completely effected that day. It is worthy of remark that, when the boat first reached the shore, Mahamene and Puna, with their party, had knelt down on the spot to return thanks to God for their preservation, not knowing that the spot was sacred to Oro, one of their idols. The Rurutuans said immediately, 'This people will die.' The party also ate inadvertently on a sacred spot. When the Rurutuans saw that, they said, 'No doubt they will die for this trespass on the sacred ground,' and looked earnestly, expecting some one to have swollen or fallen down dead suddenly; but after they had looked a considerable time, and saw no harm come to them, they changed their minds, and said, 'Surely theirs is the truth; but, perhaps, the god will come in the night and kill them—we will wait and see!' One man actually went in the night to the wife of the chief (Auura), who also ate part of a hog or turtle on the sacred spot, and said, 'Are you still alive?' When the morning arrived, and the Rurutuans found no harm had happened to any of them, they became exceedingly disgusted at their having been deceived so long by the Evil Spirit.

"On the arrival of the boat with the trophies of victory, a general desire prevailed to see these objects of adoration. Wishing to gratify all, we set apart an evening for the exhibition of the Rurutu idols. The large place of worship was lighted up with wooden chandeliers and cocoanut shells for lamps. Brother Threlkeld commenced the service with the hymn, 'Blow ye the trumpet, blow,' which had been translated into the Tahitian language; he then prayed, and delivered an introductory address. Brother Williams next read the letter from the chiefs, &c.

"The several idols were then exposed to view by three of the deacons. The first was the great national god, Taaroa, which was exhibited by Paumoana. This idol is a rude figure, made of platted sinnet, in the shape of a man, with an opening down the front, through which it was filled with little gods, or the family gods of the old chiefs, the points of spears, old slings, &c., of ancient warriors. He made some appropriate remarks on the great power of Jehovah in turning that people from dumb idols, saying that it was not by human strength. Formerly, he observed, war must have ensued, and blood must have been shed, before the evil spirits would have given up; but these had been obtained without either—by the power of God alone.

"Temauri then rose and exhibited Rooteabu, an idol inferior to the former, and made some suitable remarks.

"Uaeva next exhibited all the family gods, turning them first to one side, and then to the other, inviting every eye to behold them; and remarked on the superiority of this war to all the wars in which they had ever been engaged, ascribing the victory to Jesus, the great conqueror.

"One of the men who went in the boat to Rurutu, and returned to Raiatea, related, that, on the day they left Rurutu, a canoe, full of the natives of Rimatura, a small island about forty miles distant from it, also left it on their return home. They had renounced idolatry, received books, and said they would go to their chief, and persuade him also to receive and learn the word of God. Puna and Mahamene wished to detain them; but as they promised not only to

return to Rurutu, but to bring their chief and as many natives as they could with them, they let them depart.

"Another of the boat's crew informed us of Auura's great diligence in teaching his countrymen to read, and of his going from house to house, every night and morning, performing family prayer for them."

(Signed by the Missionaries Threlkeld and Williams.)

The visit of Auura and his companions was a great event in the history of Raiatea, and their return to Rurutu was the commencement of a new era in the annals of that little island. In Raiatea the forlorn state of these adventurers excited the deepest sympathy. Their personal necessities were soon and bountifully relieved; but the compassion which the new Christians there felt towards the poor, blind, perishing countrymen of the strangers was not to be satisfied with less than offering some of their ownselves to accompany them home to carry the gospel thither, though it might be at the peril of their lives. Hence originated the first attempt to evangelize distant tribes by native converts, unaided by European Missionaries.

CHAPTER XXIV.

Return to Huahine—Native Seminaries—Deputation proceed to Raiatea—Conference—Ribbons of Bark—A Borabora Convert—Dungeons for Criminals—Tobacco, Sugar, and Salt prepared—Tamatoa, King of Raiatea—Trial and Punishment for Tatooing—Yokefellows—Pic-nic Parties—Superstitious Respect for a Scallop-shell—Raiatean Mythology—King formerly worshipped—Feat of Juggling—Traditions—Investiture of the Kings—Local Falls of Rain.

1822. Oct. 2. Yesterday evening, after taking a cordial farewell of our new friends in Rurutu, and each having planted a cocoa-nut, in the enclosure before the chapel, in memorial of our visit to this lovely little island, we re-embarked for Huahine, with a favourable breeze, south-east, which continued with us all day, and has already brought us far towards our desired and destined haven.

Oct. 8. We landed, on the 4th instant,—amidst thousands of welcomes from natives, hastening in canoes to meet us, or standing in crowds on the shore to receive us,—at Huahine. The vessel, in which we had performed this voyage—or rather these two voyages—to the Sandwich Islands and back hither (between six and seven thousand miles) was scarcely sixty-one tons burthen, and by no means in the best condition. But the Lord led us all the way, and mercifully hid from us some of our greatest perils until He had delivered us from them. Then, indeed, we trembled to look back upon our very escapes, so signally was his good hand discovered—not when He stretched it forth, but as He withdrew it, after having accomplished our rescue. For example;—it was not till three days after our arrival here, that one of our crew, bathing and diving under our little bark, perceived that the rudder had broken two of the hinges or pivots on which it turned. Had the third yielded we must have drifted over the trackless ocean, till we had been carried to some friendly port, wrecked on some hideous reef, had foundered in the fathomless abyss, or perished for want of food; wood and water had actually failed when we reached Rurutu—and our vessel might have been cast (as native canoes on these seas occasionally have been) upon some barbarous coast, with "all dead men" on board.

Our friends at Huahine, both Europeans and natives, have been overwhelmed with joy, astonishment, and thankfulness, to learn the extraordinary circumstances of our late unintended visit to the Sandwich Islands, and those blessed results, on which we may confidently calculate, in the establishment of Christianity there.

Oct. 15. The people presented Captain Kent, of the Mermaid, with what is called a feeding here, in consideration of his attention to us, on our late voyages with him to and from the North Pacific. This feeding consisted of six large hogs, a great quantity of cocoa-nuts, some bread-fruit, and other presents of native growth or manufacture.

Oct. 16. At Mr. Barff's we held a long conversation on the importance of establishing a seminary in one of these islands for the education of native youths, expressly for the Missionary work, as there is likely to be a great demand for such to carry the gospel to stations unvisited yet by European Missionaries, and where indeed the latter cannot be spared to settle. Four promising boys, each about fourteen years of age, were mentioned by Mr. Barff as suitable candidates for such training, in which it was especially deemed necessary that they should be taught the English language.

Oct. 21. This day we sailed on board of a schooner, belonging to Tamatoa, for Raiatea, which we reached in safety, after an exceedingly pleasant cruise, having the islands of the leeward group, with their numerous motus, continually changing attitudes to our eye, as we changed place, and viewed them from new points, by morning, noon, and evening lights and shadows, till the moon, rising from the ocean as night came on, threw all the mildness of her beauty over the scene. These volcanic islands appear to have been, as it were, flung upon the deep; but the hand that moulded their majestic forms by the agency of fire, and rooted them in darkness, has, since the conflagrations became extinct, been clothing them with verdure, and crowning them with fruits, while sun and stars have brought uncounted seasons;—till now they sit upon the waters, and tower to the heavens, among those mighty works of wisdom and goodness in which man, were he not himself both evil and foolish, would at once acknowledge and adore the eternal power and godhead of the Creator.

Oct. 22. Messrs. Ormond, Barff, and Bourne, having arrived from Tahaa, and all the Missionaries of the leeward group being present, we held a solemn conference with them on the various concerns of this station, especially on

the removal of Mr. and Mrs. Ellis to the Sandwich Islands, and the establishment of two seminaries here, or at Huahine; one for the education of the children of the Missionaries, and another for preparing natives themselves to go forth as Missionaries to heathen lands, which our brethren were too few to visit and care for on the spot. It was unanimously decided that Mr. and Mrs. Ellis should be appointed to the new field of labour so providentially opened for them, and they were accordingly invited to undertake that charge by a letter, under the hands of the Deputation and all their brother Missionaries. No final determination could be adopted respecting the projected schools at present.

After the close business of this day, we were glad to refresh ourselves with an evening-walk along the southern beach. The neatly constructed houses of the settlement, in this and the contrary direction, are scattered amidst trees and plantations to the extent of two miles. Two streams fall into the sea in this line, over one of which a bridge, with wooden arches, has been thrown. On every hand we remark increasing evidences of enterprise and industry, of peace and plenty, of social order and religious principle. Observing on the bonnets of many of the females bows of ribbon, of different tints and curious patterns, some of which were exceedingly rich, we enquired how they had procured such ornaments, and were amusingly surprised to hear that these gay articles were nothing more than slips of the flexile inner bark of the purau-tree, stained with various brilliant colours; and, moreover, that this discovery in native manufactures was the happy thought of a little girl at the school here, who had been rewarded with a real English ribbon for her ingenuity.

Mr. Orsmond mentioned a pleasing circumstance respecting an old man, of Borabora, who, under the idolatrous system, had been a famous priest, and enjoyed great wealth in land, hogs, and all the produce of the soil, as well as exercised corresponding influence by power and terror over the minds of the superstitious people; the kings and chiefs themselves living in awe of him. This man has heard the voice of Him who said to Matthew, the publican, "Follow me;" and he rose up, forsook all, and followed Jesus. In consequence of this, he is become comparatively poor, and no more than an ordinary person. Being asked, afterwards, whether he did not repent of having embraced a religion which had cost him so much, he calmly replied, "Oh, no!—while I was an idolater and a priest, I could never lie down to sleep in peace. I was always in fear of being robbed or murdered before morning. Often have I awoke in the night, trembling with horror; and then I have sprung up and run among the bushes to hide myself, lest any one should come to kill me. Now I go to rest without suspicion; I sleep soundly, and never run into the bush for safety, because I know no danger. I might lie on my mat till it rotted beneath me, before any one would hurt me, by night or by day. I am happy; and therefore I do not repent of what I have done."

Oct. 26. As we were walking along the slope of the adjacent mountain, at the height of about three hundred feet, we found two pits, fifteen feet deep, each the width of a common drawwell at the top, and widening downwards. We were informed that these had been dug, as dungeons, for two refractory and profligate persons till they should be brought to repentance. The one was a woman, who had run away from her husband, and got herself tatooed, contrary to the law. When she was let down into this solitary place she was told that she must remain there till she asked forgiveness and pledged herself to return to her husband. She continued contumacious for upwards of two days, when some of the loose earth, from above, falling in upon her, she was frightened, and thought it must be a tia papau, or ghost, that was coming to torment her. She therefore made a desperate effort, escaped from her confinement, and returned home, well disposed to submit to her offended partner, who received and forgave her. The other culprit was the man who had tatooed her, and he was kept in captivity till he manifested satisfactory signs of contrition. The sustenance of each had been a small portion of bread-fruit and water while they were in durance.

Around the dwellings and up the valleys there are about a hundred and forty plantations, on which tobacco, recently introduced, is cultivated. A person named Scott, has come hither from the colony of New South Wales, to instruct the inhabitants in the art of growing and curing this valuable article of commerce, as well as boiling sugar and preparing salt from sea-water on several of the coral motus off the shore. The fences of the enclosures are of bamboo, which thrives amazingly on this soil, overrunning the unbroken ground, and frequently shooting to the height of from seventy to eighty feet.

We are told that Tamatoa, the king of Raiatea, in his youth was sovereign also of Tahaa, Borabora, and Huahine, not only possessing the lands, as royal domains, but the absolute *haa*, or government. Some years ago, a chief, called Tapoa, made war upon him and conquered him; but with extraordinary magnanimity, left the vanquished sovereign in possession of the lands; usurping only for himself the government, which he exercised till his death. Since then Tamatoa has recovered his authority in this island, but has given Huahine to the sister of Pomare's widow and resigned his nominal sway over Borabora and Tahaa to their respective kings. Tamatoa is of the genuine royal blood, which, from time immemorial, has supplied princes to all these islands, both windward and leeward. He is a personage of most imposing presence, being six feet three inches high, and amply proportioned: he has three brothers, of equal stature and corpulence, named Tahitoi, Taita, and Pahi. Since the gospel has been received here a code of laws has been instituted, whereby life, liberty, and property are secured

the people; and neither chief nor king olate either of these. In lieu of the of spoiling his subjects, at his pleasure, ng receives for himself and his family annual contributions of cocoa-nut oil in y, of arrow-root in June, and of hogs in r. The chiefs are paid their rents in commodities.

. 4. We were present at a court of justice, ch the king took his seat beside his brohi, who is the chief judge. The latter was usly attired in his official cap and robe of s. On either hand of him were sixteen fficers, who have, two and two, the civil atendence of the eight districts into which ind is divided. Each of these, as the symauthority, held in his hand a printed copy laws, rolled up and inclosed in a joint of o. The jury consisted of six persons of proved character. The principal cause, was one in which eight men were charged ving got some part or other of their bodies l. They all pleaded guilty, and were senaccording to circumstances; some lightly, ing their first conviction; but others, who en punished in vain before, were visited severely. One of the culprits confessed n the very day when he had completed k of his former punishment—hard labour public works—he had gone to a cunning ind been tatooed again. The truth apto be that neither men nor women of ous principles were to be deterred from nity—to which they are infatuatedly at—by such penalties, being quite willing r them, from time to time, till the tatoothe persons is completed according to taste. A new mode of visiting this has, therefore, been adopted, which is ikely to be effectual in putting it down, , to scarify the tatooed parts, and make otches where elegant devices had been l in.

being the first Monday in the month the nary prayer-meeting was held in the on, at which about seven hundred perttended. On this day, likewise, every the people throughout the whole settleivided themselves into bands, or compaf ten or twelve families each, and hold a gether. These parties are formed for the e of facilitating all kinds of common such as building houses, clearing and g land, &c. The natives are naturally ous and fond of society, and it is found bour always goes on much more expedi, as well as pleasantly, where numbers us made yoke-fellows—"many hands," ng to the English proverb, "making light The lazy, also, by this arrangement, mpelled to bestir themselves, that they eep pace with the diligent with whom e linked.

e evening we looked into several houses, ind in each one of these festive groups of ours, from forty to fifty individuals, seated the room, the floor of which was carpeted urau-leaves, on which their baskets and dishes of food were placed. The entertainments are, literally *pic-nic* ones, each family bringing their own contribution, whatever it be, flesh or fruits, to the common stock, so that the banquet is made with little expense or trouble—the provision which would otherwise have served for supper to a dozen families, in as many dwellings, being eaten by the same persons assembled for social intercourse and innocent enjoyment under one roof. At an early hour they retired to their respective quarters, exhilarated, but not inebriated, and lay down in peace, after their domestic devotions, without fear of nausea or head-ache in the morning. We called at the house of Pahi, where the king and royal party were regaling themselves on the same simple fare as the humblest of their subjects, and needing no stronger beverage than cocoa-nut water to wash down the temperate morsels, or excite their animal spirits beyond that degree of cheerfulness which is favourable to the true pleasures of social intercourse.

Nov. 5. A small scallop-shell was brought to us, found on the reefs, remarkable for nothing in respect to beauty, shape, or magnitude, and yet an object of no ordinary curiosity, since, in former times, this species was an object of worship. The slimy animal that inhabited it was named *tupe*, and regarded with such reverence by its votaries that none durst hurt it on peril of the severest visitation of an offended deity. Nor were its divine honours confined to the living; in the Po, the place of the dead, the god Oro was represented as employing this shell, with its indented edge, to scrape the flesh from the bones of newly deceased bodies, previous to their being converted into pure spirits by being devoured by him, and afterwards transformed by passing through the laboratory of his cannibal stomach. The great Po, or burying-place, not for Raiatea only, but for the neighbouring islands, was here. Adjacent to the Missionary settlement there is a considerable lake, surrounded by trees, which from some unexplained peculiarity, appear flat at top, presenting to the eye a long and level parade, on which the newly-formed spirits were said to dance and feast together, till, in a subsequent stage of their existence, they were converted into cockroaches.

Tamatoa, the king of Raiatea, is now about sixty-five years of age, and, as he is remarkably well acquainted, not only with all the events and circumstances of his own time, but with the traditionary lore of these islands, we have collected, in conversation with him, most of the facts and fables of which the history and mythology of a barbarous people are necessarily composed; but the facts are so few, and the fables so monstrous or so puerile, that we can add little information on these subjects to what has been already recorded. He tells us that though his countrymen had gods many, and lords many, they had yet some indistinct notion of a God, who was not made by any one as the rest had been, and who was above them all. His name was Taroa. He was the parent from whom all men sprang:—these were, in their view, the population of the islands known to them. He

was also believed to be the maker of the land, and they thought he could destroy at pleasure what he had made. This idea was probably suggested to them (if not derived from European information) by the changes which they observed in the coral formations around them. He was represented as living in a shell, which he cast from time to time, and as he did so the world grew larger and larger, till it had reached its full size. He is said to have made a woman, whom he himself married, and lived with her from island to island, assuming a different form in every one, as though he were another husband, till in each they had a family of children, and thus peopled all the islands.

Tamatoa himself had been enrolled among the gods. This impious ceremony, with the particulars of which we must not pollute our pages, took place at the principal marae here, dedicated to Oro. As one of the divinities of his subjects, therefore, the king was worshipped, consulted as an oracle, and had sacrifices and prayers offered to him. There is now, we trust, good reason to believe that the same man is become a humble, self-denying, and devoted servant and disciple of the Lord Jesus Christ.—In what follows, we must be merely considered as narrators. Tamatoa assures us that, during the reign of idolatry, he has seen one of the priests, when the fit of demoniac inspiration was upon him, thrust his hand and arm up to the shoulder in the solid ground. And though one of these frantic hierophants could thus plunge his arm into the earth as though it were water, yet, if the paroxysm went off while it remained there, he pretended that it required the strength of several men to help him to withdraw it. When this was done, the skin was found sound and undiscoloured, notwithstanding the violent friction it had encountered. Tamatoa is of opinion (notwithstanding the incredulity which we evinced) that no deception was practised; for the priest would perform this marvellous feat on any spot of ground, where the people desired him, while they stood around looking on, and some vainly endeavoured to do the like; which indeed he himself could not achieve without his "enchantments." Captain Henry (son of the Missionary of that name at Eimeo), also states that he has witnessed this prodigy of juggling himself, without being able to detect the fraud. The infuriated priest, on that occasion foamed at the mouth, distorted his eye-balls, convulsed his limbs, and uttered the most hideous shrieks and howlings. After he had seemingly buried his arm, like a spear stuck suddenly in the ground, he held it there for a considerable time; then, drawing it out uninjured, he rushed towards the shore, and laying hold upon a large canoe, which ordinarily required three or four men to launch, he shoved it before him with apparent ease, and sent it adrift. He afterwards threw himself into the sea, wallowed about in it, and kept his head under water for a long time. When this act of the tragical pantomime was finished, he sat among the waves, and delivered his prophecies in very figurative and hyperbolical language, at the same time sufficiently ambigious to be fulfilled in one of two sens whatever might happen.

Captain Henry states that he was one d sitting in a large house, where many perso were assembled. At the opposite end of tl apartment a signal was given for a certain o of the company to be put to death. The sign was nothing more than a significant wink, downcast look, when the destined victim w instantly murdered. Alarmed at this treache and violence, Captain Henry burst through tl rotten fence of the wall against which he w sitting, and ran home as for his life. Soon aft he saw the body of the unfortunate man, bor by the assassins past his father's house, bleedi and marking the way with a line of gore, dow to the marae, where it was offered to "the ab mination" there worshipped.

There was a tradition here that the sky orig nally lay flat upon the face of the earth a ocean, being held down by the legs of a hu cuttle-fish. But, at a certain time, a man nam Maui dived to the bottom of the sea, and gra pling with the monster, utterly dismember him; whereupon the sky flew up, and expand into its beautiful convexity, resting on tl horizon, and having the vertical sun as its ke stone. But Maui may have rendered his cou trymen a much less doubtful service, as he is sa to have invented the ingenious mode of obtai ing fire by rubbing a grooved stick with a point one, as formerly described. If so, his nar must be considered as the most illustrious record, in this part of the globe, where, over tho sands and tens of thousands of square leagu no authentic account of warrior, legislator, patriot, can be found of earlier date than t last generation. Indeed, there existed among t people no form of writing, hieroglyphic, or mn monic (like the Peruvian quippos, or knots, a the Sandwich Island ropes, for registering pop lation and taxes), but the traditions of past ag were literally oral. Almost every chief had amo his dependents a priest, who learnt by heart fro his predecessor, and taught to his successor, the family anecdotes of his patron, and t national events of his own times. These acc mulated memorials, some in prose and others verse, were occasionally rehearsed at feasts a public assemblies, in the most exact mann though frequently of great length, and embr cing a vast variety of heterogeneous narrativ in which fiction and fact were inextricab blended. Tamatoa himself is an eminent chr nicler in this way, and on a certain gre national occasion, not long ago, traced up h own genealogy to Taroa.

When a new king was consecrated, by cer monies too filthy to be detailed, he was invest with the *maro* or hereditary robe of royalty, net-work covered with red feathers, and which an additional lappet is annexed at t accession of each sovereign. This splend train, which was wont to be wound about t body, and flowed upon the ground, is twent one feet in length, and six inches broad. T needle by which the fabric was wrought is st attached to it, and according to report no stit

could be taken with it, but thunder was forthwith heard in the heavens. The symbolical marks, which are apparent on the plumage and texture, indicate that many hundreds of human victims have been sacrificed, during its gradual making and extension, when the sundry monarchs, by whom it has been worn in succession, wrapped themselves with its folds, as their insignia of authority. This sacred maro has, therefore, never been completed, nor might have been, so long as the ancient system continued, for it was intended to be lengthened to the end of time, or at least to the end of empire in the island. Hence, almost every handbreadth of the patchwork that composed it represented a separate reign, and reminded the national chroniclers of the prince's name, character, achievements, and the main incidents of his time; this robe might be regarded as an hieroglyphic tablet of the annals of Raiatea. Tamatoa has cast off this relic of idolatry and sent it, as another trophy of the gospel victories here, to the Museum of the London Missionary Society.

Nov. 24. We have just had a remarkable instance of the occasionally limited locality of rains in these latitudes. At the settlement there has not been a shower all day; but on the mountain-tops, immediately adjacent, such floods have fallen that we can count twelve cascades pouring down with great impetuosity and in large volumes, over the rocks into the valleys, from heights of not less than three or four hundred feet.

CHAPTER XXV.

Visit to Opoa, the chief Seat of ancient Idolatry—Public Festival—Singular Appearance of the Feasters—Speeches—Tea-drinking—Breaking up of the Company—Expulsion of an Idolater from the Church—Ingenious Scruple—Den of the Evil Spirit—Strata—Creatures of the Sea—Romantic Tradition—Confessions of Infanticide—Marriage of Aimata and Pomare of Huahine—Confessions of a Sorcerer—One Hundred and Fifty-one Persons baptized.

1822. Nov. 30. We have just returned from a visit to Opoa, the metropolis of idolatry, not in Raiatea only but throughout all the South Pacific Islands, within a compass of five hundred miles. Hither, from every shore, human victims ready slain were sent to be offered on the altar of Oro, the god of war, whose principal image was worshipped here with the most bloody and detestable rites. To describe the various maraes and their appurtenances, the priests and their sorceries, the sacrifices, feastings, and fightings of the votaries, at this hideous rendezvous, would only be to exhibit in aggravated language scenes of disgusting horror, similar to those which have too frequently perhaps already occupied our pages. Opoa was also the residence of the kings of this island, who, beside the prerogatives of royalty, enjoyed divine honours, and were in fact living idols among the dead ones, being deified at the time of their accession to political supremacy here. In the latter character we presume it was that these sovereigns (who always took the name of Tamatoa) were wont to receive presents from the kings and chiefs of adjacent and distant islands, whose gods were all considered tributary to the Oro of Raiatea, and their princes owing homage to its monarch, who was Oro's hereditary high-priest as well as an independent divinity himself. Happily nothing but the ruins of maraes remain, and Opoa, flourishing in all the unpruned luxuriance of tropical vegetation, is one of the loveliest and most peaceful spots in all these regions of beauty and fertility. The population, since the removal of the king and his family to the Missionary station on the shore, having forsaken their former haunts, this place, which for ages scarcely knew quiet by day or by night, is now a solitude.

Dec. 4. This day was celebrated as a public festival by the inhabitants of the settlement. The entertainment was prepared on the large *patu*, or stone pier in the sea, commencing at the length of a plank from the beach. On the last occasion of the kind, about six months ago, the company squatted on their hams according to the ancient practice, except the members of one family, who had provided a sofa, a table, and knives and forks for themselves, to the admiration, if not the envy, of all the rest. To prompt the people to industry, and by industry to increase their domestic comforts, the Missionaries at that time had strenuously recommended that all who meant to join in partaking the good fare at the next opportunity should, if possible, supply themselves with the like accommodations. And so cordially was the advice received, and so diligently acted upon, that, though a thousand persons dined together on this occasion, all were seated on sofas, chairs, or stools, with convenient tables before them, on which their provisions were decently set out, and around which they enjoyed their social meal in such a manner as had never been witnessed before in their own or their fathers' times.

Before day-break, the people began to make the necessary arrangements. The rough coral pavement of the patu was overlaid with fresh grass, and an awning of native cloth was expanded over the whole space to be occupied, so as effectually to protect them from the fierce rays of the sun. Before noon all things were ready, and the guests had taken their places; where each family found their own food, principally vegetable, and cooked in various ways. A few brought baked hogs and fish. The tables were covered with purau-matting, and native cloth. The utensils upon them, as may be imagined, were very miscellaneous. Those who had plates, knives, forks, spoons, crockery, or metal wares of any kind which could be used in eating or drinking, exhibited all their *tana papa* (foreign property), and handled the strange things with more dexterity, but not with more good humour than might have been expected, where each was determined to do his best and to be pleased with what his neighbours did.

A large space in the centre was set apart for the Missionaries and the Deputation, where a table and chairs, with suitable covers, &c., were very satisfactorily furnished under an awning

for our accommodation. We never beheld a more singular, nor indeed a more animating spectacle, when the eye contemplated it, with all the warm and grateful associations awakened by it in the mind. We counted two hundred and forty-one sofas and about half as many tables; the latter abundantly loaded with the rich provision which Nature throws from her lap at the feet of her children in these remote nurseries of those who may yet be considered in their *minority;* and where they have little more to do than to gather up her bounty from the ground, or, for healthful exercise, climb the trees to pluck it. There they sat on every side of us, men and women, with their boys and girls, on the right hand and on the left, family by family, so cheerful and orderly that it verily did us good to look upon them, motley as appeared their costume and their dinner services, while they "did eat their meat with gladness, and singleness of heart—praising God."

All the people, young and old, rich and poor, on these occasions, apparel themselves in their best; and we were not more surprised than pleased to behold them, in general, so decently, and, in many instances, so gracefully clad; though, in others, the mongrel mixture of European and native habiliments, on the same shoulders, was not a little whimsical. An aged chief, who was so wealthy as to possess both a white shirt and a black coat, had put the former over the latter, taking care that some of the cloth should be seen at the bosom, and the laps fall below the linen behind; while an ample roll of native cloth was wound about his body. Some of the men had three tibutas (upper robes) piled one upon another, and not a few women seemed loaded with flowered and figured garments of native or English manufacture. Hats of bark or rushes, neatly platted, were worn by one sex, and bonnets of the same materials, ornamented with silk or purau ribbons, curiously coloured, by the other.

After dinner various chiefs and others addressed the company, in brief and spirited appeals to their memory of the abominations of past times, and to their gratitude for the glorious and blessed changes which the gospel of Christ had wrought among them. They compared their present manner of feasting, their improved dress, their purer enjoyments, their more courteous behaviour, the cleanliness of their persons, and the delicacy of their language in conversation, with their former gluttony, nakedness, riot, brutality, filthy customs, and obscene talk. One of the speakers observed, "At such a feast as this a few years ago none but kings, or great chiefs, or strong men, could have got anything good to eat; the poor and the feeble, and the lame, would have been trampled under foot, and many of them killed in the quarrels and battles that followed the gormandizing and drunkenness." "This," said another, "is the reign of Jehovah—that was the reign of Satan. Our kings might kill us for their pleasure, and offer our carcases to the Evil Spirit; our priests and our rulers delighted in shedding our blood. Now, behold our persons are safe, our property is our own, and we have no need to fly to the mountains to hide ourselves, as we used to do when a sacrifice was wanted for Oro, and durst not come back to our homes till we heard that a victim had been slain and carried to the marae."

A shower of rain coming on in the afternoon, the assembly broke up for an hour or two, but rallied again in the evening upon the patu, to drink tea or enjoy, as they call it, *pape mahanahana*—warm water. By the bye, *warm water* seems to have been a luxury unknown in these islands before the visits of Captain Cook. No utensils for boiling were found among the natives—no such process was employed in their cooking. An iron pot, when they had been taught the use of it, was the most acceptable present to a king or a queen, and the richest booty that a thief could lay his hands upon, when all were thieves by instinct, and had scarcely an idea of dishonesty, or rather, had none of honesty. The equipage for tea-drinking was quite as heterogeneous as the dinner-services had been. Some had kettles, and others had tea-pots; these could manage very well together if, in addition, one could raise a cup, a second a saucer, and a third a porringer. A few—a few only—had got tea, many had no sugar; but every one had something—whether an ingredient or a utensil—employed in preparing or partaking this favourite refreshment. A spoonful of tea, for example, was put into a kettle full of water, and brewed into a beverage very passable for such accommodating palates as were waiting to taste it. One party heated water in a frying-pan, and were happy to exhibit so precious a sample of outlandish luxury to their less fortunate neighbours. But the principal supply was from a large vat, or sugar-boiler, which was brought down to the shore and filled with water slightly sweetened, but without any infusion of the Chinese plant. The variety of drinking-vessels was ludicrous—pots, plates, delf-ware, porringers, cans, glasses, and even bottles; but principally cocoa-nut shells, their own native and elegantly-sculptured cups. More enjoyment, with less indecorum, among so numerous a company of revellers, is rarely to be found in this world, where a feast and a fray are so often concomitants as to convert the words themselves into synonymes in certain regions even of civilized Europe.

When tea was over, and the company began to retire, it was amusing to see the people setting off to their homes in every direction, by land and water—these with their tables, sofas, and chairs, hoisted upon their shoulders—those carrying away their goods on board of canoes, or floating them on bamboo rafts, which they paddled along the coast. The owners themselves, to their credit, were in general the makers of their respective pieces of furniture, from the elaborate sofa to the joint stool, with the exception of the front pillars of the former, which were handsomely turned by the only four artizans in the island who were privileged to use the lathe; and, as these cunning craftsmen received a bamboo of cocoa-nut oil (nearly

ıarts) for each pair of legs which they ·d, they had carried on a profitable ıring the last six months.

ıghtfall nothing was to be seen but the ɔr fixed lights in the scattered dwellings, :hing to be heard by the casual passen- the song of praise or the voice of prayer y circles at their evening devotions.

6. At the evening meeting for the bap- n old man who had lately lost his wife rged with the heathen custom of having ɜd an offering to her spirit, by placing ɔed where she had usually reposed cer- visions for her use. The accused denied ; but two deacons of the church being hed to his house to examine the evidence uilt, presently returned with two pieces :-cane, a fresh banana, and a cocoa-nut th some of the water of the fruit in it. prit still held out, and said that he had food there for his cats; but he was : by one of his neighbours coolly asking, : it was usual for cats to eat sugar-cane? lt, however, was directly brought home by a witness, who deposed that he him- gone into the forlorn widower's house ted him for that very cocoa-nut, which er refused, alleging that he had given it dead wife, and could not take it back er. Thus convicted and confounded he whole assembly the old man acknow- his offence, and begged to be forgiven, "I loved my wife; we had lived very together; and, as her spirit might per- oose to come home again, I thought it ɔe a grievous thing if she should find no epared for her." Had he pleaded his n, in mitigation of his superstitious in- at first he would only have been reproved rdoned on expressing due penitence; contumacious denial, and perseverance ıl falsehood, had excited so much indig- that it was proposed that he should be d till he became repentant from the There were about six hundred men and present, and these, by a vote so nearly ous that there were scarcely ten excep- ıdopted and confirmed the sentence of ɔn. These people are very jealous and ıl against any revival of idolatry, and ery apostate symptom with the severest which their congregational discipline ɔw.

7. Some persons were found guilty be- : local tribunal, this morning, of having wild hog in the mountains, which they ·iated to their own use. As these ani- *'eræ naturæ*, are royal game, each of the ·s was adjudged to make five hundred ı of twine, towards the manufacture of a ishing-net, for the benefit of the whole ent. At the time of passing it, this sen- ɜemed wise and equitable; but one of the tarted a difficulty which could not in an be disposed of by unsophisticated minds, ıt ceasing to do evil and learning to do "Would it be right," said he, "to eat ich had been caught in a net made by men who had broken the law?" Such questions (and such are frequently asked of the Missionaries) may be deemed trifling and even foolish by superficial reasoners; but, in the circumstances of these converts from a system of moral imposture to a pure faith, they discover awakened intellect as well as genuine conscientiousness; and it is only by thus feeling their way with the most delicate application of their best faculties, that they can arrive at the whole truth on any point of doctrine or practice.

Dec. 9. We visited several maraes on the northern side of the harbour, accompanied by an old man named Hopo, who though a professed, and we would hope, a real Christian, has an imagination haunted with many superstitious terrors connected with the idolatry under which he grew grey, and which, though the spirit be willing, the flesh is too weak to shake off entirely. At the extreme western point there is a vast projecting precipice, to the foot of which the sea flows. Up this steep eminence the spirits of the departed were said to climb on their way to the Po, and Hōpo says he has often seen them ascending, both men and women. The Po is a mysterious and unexplored cavern at the top of a neighbouring mountain, probably a volcanic crater, communicating, by subterranean passages, with a cave on the coast, which was shown us to-day, and the aperture to which is so small that a child of two years could scarcely creep into it. Hopo told us that this was the den of the *varua ino*, or Evil Spirit, who sprang out of it on careless passengers, and dragged them into its darkest recesses to devour them. The whole neighbourhood was so awful to his feelings that he would not accompany us to the ruins of an adjacent marae, where multitudes of the corpses of combatants slain in battle had been either buried or left to rot above ground. Many fragments of skeletons were still mouldering around this dilapidated temple of the god of war. Mr. Tyerman having brought away a skull, when we overtook Hopo he cried out with horror, *Tia papau!* — the term by which they equally designate any relic of the human frame, or the spirit itself—that which survives death. The old man could not be prevailed upon to come near the frightful object; and, when we had to ford a stream which interrupted our path, Mr. Tyerman's servant would not carry him across till he had laid it out of his hand. He found a boy, however, who carried it over after him at the end of a long stick. In passing several houses, men, women and children, were all alarmed, and exclaimed, "Tia papau!" So difficult is it to eradicate from the mind impressions which have "grown with our growth, and strengthened with our strength." Having stopped at a neighbouring spring which spread into a pool, and Mr. T. having taken some water into the scull to cleanse it from the earth within the crannies, several natives observed the water dropping from it upon the ground, and, judging whence it had been drawn, they exclaimed, in lamentable tones, "*Uae nei!*—alas, our bath is polluted!—our bath is polluted!"

At the bottom of the great Po, which is a cavern in the highest mountain of Raiatea, there is said to reside a most savage fiend, called Taibé, an ancient king who was exceedingly cruel to his subjects, and hated accordingly by them. One day he resolved to descend into this cave, and search out its secrets. Accordingly, taking with him his principal chiefs, they at his request, by a fastening round his body, let him down into the abyss; it being agreed that when he pulled a small string which was connected with the stronger they should instantly draw him up again. But, when the tyrant had reached firm ground below, it occurred to them that now they had a very ready way of getting rid of him. When, therefore, they felt him pull the string, they all let go the rope, and ran off, leaving him to his reflections;—amidst which, escape being impossible, he perished by hunger.

Dec. 10. For several days past, the queen has been busily employed in weeding the ground which the king has in cultivation; the royal family being as industrious as any other in the usual occupations of life. Tamatoa himself always prepares, with his own hands, the cocoanut oil which he subscribes to the Missionary fund, and he glories in this, saying, that it is his delight to do something for the cause of God, and towards the conversion of those who are still heathen.

Dec. 14. In the afternoon, accompanied by Messrs. Threlkeld and Williams, we went to examine the reef opposite to the settlement. It is about a quarter of a mile broad, and on the land-side not very deep, but perilously precipitous towards the ocean. The surface, which is nearly level with the water, is overgrown with the stems and ramifications of corals, forming forests and labyrinths to the eye, well-peopled with echini, crabs, cowries, and shell-fish, of the multiform kinds usually found on these shores—a motley and silent community, that lead their harmless lives in those enjoyments of which an existence half animal and half vegetable can participate, provided out of the inexhaustible resources of that Providence whose bounty fills "this great and wide sea," with the tokens of wisdom and might, not less "marvellous in our eyes" than the evidences of his eternal power displayed in the heavens when they declare his glory, and on the earth when "He crowneth the year with his goodness."

There is a species of echinus on this reef of which the natives are much afraid—the spines, or rather stings, which are very sharp, occasioning exquisitely acute pain when inadvertently touched. These weapons of defence are curious microscopical objects, being singularly serrated along the edges, like shark's teeth. The shell is of a rich velvet-black, hemispherical in form, with radiated spines, diverging in all directions, to protect the helpless inhabitant against its enemies. In the water these creatures, with various others of the urchin-family, are remarkably beautiful.

Here, also, is that huge, unshapely, black or brown slug, *bêche de mer*, (here called, *buhe*, such as are found on the coasts of the Sandwich Islands, from six to seven inches long, and five to six broad. It is caught in vast quantities, and not only regarded as a great delicacy by the natives, but, being cured, has become a valuable article of commerce to the China market, whither it is carried from many insular coasts of the Pacific, by American ships. One of these disgusting masses of morbid matter, endued with sensation, was taken into our boat; being wounded, the dying animal protruded all its entrails at the tail end, leaving the apparent body a mere thick skin. We have seen a number of lads fill three canoes in two hours with these sea-snails.

The natives have a romantic tradition concerning this reef—that it is the back-bone of the giant Honoura, who was so tall that his head glittered with the stars as they passed over it at night. When he came hither from Tahiti, his birth-place, he set one foot on the neighbouring island of Taiarabu, and with one step set the other on Raiatea. At his death his skeleton was cast into the sea, and the various bones were converted into coral rocks. From the reef we visited a beautiful little motu to the north, not more than a quarter of a mile in circumference—a fairy paradise to look upon, being wholly overrun with the *raau fara*, an elegant and odorous plant, now in full bloom, and bearing profuse clusters of flowers, thickly powdered with farina, which the people were wont to employ as a perfume. Flowers and scents, indeed, in their days of profligacy, were much used among them to attract favour; the latter are now regarded with aversion, and the former have lost their hieroglyphic meanings. When presented by persons of different sexes, according as they were accepted, rejected, or interchanged, the parties understood each other's minds. When the blossom was torn in two by a lover and his mistress, and each retained one half, it was a pledge of reciprocal fidelity till these parts should unite again—an impossible conjunction of the petals, signifying an impossible separation of their hearts.

Dec. 19. This evening, at the prayer-meeting of a select association of females, principally the wives and daughters of chiefs, including the queen, an inquiry was made whether any of them, when under the infuriating influence of idolatry, had destroyed their children. Six of those present acknowledged that they had respectively killed from one to six of their progeny; a seventh said that she had never strangled a babe of her own, but many for other women. Being asked how she could find in her heart to do so, she answered that it then was her business, and she was hired to do it. Among the rest, one of the mothers before us said that she had destroyed her infant because she was nursing one of the royal family; another, because she did not like the encumbrance; and several, because they wished to be at liberty to leave their husbands when they were tired of them; for married couples who kept their offspring generally remained together for life, unless some violent cause of quarrel arose, and compelled them to part. It was

acknowledged, also, that women disposed to gad about, and live after their own inclinations, thought that to suckle children impaired their comeliness, and made them look old too soon. Those present (like others with whom we have conversed elsewhere) declared that they often seem to have their murdered children before their eyes; and their own wickedness appears so great that they sometimes think it cannot be pardoned. But then, again, they have heard that the blood of Jesus Christ cleanseth from all sin, and this preserves them from falling into despair. These, with one exception, were all young women, apparently from twenty-five to thirty years of age. They spoke with great humility, and, we had reason to believe, with sincere contrition, in respect to these sins of their heathen days; but their hearts and eyes overflowed with gratitude while they acknowledged the mercy of God in sending his faithful servants, and his word, to turn them from their evil ways, and show them the path of life.

Dec. 20. We received a letter from Mr. Ellis, at Huahine, giving an account of the nuptials of Aimata, daughter of the late sovereign of Tahiti, and a son of Tapoa, the former conqueror of the Leeward Islands, whom as an orphan, Pomare adopted, and gave him his own name. The youth is sixteen years old, and his bride fourteen. The parties met in the presence of their relatives, and, being mutually pleased, were forthwith betrothed to each other. The marriage was solemnized on Wednesday last (two days ago), at twelve o'clock at noon, in the large place of worship at Apootava. The spectacle, we are informed, was remarkably imposing and novel, both to Europeans and natives. The relatives of the youthful pair, the chiefs from Tahiti, and those of Huahine, with Fenuapeho, king of Tahaa, took their station within the area before the pulpit on the one hand; and the queen, at the head of her train of females of rank, stood on the other. Tamatoa, King of Raiatea, Aimata and Pomare (the bride and bridegroom), and the Missionaries, were placed between these groups, immediately in front of the communion-table. The space within which the ceremony was performed was surrounded by the bue raatiras, or yeomanry (the land-owners), who were marshaled three deep, to the number of a hundred and fifty. These, in honour of the occasion, appeared in their native war-dresses — fine, white-fringed matting wound about the loins, with a robe of the same, thrown, broad and graceful, over the shoulders, and fastened across the breast. Each man rested on his spear of aito-wood, which he bore as a sign of the rank which he held in the state. Happily this exploded instrument of slaughter has now no other use than to adorn the triumphs of peace. The two principal raatiras were distinguished by their ancient helmets, superbly covered with red feathers, and surmounted with the tails of tropic-birds. The picturesque costume and stately carriage of these now holiday soldiers, thus supporting the dignity of their hereditary chiefs, and their royal visitors, added singular interest to the scene. The two kings, the queen, and all the members of their respective families, were clothed in the English style; the females having on white robes, with pink or scarlet shawls and scarfs, which produced a striking contrast to the quaint array of the native warriors ranged behind them. All present appeared very attentive and devout during the service, and Tamatoa, the venerable king of Raiatea, grandfather to the bride, more than once dropped a tear, as he waited to give her away to her future partner; but it was the tear of joy, for young Pomare was Aimata's own choice, and there was every prospect (according to human views) of their union being a happy one. At the close of the solemnity in the chapel, the royal parties, escorted by the raatiras, amidst discharges of musketry and canon, returned to the house of Maeore, where a plentiful feast was prepared.

Dec. 21. Tamatoa and his family spent the evening with us. Faita, one of the king's brothers, who had formerly been a reputed sorcerer, very frankly acknowledged that his arts were deceitful, for they deceived and disappointed himself whenever he put them to the proof. There was, on one occasion, a man who had given him mortal offence, and whom, therefore, he determined to conjure to death. Accordingly he enclosed (as the practice was) his own house with a fence all round, except at one point, where he left a narrow opening. He then swept the floor, arranged the furniture, hung the walls with cloth and garments of the finest texture, and adorned the whole with shells, flowers, and every toy or gewgaw which he thought could make it gay and attractive to the tutelar divinity, whose image he placed upon a stone in the midst, and prayed to it, day and night, saying, "Go to that man's house and kill him." It was the rule for the sorcerer to remain thus praying, and fasting all the while, at least five days, when the object of his enmity was to die; if not, it was plain that one of the anti-sorcerers (of whom we have formerly spoken) had been busy counteracting his enchantments and imprecations. But Taita grew so thirsty and impatient, at the end of the third day, that he broke the spell himself, by secretly stealing out to a spring, and drinking some water. He felt that all was spoiled by this indiscreet indulgence, and abandoned the process. These conjurors, he is now convinced, were, like himself, either dupes of their own silly craft, or arrant knaves, who, if they did not murder by surer weapons than their charms, availed themselves of incidental evils, such as contagious disorders, which they pretended that *they* had brought upon their countrymen, or had removed at their pleasure, in order to maintain a wicked influence over a credulous people.

Dec. 22. On this Sabbath a hundred and fifty-one persons, of both sexes, and various ages, including parents and their children, in families, were baptized by the Missionaries Williams and Threlkeld. The services on this occasion were very solemn, and a deep sense of the power of Christ rested upon his church here, while so

goodly a company was added to its members. In the evening we took an affectionate leave of our Christian brethren and sisters gathered from among the heathen, as well as their excellent teachers, by whom we have been hospitably entertained.

CHAPTER XXVI.

Deputation arrive at Tahaa—Appearance of the Natives—Public Religious Services—An Ex-high-priest—Battle and Reconciliation between Fenuapeho and Tamatoa—An old Custom—Description of Tahaa—Extraordinary Rock—Religious Address by the King—Equality of Justice—Marriage in former Times—Remarkable Coral-reef—Coast-indentations—Motus—Ants—Large Draught of Fishes—Thievish Instinct of Hogs—Baptism of One Hundred and Ninety-eight Persons—Proper Names—Punishment for scandalous Crimes.

Dec. 23. We left Raiatea in a boat, at eight o'clock in the morning, and before noon were landed at the Missionary station in Tahaa, where Mr. Bourne resides, and has assembled round him a considerable number of native dwellings. For himself he has built a commodious house—a palace for this small island—sixty feet long, containing a double suite of rooms, seven in all, with a handsome veranda in front, commanding a most enchanting view of Raiatea across the smooth lagoon, and Huahine, more distant, towering in mountain grandeur from the deep, and breathing, it might seem, the atmosphere of the upper sky, so aërial are the eminences, and so exquisitely harmonizing with the blue firmament and white clouds that surround them. Several pretty villages adjacent to the Missionary's abode adorn the openings between the steep hills, that come down almost to the beach. A patu or pier, of huge unwrought stones, has been built to facilitate the landing of boats and canoes here, as in other islands which we have visited. This connects with another structure of the same kind, crossing a small arm of the sea, and forming a chain of communication with the various groups of houses scattered along the strand. The present place of worship is in the obsolete native style—purau-stakes supporting a long roof; but a new square pier is now in the course of being laid down in shoal water, which reaches a hundred and forty feet in length beyond the shore; and on this stable foundation, according to the favourite practice in other places, a substantial chapel, well walled and plastered, is to be erected with all convenient despatch.

We were much struck with the personal appearance and dress of the natives of Tahaa, in which they seem superior to all their neighbours. They were assembled, indeed, in their best attire to welcome us, in the chapel, when their countenances not only expressed unfeigned pleasure on beholding us as their visitors, but shewed remarkable signs of health, intelligence and good-nature.

Dec. 29. At the public services four hundred adults and two hundred children were computed to be present, amounting to nearly the whole population of the district. Nothing is seen throughout this neighbourhood, from dawn till nightfall, unbecoming of Christian conduct, on the Sabbath. Young and old appear, at least, and we doubt not many of them *are*, "in the spirit on the Lord's day." All go to and return from the house of prayer, quietly, seriously, and yet cheerfully. In their dwellings they read and sing, teach their children, conduct their family devotions, and enjoy their temperate meals which have been prepared on the Saturday.

1823. Jan. 2. We have had a long conversation with Faaridi, who was formerly the high-priest of Oro, in this island, but now appears to be a genuine convert to Christianity. He is himself persuaded that he was, in some way which he cannot explain or account for, actually possessed of an evil spirit, which used to come upon him unexpectedly, without any excitement of imagination in himself, or voluntary assumption of prophetic phrenzy to deceive others. He affirms that frequently, while sitting, in perfect composure, the foul fiend has fallen upon him like a dead weight upon his neck, under which he sunk to the ground, and writhed and wallowed there with horrible agony, till the foam thickened about his mouth, and words, unpremeditated by him, but expressive of infernal sentiments forced into his mind, broke from his lips. These were caught up, by the superstitious throngs that gathered round him, as inspired oracles; and life, death—war, peace—whatever happened to be the subject of his ravings—were determined by these. On such occasions he could get for himself almost any thing he desired, and accumulated no little wealth by demanding hogs, cloth, and other property, as the price of his counsel, or at the peril of his malediction.

When Tamatoa, king of Raiatea, to whom Fenuapeho, king of Tahaa, was tributary, had overthrown idolatry at its head-quarters, Opoa, and thence commanded its abolition throughout all his dominions and dependencies—he (Faaridi) stirred up the king and people here to resist the decree, and fight for the altars and divinities of their fathers, not on their native soil only, if that should be needful, but to strike a bold blow and at once join the malcontents who yet clave to the old system in Raiatea, which island he might happily conquer for himself in such an holy war. Accordingly Fenuapeho, with his followers, promptly embarked, landed before Tamatoa was aware, and, being reinforced by insurgents upon the spot, presented a formidable front of battle. Tamatoa, however, soon collected a band of heroes. "Few, but undismayed," they met Fenuapeho, with his far superior numbers, eager for blood and flushed with the assurance of an easy victory. But the conflict had scarcely begun, when the main body of the idolaters were seized with panic and fled on every hand. Fenuapeho, with his stout adherents, notwithstanding this fearful presage maintained his ground, but at length was compelled to retreat. Being pursued and taken prisoner he was brought into the presence o

Tamatoa, before whom appearing, not as an ordinary foe but as a rebel, he expected to receive instant death at his hand. But when he offered his naked breast to Tamatoa's spear, the king of Raiatea nobly bade him live; and thus, by his merciful conduct towards the vanquished, taught them such lessons of Christianity that the king, the chiefs, and the people of Tahaa readily forsook their gods, whom they had proved to be impotent against his God. Fenuapeho being restored to his little kingdom, by the generosity of his conqueror, not only nominally embraced the gospel, but, ever since his conversion, has been its ardent and consistent advocate and promoter. One of the first fruits of his new profession was a striking evidence of its sincerity, for he established a Missionary Society among his subjects, who, though not exceeding eight hundred, of all ages, have raised contributions, in produce, to the annual value of seventy pounds sterling. Faaridi, astonished at the victory obtained by Tamatoa, was equally convinced, with the latter, of the irresistible power of the God of the Christians. Nor was he less affected by a sense of his mercy (an attribute of Deity never known before in these parts) in the clemency shewn by the king of Raiatea, when he had his enemies at his feet and might have utterly extirpated them. He, therefore, abandoned Oro and acknowledged Jehovah; nor do we learn that he has, since then, acted otherwise than became a true worshipper of the only true God.

Jan. 7. An old custom—one of the very few good ones which have survived the wreck of heathenism—was acted upon a few days ago. A man, of low rank, sent a great black hog through the district, with an intimation to all whom it might concern, that he wanted thirty-six fathoms of cloth. The carcase was carried from house to house, but no one would receive it, nor could any company of neighbours be persuaded to take the bait, tempting as it was, the practice being, in such a case, that whosoever tastes of the flesh is bound to do his proportion of the work, or furnish his quota of the commodity, required. Undiscouraged by his ill luck, and determined to try all fair means of obtaining his object, the owner forwarded his pig to the king, who not being at home at the time, the queen received it and ordered it to be cooked. A number of women, who had themselves rejected the overture, hearing of her majesty's acceptance of it, and knowing that she must manufacture the whole quantity of cloth with her own hands unless voluntary assistance were given, *aroha'd* her, that is, they had compassion upon her, which they shewed, first, by going to her and partaking of the dressed hog, and then by making each a portion of the quantity demanded, which was thus soon completed and sent to the poor man's house.

In the evening we attended the meeting of the candidates for baptism, of whom there are a hundred and thirty-six, men and women. We have frequently been struck with the native figures of speech used by these islanders in their exhortations to one another, as well as in their prayers. One said, on a late occasion, "If we do not acknowledge God in the bananas, which furnish so much delicious food to our mouths, they will appear in judgment against us for our ingratitude." Another remarked, "Let us not resemble the *bamboo*, which has a smooth and polished rind but is hollow within; let us not resemble the *raau fara* (a species of palm) which is hard and solid on the outside but rotten at heart; let us not resemble the cocoa-nut tree, which grows quickly but soon decays; but let us resemble the *ati* and the *miro*, and the *purau* trees, which have not only a sound appearance but are firm and solid throughout."

Jan. 15. We have just concluded a tour of this island during the past week. In general features, both of sublimity and loveliness, Tahaa appears so much akin, if the phrase may be allowed, to her beauteous sisters which have been already delineated, that we need not dwell on any topographical particulars.

The inhabitants of Tahaa were esteemed among the bravest and the fiercest warriors of the west, but, from their proximity, were especially the terror of their neighbours the Raiateans. At the head of a bay, called Taata-luai, a singular rock was pointed out to us, the surface of which exhibits an inclined plane, between four and five hundred feet in ascent, at an angle of about 45 degrees. Here the youth of Tahaa used to exercise their limbs and their breath by running, at full stretch, from the bottom to the top without stumbling, stopping, or touching anything except the ground with their feet. Those who could accomplish this were reckoned first-rate men for the feast or the fray. Champions from other islands frequently came hither to vie with the natives in performing the same feat, though few succeeded. Several of our native boat's company tried the experiment, but, though active able-bodied men, there was only one who could scale two-thirds of the elevation without having recourse to his hands. The rock itself, in a geological view, is the greatest curiosity of the kind that we have seen for a long time. It is an agglomeration of basaltic columns, of different shapes and dimensions, some triangular, others four-sided. The shafts, which are about twenty feet long, all lie horizontally, and being exposed at one end, towards the valley, it is manifest that they are fragments which have probably been disrupted from the superior mountain, and, having slidden down the slope, remained in bulk at its base like a mass of sculptured ruins dislodged from the cornice of an ancient temple, whose walls, though dilapidated, still stand, in defiance of earthquake, war, and wasting elements—time's ministers of destruction.

Jan. 17. At the meeting of the baptized, several addresses were delivered by the natives. That by the king was worthy of a Christian patriarch, the character which Fenuapeho now nobly sustains among his willing and affectionate subjects. He warned them against resting in forms and professions of godliness, telling them that they had now *the outside* of religion —the Sabbath, the Scriptures, the ministry,

baptism, and the sacrament—but these, however excellent, would be of no avail unless they had a new heart and a right spirit *within* them. This prince is a faithful but stern dispenser of justice. His own wife and one of his daughters, on two several occasions, having offended in a manner not to be passed over without flagrant partiality in their favour, were sentenced to do the usual portion of labour on the pier, and no person was allowed to help either of them to complete her task. In highly civilised society discreet statesmen may question the wisdom of degrading exalted personages, when they do wrong, by condemning them to vulgar punishments, but in the transition-state of manners which exists here, both the equity and the expedience of undiscriminating policy may be vindicated on legitimate grounds.

The marriages of the common people, in former days, were simple compacts between the parties to live together as long as it suited their convenience or their caprice. But the *feia maua*, the order of kings and head-chiefs, celebrated their nuptials with extraordinary rites. When one of these high and mighty ones had chosen a wife he went and stood before the marae, while the woman cut down some sugar-canes which she brought and laid at his feet. The mother of the bride then cut her own person cruelly with a shark's tooth, and, having filled a cocoa-nut shell basin with the blood which flowed from her wounds, she presented it to the bridegroom, who immediately threw both it and the sugar-canes from him, and the latter being considered sacred, nobody was allowed to eat them. A hog was then slaughtered, and a feast concluded the ceremony. Polygamy was common in these islands among those who could support the expense of it. The present King of Tahaa had four wives; old Manimani, of Tahiti, had upwards of thirty. This practice is now utterly abolished.

The islands of Tahaa and Raiatea lie within the enclosure of the same reef, in which there are only a few narrow openings that will admit the passage of large vessels. The water *within* this rocky circumvallation is generally shallow, affording good anchorage; without, the depth is unfathomable. The reef is from forty to fifty yards in breadth, and stands little above the level of the sea, of which the breakers are continually foaming upon it. This amazing mole is one mass of dead coral—as the material of which it is composed is called when the insects that wrought it have finished their labours, and die sepulchred in their own dwellings.

Tahaa lies northward of Raiatea, the straits between being from one to two leagues broad; the former about forty, and the latter fifty, miles in compass, though twice that length would scarcely measure the one or the other, if the bays and harbour were coasted. Tahaa, in particular, is so irregularly shaped that the people themselves compare it to the cuttle-fish, the projecting headlands and intrusive creeks resembling the many tails or tentacula by which that animal, so frequent in these seas, catches its live food, and which, being furnished with suckers, have power, in the larger species, to detain a man under water till he is drowned, as by an incubus, and becomes the monster's unresisting prey. Tahaa and Raiatea (like a well-wedded couple) are also distinguished beyond others of the group to which they belong by the number of beautiful little motus that peep above the water around them, and might pass for their infant progeny. Nor need this be regarded as altogether a fanciful assimilation; these motus all stand upon the reef, waving their palms over the lagoon; and, if the invisible architects continue to aggrandize them, only atom by atom, through a computable period, they must arrive at length at the state and dignity of islands. Not less than fifty-four of such dependencies encircle Tahaa alone. These, though unpeopled, are valuable property, claimed by the landowners of the opposite district of the mother land; and they are much frequented for the fruits spontaneously produced upon them, and the fish which abound on their shores.

Jan. 29. We find two species of ants here, of which the most annoying are the most prolific, swarming everywhere, and devouring all they can penetrate and swallow, with their locust-like jaws and wolf-like stomachs. The comparatively innoxious species are barely half the size of the English ant, whereas the destroyers are ten times their bulk and number. These pests are surprisingly active, and in doing mischief indefatigable. Our friends, the Missionaries, are obliged to place their provisions on pedestals standing in water-vessels, to fortify them against these ravenous marauders, whose strength is yet more remarkable than the subtilty of instinct and perpetuity of motion. A single insect of this kind seized upon the spine of an echinus, three inches long, and which must have contained both bulk and weight several hundred times exceeding those of the ant itself. The latter, notwithstanding, dragged away the booty with apparent ease. A few of these insects will attack one of the huge brown cockroaches of this country, quickly overpower, kill, and hurry the carcase off to their holes. This morning Mr. Tyerman had taken a large mosquito, and laid it upon his desk for the purpose of microscopic examination. Two of the smaller ants, being on the scout, found it, and immediately fell to the work of demolition. These were presently joined by six of their comrades, whose assistance was both timely, and, as will be seen, well rewarded. The long wings and legs being unmanageable, except on the spot, the whole party united to gnaw them off, and lay them aside. They then divided the body from the head and shoulders, when (as it appeared to us) the two first ants, to whom the property belonged, each carried off his moiety of this most precious part of the prize, and abandoned the offal (the wings and legs) as the perquisites of their auxiliaries, who soon left nothing of their share unconsumed.

Jan. 30. We witnessed the division, on the shore, of an extraordinary draught of fishes, of the salmon species, which loaded two canoes. There were a hundred and thirty-two, weigh-

ing, on an average, seven pounds each, or more; probably half a ton in the whole. They had been caught, in the course of the day, with a large new net, in the making of which almost everybody in the island, we were told, had had a hand. The man to whom it belonged, some days ago, sent two hogs round the country, announcing that he wanted a net of such dimensions immediately; and, since nearly all the people had tasted of the savoury meat, each was thereby bound to take a part in the manufacture of the article required. As this was the trial of the net the products were considered sacred, being first-fruits, and, according to ancient custom, were presented to the king. But, though Tamatoa received all this mass of fish, he took no more for the use of his own family than they could eat at a meal; and the rest, after selecting a few of the finest for the Missionaries, he ordered to be distributed among the people, by whom they were carried joyfully to their homes; and it might be said that a whole population supped on fish that evening.

But the ants are by no means the only destructive animals here—the hogs may dispute with them the prize of devastating voracity. They devour or destroy all before them. They rob the very ovens of the food preparing in them, not sparing the flesh of their own slaughtered companions which may be deposited there. These ovens, it will be recollected, are scooped in the ground and fired with wood, under the ashes of which, with the addition of heated stones, the provisions are laid, and covered up with earth, till the batches are sufficiently baked. The swine, whose wits, in this respect, are as sharp as their appetites, will carefully open such *tumuli*, grub out the hot stones, and, seizing the delicious morsels, run, with the spoil smoking between their teeth, to the next water, into which they plunge it to cool, and then greedily enjoy the repast. This morning it was discovered that seven or eight hogs, old offenders, had committed a burglary upon the large oven near Mr. Bourne's house, in which nearly forty bread-fruits, split and intended for breakfast, had been placed. The whole apparatus had been demolished, the earth, ashes, and stones were scattered abroad, and the precious contents consumed. Scarcely any fence will preserve plantations from their invading prowess, in mining, sapping, and storming, when they are sufficiently tempted to make the effort. They will walk round a large enclosure, trying every yard of paling or wattling, to discover a flaw through which to effect a breach. If the persuasion of insinuating snouts, or the violence of rampant feet, will not accomplish this, they will retreat ten or twelve yards backward, and rush head foremost against the obstruction, through which they seldom fail to make a neck-or-nought entrance. When one of these ravenous animals is happy enough to find a bananatree with a bunch of ripe fruit suspended above his reach, but not above his ambition, he does not waste his strength, like Æsop's fox with the grapes, leaping at an unattainable object, but wisely and leisurely sets himself to gnaw through the trunk, and bring the treasure to the ground; and this he will never relinquish though he toil for hours, till his industry has been rewarded, and he literally eats the fruit of his labours.

Feb. 9. Having been detained here by contrary winds during the past week, after we had taken leave previously to embarking for Borabora, we had the privilege, this day, to witness the baptism of a hundred and ninety-eight candidates, of whom eighty-four were adults and a hundred and fourteen children. Of the latter, sixty-five were boys and forty-nine girls; and of these ten or twelve only appeared to be upwards of seven years old. It was an affecting consideration, as we looked upon the lovely and innocent countenances of these little ones, to reflect that a large majority of them owed their lives to the gospel. These ought indeed to be children of God; for previous to their birth, two-thirds of the infants that came into existence were put out of it as soon as they breathed the atmosphere of a region under the dominion of the prince of the power of the air, who wrought in the hearts of parents "without natural affection" to destroy their own flesh and blood. There have now been baptized, in Tahaa, four hundred and sixty-eight persons, old and young, all of whom are under Christian discipline and daily instruction. These constitute two-thirds of the population; the remainder, with a few idle or profligate exceptions, attend the schools and the public means of grace.

Feb. 10. A youth, not more than sixteen years of age, having been found guilty of attempting to persuade another boy, younger than himself, to be tatooed by him, was sentenced to be daubed from head to foot with black and white. He was then tied to a pole, and carried upon men's shoulders, before all the inhabitants of the district, to the pier, where, being laid down, the lad whom he had tried to seduce to a heathenish custom was directed to flog him smartly till he begged pardon and promised to leave off his wicked ways, for this was not the first offence of the kind of which he had been convicted. He was accompanied to and from the place of punishment by a crowd of young folks, who shouted and hooted at him.

Feb. 11. The following are the names of a few of the persons who were baptized on Sunday last, and we give them as specimens of the style and character of such appellatives:—*Maro*, a girdle; *Moiri*, cloudy; *Fara e*, foreign pine-apple, (*bromelia ananas*,) which, in Tahiti, is an exotic; *Tipape*, a water-fetcher; *Reiatura*, neck of a god; *Haamarurai*, a cloudy sky; *Teaparai*, lost in the clouds; *Ariiori*, a dancing king; *Viirii*, polluted with mire; *Vaiarii*, water for the king; *Faretaata*, a house full of people; *Otahia*, a laughing-stock; *Vahapata*, a mouth that sputters out food as children; *Pauma*, a kite; *Urini*, a parrot; *Ohi*, a bamboo; *Raipoai*, a hungry sky, &c. &c. It is often difficult to ascertain what meaning is associated with the words of which proper names are composed, the literal sense being almost none at all.

Feb. 12. Four men and two women being

convicted of indecent practices, to the great scandal of the neighbourhood, and the confirmed disgrace of their own characters—similar crimes having been proved against all of them before, and the chastisements then inflicted having failed to reclaim or deter them—they were condemned to be fastened singly to a kind of pillory, and carried upon the shoulders of stout men all through the settlement, and back again to the pier, and there compelled to finish the work which was uncompleted under their former sentences; after which new tasks were assigned to each, which they would scarcely be able to perform in less than several months. All the stones which are employed in building the pier must be brought by the convicts out of the sea, from a considerable depth; and being of no small weight, the drudgery, one might suppose, in such a climate as this, would be intolerable; but, severe as it is, there are those who seem to disregard it, or rather love their crimes in spite of it; and here, as elsewhere, culprits who have oftenest suffered the penalties of the law are most hardened in their iniquity, and reckless of its wages—shame, toil, and servitude.

CHAPTER XXVII.

Arrival at Borabora—Appearance of Native Congregation—Congratulatory Addresses and Presents—Marriages—Island of Maupiti—Reflections on its Loneliness—The Deputation welcomed—Savage Practices of the People of Maupiti in former Times—Effects of Infanticide—Ninety Persons baptized—Deserted Marae—Missionary Collection—Return to Borabora—Estimation of the Scriptures—Rogues and Vagabonds—Execution of a Criminal—Missionary Meeting—Laws revised — Prisoners' Sentences commuted — Fortifications.

1823. Feb. 13. With a fine breeze we embarked this afternoon in Mr. Orsmond's boat, accompanied by Mai, one of the two kings of Borabora, who had kindly come over from thence expressly to convoy the Deputation, in honour of the Society whose servants we are for Christ's sake. That singular island, at the distance of fifteen miles, came full upon our view when we had passed the reef of Tahaa and entered the open sea. It consists of one pyramidical mountain, towering as it fronted us, very steeply to the height of four thousand feet, and crowned with an inaccessible crag of bare rock, which appeared to be a quadrangular mass laid on like a topstone. Below this, herbage and trees gradually thicken downwards to the shore. On the east and west the flanks slope more gradually, and the lower end presents a gently undulated surface till it dips into the sea. The light wind bore us slowly towards this noble object, which we contemplated with unsatisfied but imperceptibly changing delight, as its features increased in magnitude and distinctness, till, in the luxuriance of a fertile, fair, and peopled isle, we forgot the dim and visionary grandeur with which we had first beheld it, looming upon the horizon, and scarcely seeming to be "of the earth, earthy." Near though it seemed, at the end of four hours, and as if we might have swam to it, yet, before we could reach the port we aimed at, the sun went down, and the glorious scene became a black shadow, whose outline was barely distinguishable from the sky on which it was delineated, while it darkened our path upon the deep waters beneath as we warily steered round the western extremity that terminates in a reef far stretching into the sea. This point must be doubled to enter the lagoon of the Missionary harbour, which is further defended by a barrier of coral rock, a small island called Tabua, and several motus, encircling the basin. The night was clear and calm, the firmament alive with stars, and the sea as quiet as a slumbering infant. Thus favourably circumstanced at midnight, a time most unseasonable for threading an intricate and perilous maze of rocks, and shoals, and fathomless gulfs, we were mercifully brought through the opening in the reef; and about two o'clock in the morning landed in Borabora.

Feb. 14. We shall forbear to expatiate on the local scenery, the patriarchal form of government, the church services, the improved style of building, and the progress of civilization, in the train of the gospel, among these people,—having recorded at sufficient length corresponding circumstances in our observations upon other islands. Borabora, in these respects, is behind none which we have visited in the windward group; or, to say the least, it might be exhibited as a favourable average specimen, on all the points above mentioned, of the whole.

Borabora is divided into seven districts, over which there are two kings, Mai and Tefaaoro. Mai is distinguished, like his royal brethren of Raiatea and Tahaa, for his fervent piety, his peaceful spirit, and the wise administration of his government. When Mr. Orsmond came hither, in 1820, this prince, who owned the district in which the settlement stands, gave him possession of a considerable portion of land adjacent, for the maintenance of the Mission.

Feb. 16 (Lord's day). At the early prayer-meeting nearly the whole congregation, amounting to a thousand persons, were present. Two natives, including Mai the king, engaged in the public services, by offering such prayers as one would wish might ascend every Sabbath-day from the lips of all Gentiles under heaven, for such could not fail to bring down upon the earth blessings that would soon remove the direst effects of the transgression for which the ground was cursed after the fall of man. Mr. Orsmond preached twice, in the fore and afternoon. The people were exceedingly quiet, and seemed to hear with devout attention, and to join heartily, with sweet voices and delighted countenances, in singing the praises of God. The aspect of the assembly was more *native* than the motley garments, of divers colours and patterns, to which we had been familiarized in some other places; most of the people being clad in the simple, but beautifully becoming, array of their ancestors, and that in *full* costume, not scanty and immodest as it was generally worn in their pagan state. This consisted of ample folds of their own manufactured cloth, as white as snow, girt about their loins, with the graceful tibuta of the same thrown over their shoulders, and

fastened upon the breast. The men wore hats, and the women bonnets, made of the purau-bark, delicately wrought into the only exotic article of dress which they have yet adopted; coverings for the head (though these might be supposed indispensable comforts in a tropical climate) having been little used in former days, except by warriors, and on festival occasions by dancers and officers of ceremony. Not a dirty disorderly individual of either sex was to be seen throughout the whole congregation; and the behaviour, as well as the looks, of the children in the house of God, to us appeared most ingenuous and engaging — natural and simple, though under restraint. Had the Redeemer been visibly present, He surely would not have disdained to say, even here, "Suffer the little children to come unto me, and forbid them not."

Feb. 17. This morning was appointed to welcome us to Borabora. Kings, chiefs, raatiras, and common people, assembled in the chapel. After the devotions were concluded, and several congratulatory addresses had been delivered on both sides, two of the principal men stepped forward, and presented each of us with a beautiful mat, prepared of the finest materials, and in the most ingenious style of native manufacture, as a token of esteem and respect of *all* the people of the island. A third chief then delivered to our care another article of the same kind, into the texture of which the name *Griffin* had been wrought. This we were requested to convey also in the name of *all* the people, as their pledge of gratitude to the Rev. Mr. Griffin, in England, from whose congregation their missionary, Mr. Orsmond, had come out. In the evening all the children, three hundred in number, with their teachers, the king (Mai) leading up the boys, and his queen the girls, were assembled in the school-room to say *iaorana* to us. When we entered, the little ones all stood up and sung a hymn, specially composed for the occasion by Mr. Orsmond. They afterwards passed in classes before us, when we took a hand of each in turn and gave them our blessing, praying that greater blessings than we *could* give might ever be upon their heads.

Feb. 18. A wedding was solemnized here this afternoon. The parties had met, been mutually pleased, and agreed to live with one another, after a few hours of well-spent acquaintance. This is not unfrequent here, though long courtships are; and so we may add are matrimonial delinquencies, such as formerly abounded, and involved the whole community in the most revolting state of profligacy. Marriage compacts are easily arranged, and the overture may be made by either party, the woman as well as the man, and, according to ancient usage, as often by the former as the latter. A message of affection, with the request of a return in kind, is sent by a friend, or a note is written on a plantain-leaf with the point of a stick. The answer is generally as prompt as the proposal is direct—either *aita*, no, or *ua tia*, it is agreed; but in most instances, since the knowledge of the gospel has led to more refinement in conduct, those who are united in that relation have obtained sufficient previous knowledge of each other's characters, as well as a satisfactory understanding of each other's minds.

Feb. 19. Tero, king of Maupiti, having come over to Borabora to invite and convey us to his island, we sailed with him thither. The wind being very moderate, our crew were obliged to labour hard at the oar to make progress all day; and even at midnight we were several miles from our desired haven. This is a very small island, lying due west from the Missionary station at Borabora. The opening in the reef is on the south-west side, very narrow and deemed difficult of access. Indeed, we found it so; for, though there had been little wind to stir the sea, there was a great swell towards the entrance, and a strong current setting from it at the same time. The moon had gone down several hours before we reached this dangerous strait, which darkness rendered doubly fearful. The king himself, therefore, as being best acquainted with the navigation, took the helm, and steered our boat with great composure and such good judgment that we shipped no sea, though a heavy one broke upon our stern and made our little vessel reel again. In the course of half an hour, through a merciful Providence, we had safely made the transit from a swollen ocean, through conflicting breakers, into the calm lagoon. Day dawned, and the sun rose upon its one high-peaked mountain, as we entered the harbour and landed on this pretty spot, which is so small, and yet so adorned, that it seems rather a resting-place for those who traverse the vast Pacific, from continent to continent of the extremities of the old and new world, than the fixed and hereditary seat of a distinct population. In truth, there are hundreds of islets scattered over this immensity of water of which the same may be said; and yet, upon their handbreadth of soil, after the fathers, have come up the children, through untold generations, leaving, as they disappeared, no more trace of their fugitive existence than the breakers that were contemporary with them have left of their foam upon the reefs.

Feb. 20. The whole population was waiting to receive us at the pier, and all voices were raised to say iaorana; all countenances were smiling upon us, as though we had been angels just lighted from heaven upon their soil; while all hands were stretched out to welcome us, as men of like passions with themselves, drawn by affection from the ends of the earth to visit them in their lowliness—and in their loneliness too; for what a speck upon the ocean—what an atom among the nations — is poor Maupiti! And yet to the father, whose father's bones lie there—to the mother, whose mother nursed her on that very spot—and to the babe that dances in her arms, as full of life and spirits as though it were all over wings, and could fly like a lark into the firmament, if restraining love would let it—to those parents, and to that babe, Maupiti is home and country; all that all the world can be to them,

> "Whose souls proud science never taught to stray
> Beyond the solar walk or milky way."

How false, yet how touching, are the lines that follow these! One almost wishes that they had been true, the picture is so captivating:—

"Yet, simple Nature to his hopes has given,
Behind the cloud-topt hill, an humbler heaven;
Some safer world in depth of woods embraced,
Some happier island in the watery waste.
* * * * *
* * * * *
To be, contents his natural desire,
He asks no angel's wing, no seraph's fire;
But thinks, admitted to that equal sky,
His faithful dog shall bear him company."
ESSAY ON MAN.—EPIST. I.

Alas! *such* a race of "Indians" never existed anywhere on the face of this fallen world, in a state of nature—or rather, in that state of heathenism in which the best feelings of nature are incessantly and universally outraged. What notions the simple people of these islands had of "heaven" has already been shown in the course of this journal on various occasions, so far as we durst draw the veil from abominations, not lawful to be uttered, which were associated with their notions of the spiritual condition of the dead.

Feb. 21. There was a general assembly of the inhabitants to *aroha* us, as the representatives of the good people of *Beretani* who had sent them the great word,—the word of God, which had sounded forth from our shores even to theirs. Mutual congratulations were exchanged, and there was that feeling abroad among all classes which had an enemy of the gospel witnessed, however hardened in unbelief, he must have caught the infection for a moment, and exclaimed, "See, how these Christians love one another!"

Maupiti received the "good tidings of great joy, which are to all people," in 1817. We say, had received the "good tidings," not from strangers, but from two native teachers, whose lips the Lord had opened, that their mouths might shew forth his praise, and who, in their own tongue, could tell the idolaters of this island what God had done for Borabora, whence they themselves came. Their testimony was believed; the maraes, with their altars and their divinities, were overthrown, and small and great acknowledged "the only true God, and Jesus Christ whom He hath sent." For four years, these "two witnesses" continued to "prophesy" to their brethren, and it was not till December last that a European preacher shewed his face among them. Mr. Orsmond, from Borabora, at that time visited the new converts at Maupiti, as Barnabas the first Christians at Antioch; when he likewise experienced the gladness of that "good man, full of faith and of the Holy Ghost," expressed in the text from which he has preached this day, when "he saw the grace of God." We are mistaken, if this lovely spot, alone as it lies at a considerable distance from the rest of the Society group, was not the first amidst these seas that was evangelized by the labours of native teachers.

It is a very remarkable example of the influence of Christianity on the single-hearted, generous-minded people of these petty but not insignificant realms, where ambition, not less than cruelty and licentiousness, formerly bore sway, and the right of power alone gave a title to rule,—that, when Borabora had exchanged the bondage of Satan for the yoke of Him who was meek and lowly of heart, her inhabitants not only sent messengers to Maupiti to proclaim spiritual liberty to the captives there, but Mai, one of her kings, who had held that island by conquest, spontaneously restored it to Tero, its rightful sovereign, who now reigns here in righteousness, as his ancestors reigned before him by violence. The warriors of Maupiti were not a whit behind the most ferocious of their neighbours, in the malignancy and inveteracy of their enmities, and the reckless havoc of life which they made in their wars. When a combatant had slain a distinguished adversary, after the fray was over, the perishing carcass was left upon the field for a day or two. It was then dragged to the marae, when the victor and his friends would stand over it, and exult in the most savage manner over the corrupted mass. Each taking a fibrous wand of cocoa-nut leaf, tough as whalebone, in his hand, to employ as a drum-stick, they would beat the body with these till they were weary; saying to it, "Aha! we have you now; your tongue fills your mouth, your eyes stand out of your head, and your face is swollen; so it would have been with us if you had prevailed." Then, after a pause, they would renew their impotent stripes, and not less impotent taunts:—"Now you are dead; you will no more plague us; we are revenged upon you; and so you would have revenged yourself on us, if you had been the strongest in battle."—Again; "Ah! you will drink no more ava; you will kill no more men; you will disembowel no more of our wives and daughters; as we use you, you would have used us; but we are the conquerors, and we have our vengeance." When they had tired themselves, and beaten the flesh of the corpse to mummy, they broke the arms above the elbows, placed flowers within the hands, and, fastening a rope about the neck, they suspended the mangled remains upon a tree, and danced with fiend-like exultation about it, laughing and shouting as the wind blew the dislocated limbs, and the rent muscles, to and fro.

Next to murder in all its forms of battle, sacrifice, assassination, and infanticide, robbery was practised to perfection among these islanders—Hiro, the god of thieves, being served with scarcely less devotion than Oro, the god of war. The devotees of the former, of course, excelled in subtlety, as those of the latter in courage. When they had marked a well-stored house for purposes of plunder, one of the party would steal into it, during the night, and secure a leg of the master, and of every inmate likely to be formidable, while they were asleep,* by noosing the limb with a rope, which he fastened to one of the posts that supported the building. His comrades, in the meantime, climbed upon

* These people sleep very soundly, of which fact we have heard some remarkable proofs.

the roof, and, opening holes through the thatch, drew up, at their leisure, all such valuable property as was wont to be hung upon frames or against the walls. While they were fishing in this manner, and, by means of strings and hooks, catching one precious article after another, if the owner or any of his household awoke, and in alarm leaped forth to sally out upon the burglars, the rope round his leg checked and threw him upon the floor, and the enemy precipitately decamped. To secure their hogs, the natives sometimes chose to sleep upon a board laid over the sty where the animals were lodged. A rogue would watch his opportunity to run against this precarious bedstead, and roll the astonished occupant in the dust, who, being thus suddenly awakened, naturally ran after the assailant, who cunningly acted as a decoy, and drew him away from the premises, while his comrades roused the reluctant hogs, turned them out of their quiet enclosure, and drove or carried them off, squalling, upon their shoulders.

Feb. 25. In the school we counted eighty boys and sixty girls: the disproportion between the sexes among the adults is at the rate of three men for two women. This inequality, so far as regards the rising generation, (emphatically *rising*, in this respect,) is gradually diminishing, since the abolition of infanticide, of which formerly females, at their birth, were the principal victims. There are now about two hundred children in the island, under ten years of age; while there are comparatively few between that age and twenty. The gap is fearful in that interesting stage of human existence, having been made by those whose progeny would have filled it with youth and strength, intelligence and loveliness, had not the parents themselves killed all these in the bud, and left the fairest branch of the tree of life almost flowerless and fruitless.

It is remarkable that, though so many infants were destroyed immediately after their birth, those which were preserved were nursed with the most passionate tenderness and jealousy of affection. Not only would an injury—a blow, for example, casually or intentionally—inflicted by a man upon a child, be revenged sevenfold by its father—but if a boy or girl, in a quarrel, hurt one of another family, the parent of the sufferer would take his club and go to the house of the offender's parents and demand satisfaction. This was either given, to a sufficient amount to appease the challenger, or the other parent seized his club also, when to battle they went, and seldom desisted till one of the combatants was slain.

March 2. (Lord's-day.) Ninety adults and children have been baptized yesterday and this morning. There are not now more than sixty unbaptized persons, of age to judge for themselves, in this island. A church, upon the independent plan, was also established here, of which the first members were the two teachers from Borabora, Tero, the king, and five others. On this occasion the holy communion of the body and blood of Christ was celebrated for the *first* time in Maupiti; thus may its inhabitants "*shew forth the Lord's death, until He come!*" What hath God wrought here, where Satan formerly wrought his direst purposes! In every part of this beautiful island there are traces of a population, once numerous and flourishing, among the valleys and on the wooded sides of the mountains, till reduced by war and infanticide to a few families scattered along the shore. But the gospel found the population thus perishing, and said to the small remnant, "live," when, forthwith, it revived. It is now increasing on every side, and rebuilding the waste places of former generations. The multitude of maraes, not less than two hundred and twenty, within a circumference of ten miles, must, latterly, have equalled the number of dwellings. These were of many sizes, but, in general, small, and built in the rudest manner—mere squares of ill-shapen and ill-piled stones, now more picturesque in decay than ever they had been in their glory when they were deemed to be temples of divinities. These were erected in any place and at any time, when the priests required, by the slavish people. On such occasions the former overlooked the latter at their work, and denounced the most terrible judgments upon those who were remiss at it. The poor wretches were thus compelled to finish their tasks (burthensome as they often were, in heaving blocks from the sea, dragging them ashore, and heaping them one upon another) without eating, which would have desecrated the intended sanctuary. To restrain the gnawings of hunger they bound girdles of bark round their bodies, tightening the ligatures, from time to time, as their stomachs shrunk with emptiness. And, when the drudgery was done, it was not uncommon for the remorseless priests to seize one of the miserable builders and sacrifice him to the idol of the place. After battles the dead bodies of enemies were laid upon these maraes; but the lower jaw-bone of each was sent to Raiatea, as the representative of the whole carcass, which was supposed thus to be offered to Oro, at his headquarters, at Opoa. Long strings of these relics might be seen there, suspended about his marae.

March 5. A Missionary Society was formed at a meeting held for that purpose: freely having received the gospel, the people were prepared freely to communicate it to tribes who had it not. A thousand bamboos of oil were subscribed, and men, women, and children all expressed themselves eager to contribute what they could, however great or however small their offering might be.

March 6. We returned to Borabora.

March 10. The people here having learnt that we had two copies of the Acts of the Apostles, newly translated into their tongue, we were applied to by many for the loan of the same, in the evening, that they might take the books home to read in their families. So far as was possible we were glad to accommodate these eager inquirers after the word of God, which, from the necessity of the case—a neces-

sity attended by many valuable advantages—is thus communicated to these uninstructed converts, portion by portion, as they can bear it, and as the slow labour of rendering its multifarious contents in their language will admit. We doubt not, that those to whom we have lent our two copies of this interesting section of the sacred Scriptures will be occupied, all night, in reading how the gospel of old was preached among the Gentiles, as it is now among themselves, to their friends and neighbours.—A little boy, who is very ill, requested his mother to read something out of the New Testament to him, saying, "I want the comfort which that book can give me in my sickness." His mother answered, that she could not yet read a chapter in it. "Alas!" rejoined her son, "my mother!—have you been so long learning, and cannot you yet read the Holy Scriptures?" The poor woman burst into tears, and sat down overwhelmed with grief, that she had not the means of affording her child the consolation which he desired.

March 13. Last night, Mr. Orsmond having received a dozen copies of the aforesaid printed version of the Acts of the Apostles, the house was crowded with persons, wanting to purchase them, bringing their measures of cocoa-nut oil for money. They were told that these were not to be sold, but that copies, sufficient to supply everybody, were expected soon. Still it was difficult to pacify them. One man exclaimed, "I may be dead before they arrive! Here are my bamboos of oil; why may I not have a book now?" It was late in the evening, and he was requested to go home to bed. "What good will that do me," he replied, "to go home and to bed, when I cannot sleep unless I have the *parau maitai!*" *(good word).*

March 14. The rogues and vagabonds of these islands, who commit most of the offences that are punished here by hard labour on the public works, have been called *tuta auri*, "rusty iron," a term which always provoked them exceedingly when they were so stigmatized to the face. Yesterday evening it was resolved to discontinue this opprobrious designation, and call them, hereafter, *feia aroha*, "people to be pitied." How worthy they were of such delicacy to their feelings, and compassion for their condition, some of the tribe proved at that very time; for, while the people were discussing this change of appellation, in the public meeting, a gang broke up the oven and carried away the hog and bread-fruit that were baking in it, belonging to one of the principal persons who was pleading their cause, leaving his family supperless for his ill-requited benevolence—but not the less on that account exemplifying the meekness and gentleness of character which the gospel is inducing upon a people, who, but a few years ago, ranked with the most remorseless barbarians. So inveterately vindictive were they, that if one person happened to kill another's dog, whatever might have been the provocation, the owner was not to be appeased with less than the offender's blood; and, if he found no opportunity of spilling it, he would bequeath to his son, with his dying breath, the legacy of vengeance—nay, even entail it upon his children's children, never to be abandoned till the life of a man had been taken (though unborn when the crime was committed) for the life of a brute.

The only capital punishment which has been inflicted throughout the whole group of Leeward Islands, since the introduction of Christianity, took place here about six weeks before our arrival. The sufferer was a villain of all-work, and had become a terror to the whole island. One day, meeting two children wandering alone among the mountains, he stopped them and told the poor creatures he should kill, roast, and eat them. The boys (who were, severally, about the age of seven years) said, "Do it, do it; and don't pretend that you will, and then you won't." He assured them that they should find he was not frightening them with a false pretence, for he would do as he said. Accordingly he kindled a fire, and was going—as the children, who durst not attempt to run away, said afterwards—to kill, disembowel, and bake them, in the manner that hogs are slaughtered and cooked. Meanwhile some girls coming suddenly in sight, and shrieking with alarm, the wretch fled into the woods. He was, however, soon hunted out, taken, and brought to justice. On his trial he did not deny his cannibal purpose; wherefore, on the testimony of the two lads, he was convicted, and condemned to be hanged within a fortnight. The sentence was executed, and he confessed its justice. The solitary instance of a life thus awfully taken away, probably produced more terror among the reprobate, and excited more sympathy among the pious, people of Borabora, than the customary murders of ten years had done before the nation was, in this respect at least, converted by the power of the gospel.

April 3. Having, some days ago, addressed a letter of Christian remembrance to the people and church of Maupiti, a canoe from that island has brought us the following acknowledgments, which we transcribe (in an English version) as specimens of native epistolary style.

"*O Miti Taiamani—O Miti Peneti, &c.*

"To Mr. Tyerman and Mr. Bennet.

"Our dear brethren! who have come to refresh us, who have come with kindness—may you be saved by the true God, the King of Heaven, and by Jesus Christ, our good Lord, who sent you two to our land. This is one word.

"We have great comfort of heart, yea, our hearts are enlarged in praise to God. It is our desire that the gospel of our Saviour may grow in this land. That is another word.

"The brethren and sisters are delighted with what you two have written to them. We remember the former sayings with which you encouraged us. Your faces and your looks are lost to us, but you are written in our hearts. We pray that you may be returned to your own land, and that no sickness may come upon you

in your dwellings. May you be saved, Taiamani and Peneti! in the Lord.

FAREBUA, } the Teachers."
REVAE, }

"Maupiti, April 2, 1823.

THE KING'S LETTER.

"*Na Taiamani ma raua Peneti, Porapora.*

"Maurua, April 3, 1823.

"Dear Friends, Bennet and Tyerman, at Borabora.

"May you two be saved by the true God, by Jehovah, and by Jesus Christ our Lord! This is one little word to you.

"My heart is rejoicing because of the sayings in that letter which you wrote to refresh me. My love strongly remains towards you two, as if your own little words were written on my heart, because we have one object of affection—the gospel of our Saviour. My heart agrees with you two, and with all the brethren, and all the sisters and all the little children, boys and girls. The end of my little word. TIERO."

April 9. The Missionary anniversary was celebrated by anticipation (being usually held in the month of May), that we might be present. The contributions amounted to two thousand, four hundred and eighty bamboos of cocoa-nut oil. The meeting lasted the whole day, including an interval of not more than an hour for refreshment. Many *parau iti*, "little speeches," were made in the course of the proceedings, by chiefs and other natives distinguished for their piety and scriptural knowledge. These frequently did not occupy more than three or four minutes in the delivery; but this people speak with admirable promptitude, fluency, and correctness. Some of the more eloquent speakers will harangue for ten minutes or a quarter of an hour with great force, but always in brief, pregnant sentences. Strict etiquette is observed. Each is heard with the most patient attention, and never interrupted. When one sits down another rises, not hastily, but decorously, and when he finds himself in possession of the meeting, commends his "little word," distinctly, to the family of the kings, the chiefs, the raatiras, the common people, the women, and the young ones present.

April 10. This day was devoted to secular business of great interest and importance here,—namely, the adoption of the amended code of laws, which have long been under revision, and to the improvement of which we have given our best assistance. The proceedings were commenced by an act of amnesty to all state offenders, under sentences of hard labour at the public works, on their separately promising to endeavour to lead orderly and peaceable lives in future. There were about sixty men and women; of whom eight only had been baptized, and only one appeared to be above twenty years of age. Most of the culprits assented, without hesitation, to the engagement, when they understood that it did not involve a *matter of fact*, but *of purpose*; for (as some very honestly remarked when the question was put to them) they did not *know* whether they should ever again do wrong or not. One man, a chief, was very obstinate. He had married a certain woman, and on the same day eloped with another, with whom he continued to live among the mountains till he was apprehended, and brought to justice. This renegade husband, for some time, peremptorily demurred to the condition of pardon offered to him—namely, to return to his own house, and take his lawful wife thither. After much persuasion, and on being threatened with the punishment of the stocks, which is considered very ignominious, he at length yielded, frankly observing, "It is only from fear of the stocks that I consent to go home and live with my wife."

The debates on the code then commenced, and continued till evening. Each law was separately read, discussed, and put to the vote, for acceptance or rejection. The whole was conducted in a good spirit, and ended satisfactorily.

April 11. This forenoon we visited the two *paris*, as they are called, situated upon the great mountain of Paia, being rude fortresses built on the least accessible slopes of the hills, and enclosing considerable spaces of the surface, intersected with strong walls, which served not merely as fences, but supplied ammunition wherewith to annoy an ascending enemy. These belonged to the two kings of the island; that on the south to Mai, and that on the north to Tefaaora. They were separated only by a footpath, and extended along the rocky ridge of the mountain. Each pari is about half a mile in length, and furnishes a curious specimen of rough but effectual fortification, suited to the circumstances of the ground, and the modes of warfare formerly existing among the people. Within the enclosures are bread-fruit, cocoa-nut, plantain, vi-apple, and other trees, to supply provisions, with water-springs, on which a besieged garrison might subsist for months; so that it would be as difficult for their assailants to starve them into surrender as to storm their lines.—In one place was the wreck of an old canoe, built in the last war, and laid there to appease the anger of some god. Offerings of that kind were not unfrequently resorted to for the same superstitious purpose. These canoes were constructed entirely by the kings and chiefs themselves; no vulgar hand was allowed to aid in the sacred work. Both bulwarks and canoes are now left to perish by exposure to the elements; floods, hurricanes, and burning suns are rapidly demolishing these last memorials of departed horrors and atrocities.

CHAPTER XXVIII.

Return to Raiatea—Singular Water-spout—Mr. and Mrs. Chamberlain—Dreadful Narrative of Captain Pollard—News from the Sandwich Islands—Raiatean Tradition—First Overthrow of Idolatry in Raiatea—Land Crabs—Departure for Huahine—Missionary Meeting held, and the Code of Laws settled.

1823. APRIL 16. Having concluded our official duties here, we took an affectionate leave of our friends, and availed ourselves of Mr. Orsmond's kindness to convey us in his own boat to Raia-

tea and Huahine, and embarked accordingly this morning. The air was calm till we had got into the open sea beyond the reef, when a violent shower assailed us, and a water-spout shot from a high cloud, slender and nearly perpendicular, reaching half way downward towards the water. It was visible for about three minutes, and then dispersed. Soon afterwards our attention was arrested by another phenomenon of a similar kind, but of much more rare occurrence. This was, or appeared to be, a water-spout, slightly curved, and stretching horizontally between two clouds, connecting them together and rapidly transmitting a stream from one to the other, like that which passes between the sea and the cloud in ordinary cases. The tube was cylindrical, semi-transparent, smooth, and well defined, except towards the extremities, where, at its junction with the dense black masses of vapour between which it was suspended, the edges became ragged and fleecy. This singular conduit, as well as we could judge, might be three-quarters of a mile in length, and of proportionate though slender diameter. The higher end was directly above us, sloping at an angle of about three degrees to the eye from the zenith; so that we gazed upon the suspended flood-gate with admiration not unmingled with awe, for had it broken downwards, our frail vessel and all on board must have been instantaneously submerged. There was no agitation on the surface of the sea, the breeze was light and fluttering, and there had been some distant thunder within the hour: the whole process of formation and dissolution took place in the atmosphere, and was effected in little more than five minutes from the time when we discovered the first symptom of it in the sky, which was otherwise lowering with clouds, on either side of the two between which this transverse pipe was projected, and into which it soon resolved itself.

We were obliged to rely upon the strenuous exertions of our rowers all day for the slow progress which could be made without a breeze to swell our sail. Not however till we had got into smooth water within the reef of Tahaa, did the patient and indefatigable natives drop their oars to take any food, except an occasional morsel, or a draught of cocoa-nut water. And no sooner had they moderately refreshed themselves at this point than they renewed their labours, and pushed towards Vauaara, the missionary station in Raiatea, where we landed in safety in the course of the night.

April 16. In the harbour here, we found the American brig Pearl, Captain Chandler, which had put in for repairs, having sprung a leak at sea; and on board of this vessel, to our great joy and surprise, we met with our friends, Mr. and Mrs. Chamberlain, from the Sandwich Islands. We never expected to have seen their faces again in this world. They were however, for reasons which we had known and approved when we parted with them, on their return with their young family to America. They gave us the most gratifying account of the safe arrival and cordial reception of Mr. and Mrs. Ellis, at Oahu, by our American missionary friends there, by the king also, the chiefs, and the people—all of whom rejoiced to welcome them as servants of the Most High God, arrived among them to teach a nation, *without any religion*, the only doctrines under heaven worthy of that name.

There were three captains on board this brig, as passengers to America. The ships of two of these had been wrecked, and that of the third condemned. One of them was Captain George Pollard, whose singular and lamentable story in the case of a *former* shipwreck (as nearly as can be recollected by Mr. Bennet), deserves to be recorded in his own manner. It was substantially as follows:—

"My first shipwreck was in open sea, on the 20th of November, 1820, near the equator, about 118° W. long. The vessel, a South Sea Whaler, was called the Essex. On that day, as we were on the look out for sperm whales, and had actually struck two, which the boats' crews were following to secure, I perceived a very large one—it might be eighty or ninety feet long—rushing with great swiftness through the water, right towards the ship. We hoped that she would turn aside and dive under when she perceived such a baulk in her way. But no! the animal came full force against our stern-port: had any quarter less firm been struck the vessel must have been burst; as it was, every plank and timber trembled, throughout her whole bulk.

"The whale, as though hurt by a severe and unexpected concussion, shook its enormous head and sheared off to so considerable a distance that for some time we had lost sight of her from the starboard quarter; of which we were very glad, hoping that the worst was over. Nearly an hour afterwards we saw the same fish—we had no doubt of this, from her size and the direction in which she came—making again towards us. We were at once aware of our danger, but escape was impossible. She dashed her head this time against the ship's side, and so broke it in that the vessel filled rapidly, and soon became water-logged. At the second shock, expecting her to go down, we lowered our three boats with the utmost expedition, and all hands, twenty in the whole, got into them—seven, and seven, and six. In a little while, as she did not sink, we ventured on board again, and, by scuttling the deck, were enabled to get out some biscuit, beef, water, rum, one sextant, a quadrant, and three compasses. These, together with some rigging, a few muskets, powder, &c. we brought away; and, dividing the stores among our three small crews, rigged the boats as well as we could; there being a compass for each, and a sextant for one and a quadrant for one, but neither sextant nor quadrant for the third. Then, instead of pushing away for some port, so amazed and bewildered were we that we continued sitting in our places gazing upon the ship, as though she had been an object of the tenderest affection. Our eyes could not leave her till, at the end of many hours, she gave a slight reel, then down she sank. No words can tell our feelings.

We looked at each other, we looked at the place where she had so lately been afloat, and we did not cease to look, till the terrible conviction of our abandoned and perilous situation roused us to exertion, if deliverance were yet possible.

"We now consulted about the course which it might be best to take—westward to India, eastward to South America, or south-westward to the Society Isles. We knew that we were at no great distance from Tahiti, but were so ignorant of the state and temper of the inhabitants, that we feared we should be devoured by cannibals if we cast ourselves on their mercy. It was determined therefore to make for South America, which we computed to be more than two thousand miles distant. Accordingly we steered eastward, and though for several days harassed with squalls, we contrived to keep together. It was not long before we found that one of the boats had started a plank, which was no wonder, for whale-boats are all clinker-built, and very slight, being made of half-inch plank only, before planing. To remedy this alarming defect we all turned to, and, having emptied the damaged boat into the two others, we raised her side as well as we could, and succeeded in restoring the plank at the bottom. Through this accident, some of our biscuit had become injured by the salt-water. This was equally divided among the several boats' crews. Food and water meanwhile, with our utmost economy, rapidly failed. Our strength was exhausted, not by abstinence only, but by the labours which we were obliged to employ to keep our little vessels afloat, amidst the storms which repeatedly assailed us. One night we were parted in rough weather; but though the next day we fell in with one of our companion-boats, we never saw or heard any more of the other, which probably perished at sea, being without either sextant or quadrant.

"When we were reduced to the last pinch, and out of everything, having been more than three weeks abroad, we were cheered with the sight of a low, uninhabited island, which we reached in hope, but were bitterly disappointed. There were some barren bushes, and many rocks on this forlorn spot. The only provisions that we could procure were a few birds and their eggs: this supply was soon reduced; the sea-fowls appeared to have been frightened away, and their nests were left empty after we had once or twice plundered them. What distressed us most was the utter want of fresh water; we could not find a drop anywhere, till, at the extreme verge of ebb tide, a small spring was discovered in the sand; but even that was too scanty to afford us sufficient to quench our thirst before it was covered by the waves at their turn.

"There being no prospect but that of starvation here, we determined to put to sea again. Three of our comrades, however, chose to remain, and we pledged ourselves to send a vessel to bring them off, if we ourselves should ever escape to a Christian port. With a very small morsel of biscuit for each, and a little water, we again ventured out on the wide ocean. In the course of a few days our provisions were consumed. Two men died; we had no other alternative than to live upon their remains. These we roasted to dryness by means of fires kindled on the ballast-sand at the bottom of the boats. When this supply was spent, what could we do? We looked at each other with horrid thoughts in our minds, but we held our tongues. I am sure that we loved one another as brothers all the time; and yet our looks told plainly what must be done. We cast lots, and the fatal one fell on my poor cabin-boy. I started forward instantly, and cried out, 'My lad, my lad, *if you don't like your lot*, I'll shoot the first man that touches you.' The poor emaciated boy hesitated a moment or two; then, quietly laying his head down upon the gunnel of the boat, he said, '*I like it as well as any other*.' He was soon despatched, and nothing of him left. I think, then, another man died of himself, and him, too, we ate. But I can tell you no more—my head is on fire at the recollection; I hardly know what I say. I forgot to say that we had parted company with the second boat before now. After some more days of horror and despair, when some were lying down at the bottom of the boat not able to rise, and scarcely one of us could move a limb, a vessel hove in sight. We were taken on board, and treated with extreme kindness. The second lost boat was also picked up at sea, and the survivors saved. A ship afterwards sailed in search of our companions on the desolate island, and brought them away." *

* The following particulars respecting the three men left on the island are extracted from a religious tract, No. 579, issued by the Society, in Paternoster Row:—"On the 26th of December the boats left the island: this was, indeed, a trying moment to all: they separated with mutual prayers and good wishes, seventeen venturing to sea with almost certain death before them, while three remained on a rocky isle, destitute of water, and affording hardly anything to support life. The prospects of these three poor men were gloomy: they again tried to dig a well, but without success, and all hope seemed at an end, when providentially they were relieved by a shower of rain. They were thus delivered from the immediate apprehension of perishing by thirst. Their next care was to procure food, and their difficulties herein were also very great; their principal resource was small birds, about the size of a blackbird, which they caught while at roost. Every night they climbed the trees in search of them, and obtained, by severe exertions, a scanty supply, hardly enough to support life. Some of the trees bore a small berry which gave them a little relief, but these they found only in small quantities. Shell-fish they searched for in vain; and, although from the rocks they saw at times a number of sharks, and also other sorts of fish, they were unable to catch any, as they had no fishing tackle. Once they saw several turtles, and succeeded in taking five, but they were then without water: at those times they had little inclination to eat, and before one of them was quite finished the others were become unfit for food.

"Their sufferings from want of water were the most severe, their only supply being from what remained in holes among the rocks after the showers which fell at intervals: and sometimes they were five or six days without any; on these occasions they were compelled to suck the blood of the birds they caught, which allayed their thirst in some degree; but they did so very unwillingly, as they found themselves much disordered thereby.

"Among the rocks were several caves formed by nature, which afforded a shelter from the wind and rain. In one of these caves they found eight human skeletons,

Captain Pollard closed his dreary narrative with saying, in a tone of despondency never to be forgotten by him who heard it—"After a time I found my way to the United States, to which I belonged, and got another ship. That, too, I have lost by a second wreck off the the Sandwich Islands, and now I am utterly ruined. No owner will ever trust me with a whaler again, for all will say I am an *unlucky* man."

April 17. We learn from Mr. and Mrs. Chamberlain, that since we left the Sandwich Islands Queen Kahumanu, with her husband, Taumuarii, being on a visit at Oahu, attempted to revive idolatry there. For this purpose she collected a great number of hogs and fowls, which she caused to be killed, cooked, and offered to the image of one of the exploded divinities. For several days she kept up the festivities of eating, drinking, and the usual excesses at such orgies, having employed, in order to rouse the spirits of the people, and inflame their passions, a band of minstrels, who brought forth all the old drums, cross-sticks, and instruments of barbarous music, that they could find, on which they made the most frightful dissonance, accompanied by their own voices, if possible more horridly untuneable, while they chanted their national songs of war, superstition, and lewdness. When all the provisions had been devoured, the foolish queen applied to the resident chiefs for fresh supplies; but they, abhorring her conduct, told her plainly, that if hogs were rained down from the clouds they might, perhaps, have some to spare; but those which grew on the earth they wanted for the use of themselves, their wives, and their children; they should not, therefore, waste them in sacrifice to dumb idols, which were only logs of wood, or blocks of stone. She was afterwards ashamed of her infatuation, and will, probably, never again make a similar attempt.

One of the Raiatean traditions respecting Taroa, whom we have mentioned before as the reputed father of gods and men, we have lately heard; which, though sufficiently puerile, bears such analogy to one of the Hindu fables, concerning the origin of all things, that it may be noticed here. Taroa first existed in the shape of an egg, which was buoyant high up in the etherial firmament. Weary of rocking there, with every wind that blew, he pushed his hands through the shell and presently raised himself upright in it. Before this all had been darkness about him; now all was light. Looking down from this elevation he saw the sand on the sea-shore, and said to it, "Sand, come up to me." The sand replied, "I belong to the earth, and cannot fly up to you in the sky." Then he said to the rocks, "Come up to me." The rocks answered, "We are rooted in the ground, and cannot leave it to leap up to you." Thereupon he came down to them and cast his shell, which, being added to the substance of the world, prodigiously increased its bulk. He then peopled it with human beings that were produced from his back. In the end he himself was transformed into a canoe; when, being out at sea, in a great storm, and carrying a crew of islanders, the hollow of the vessel was filled with liquor, which, being baled out with calabashes, proved to be his blood, and quickly discoloured the sea, from which, however, it was carried into the air and diffused over the morning and the evening clouds to add to the glories of day-break and sunset. Whether the canoe was metamorphosed back again into the god does not appear, but Taroa's skeleton, after his mortal career on earth had been run, was laid upon the land, the back-bone upwards and the ribs resting upon the ground. These became a house for all the gods, and thenceforward the idol-temples in Raiatea, were open sheds, consisting of thatched roofs, supported on posts, according to the cage-like model of Taroa's relics.

Pahi, the chief judge, and one of Tamatoa's brothers, is said to have been the first of any of these islanders who dared to burn his gods. Being at Tahiti, during the first awakening there, when the gospel had laid hold of the hearts of many people, though the struggle between light and darkness, nature and grace, was very sharp, and the issue doubtful—one night he dreamed that an exceeding large and fierce cat had pounced upon him and torn his face in a shocking manner. He awoke in great consternation, but falling asleep dreamed the same thing again, and a third time. He then said to himself, "This is my *varua ino*, which has disturbed me; I will destroy it." Next day, persevering in his purpose, he seized the log of wood which he had heretofore worshipped, threw it into the flames of his oven, and baked some bread-fruit with it. The idolaters were astounded at his audacity, in burning his god, but more so when they saw him eat the bread-fruit, which he took out of the hot ashes, not

in all probability the remains of some poor mariners who had been shipwrecked on the isle, and perished for want of food and water. They were side by side, as if they had lain down and died together! This sight deeply affected the mate and his companions: their case was similar, and they had every reason to expect ere long the same end; for many times they lay down at night, with their tongues swollen and their lips parched with thirst, scarcely hoping to see the morning sun; and it is impossible to form an idea of their feelings when the morning dawned, and they found their prayers had been heard and answered by a providential supply of rain.

"In this state they continued till the 5th of April following. On the morning of that day they were in the woods as usual, searching for food and water, as well as their weakness permitted, when their attention was aroused by a sound which they thought was distant thunder; but, looking towards the sea, they saw a ship in the offing, which had just fired a gun. Their joy at this sight may be more easily imagined than described: they immediately fell on their knees, and thanked God for his goodness, in thus sending deliverance when least expected; then, hastening to the shore, they saw a boat coming towards them. As the boat could not approach the shore without great danger, the mate, being a good swimmer, and stronger than his companions, plunged into the sea, and providentially escaped a watery grave at the moment when deliverance was at hand. His companions crawled out further on the rocks, and, by the great exertions of the crew, were taken into the boat, and soon found themselves on board the Surrey, commanded by Captain Raine, by whom they were treated in the kindest manner, and their health and strength were speedily restored."

ı impunity, but with a good appetite. at the time, was very angry with Pahi 'he had done, but soon afterwards imi- example and thus set one to his sub-. :h they failed not to follow.

'2. Two land-crabs, of a singular spe- .ch are found only upon a motu, nine 'th of Borabora, were sent to us. The .ll them *ua*. These two were of different colours; the one red, the other blue; vere alike in form. The larger was ele- :s long from point to tail. The head, oval, measured three inches, and is ith a strong spike in front, as well as , on either side, with a pair of sensi- nnæ, each of which branches off into ards the extremity. Under the spike :yes, set in two projecting tubes, each :h long. The body is flat and oval, ɔwards the tail, and about twice the ıe head. The abdomen, which is se- a tough shell, is brown, and, in the hich we opened, was full of ova. The ws, in our specimen, were of unequal e largest extended to eight and a half two inferior ones, also equipped with but not exceeding five inches, were the rear of the body. Between these of war, or implements of labour, in ; subsistence (as occasion might require one service or the other), are four on either side, each consisting of four nd terminating in a straight sharp 'n these, when the creature walks, it .tself, as on stilts, being thirteen inches d raising the body at least a foot above nd, on which it moves with consider- ıgh awkward, facility. The tail, much ıg that of a lobster, has joints which o be folded under the body.

animals live under the cocoa-nut trees, ist upon the fruit which they find on nd. With their powerful front-claws off the fibrous husk; afterwards, in- ne of the sharp points of the same into the end of the nut, they beat it with against a stone till it cracks; the shell ısily pulled to pieces, and the precious ıin devoured at leisure. Sometimes, ıing the hole with one of their round :laws, or enlarging the breach with :eps, they effect sufficient entrance to ıem to scoop out the kernel without ble of breaking the unwieldy nut. abs burrow in the earth, under the the trees that furnish them with pro- prudently storing up in their holes ıntities of cocoa-nuts, stripped of the those times when the fruits are most t, against the recurring intervals when scarce. We are informed that if the delicate antennæ of these robust crea- touched with oil they instantly die. : not found on any of these islands ex- small coral ones, aforementioned, of ıey are the principal occupants. The ere account them delicious food.

26. Having settled our official concerns, we believe, to the satisfaction of the Missionaries and their congregation of Christian believers, after solemn deliberations on several points, both of personal, local, and general interest, early this morning we went on board the small vessel which was to convey us, accompanied by Mr. Orsmond, to Huahine. Having a favourable gale we reached the settlement in Fare Harbour about noon, and were received, as at our former visits here and everywhere else we have been, with the kindest demonstrations of joy.

May 1 and 2. These were "red-letter days," in Huahine, or rather to be remembered in the calendar, according to another mode of registering days of distinguished happiness—by depositing a white stone among the black, red, brown, and other coloured ones that were laid up in succession to keep the tale and designate the character of each in the year. On the former was held the annual Missionary meeting: on the latter the revised code of laws, corresponding in most respects with those adopted in the adjacent islands, was read and adopted after due discussion. Among other remarks, made by the various speakers, one observed, "The law will never do us any harm unless we break it; then indeed, like a serpent, it will turn again and bite."

CHAPTER XXIX.

Embarkation for Tahiti—Captain Duperrè in Matavai Bay—Tomb of Pomare—Three Thousand Persons attend Divine Service at once—Missionary Meeting—First Stone of Chapel laid at Pape ete—Feast on that Occasion—Rites formerly used on laying the Foundation-stones of Maraes and Royal Residences—Unsettled State of the Government of Tahiti—Houses tabued—An Earthquake—Names and Abode of first native Converts—Punishment for drinking Ava—Captain Riggs, his Escape—Ferocity of Marquesans.

1823. May 12. After a weary week of alternate calms and thwarting winds at sea in accomplishing a voyage which, under favourable circumstances, may be performed in twelve hours, we had the inexpressible pleasure to reach the harbour of Pape ete at noon. Here our Tahitian friends once more bade us welcome to that island of the west, whose celebrity in the journals of former navigators had attracted the attention of the world to hundreds of others scattered over the face of the Pacific, forming an entire class of countries, peoples, and tongues, intimately akin to each other, but considerably different from all previously known regions in their inhabitants and their languages.

A French corvette of discovery, *la Coquille*, being at anchor in Matavai Bay, Captain Duperré, its commander, accompanied by a young gentleman who speaks English, came on shore and was introduced to us. The ship left France eight months ago, being furnished with all requisite means to effect the objects of its voyage by the liberality of government. The captain and his companion appeared much surprised and delighted with the present state of things at Tahiti, so different (and so superior, in the best sense of the term) from what they expected

to find, after reading the accounts of Cook, Bougainville, and other early visitors.*

* The following is a faithful translation of an autograph extract from Captain (now Admiral) Duperrey's letter to the Minister of the Marine in France, written in Matavai Bay, in Tahiti, on board the corvette La Coquille, and given (unsolicited) by Captain Duperrey in his own cabin to G. Bennet, on the 11th May, 1823. And as the intelligent and honourable Admiral Duperrey's visit to Tahiti was within two or three months of that of the mendacious Kotzebue, this extract (the *original autograph* may be seen by any one who chooses to call on Mr. Bennet) may serve to place the German calumniator in something like his just position:—

"The 3rd of May, 1823.—We had at length the sweet satisfaction of putting an end to all our anxieties. On the rising of the sun the sky cleared itself: the black vapours which unceasingly until then bounded our horizon were dispersed; and all at once the isle of *Tahiti* presented to our regard the rich and seducing productions which nature has spread with such prodigality over her soil. We ranged along the N. E. coast at a sufficiently short distance to be able to design with exactness all the sites which the rapidity of our passage caused to vary each instant. At length we reached Point *Venus* at 7 minutes past 4 P. M. We anchored in Matavai Bay, between that point and the Dolphin Bank, in 16 fathoms, bottom black sand.

"Captains Wallis, Bougainville, Cook, and Vancouver, had been surrounded (when here) with so great a number of canoes, that we were very much surprised not to see any canoes direct their course towards us. We learned presently, however, that everybody was gone to church. But on the morrow morning the number of islanders who brought us provisions of all kinds was so great that we were quite unable to count them.

"The island of Tahiti is, at the present day, so different from what it was in the days of Captain Cook, that it is impossible for me to give you a complete idea in a letter so abridged, and besides written in so much haste; but I can give you the general results, by making you know that Messrs. the Missionaries of the London Missionary Society have totally changed the direction of the manners and customs of these people. Idolatry no more exists,—Christianity is generally adopted. The women are actually of so extraordinary a reserve, that they no more come on board any of the ships, &c., and even when you meet them on shore you cannot by any means come in contact with them.

"Marriages take place amongst them as in Europe, and the king himself is subjected to have but his own wife.—The women are admitted to the tables of their husbands. That infamous society, the *Arevies*, as also human sacrifices, and the bloody wars to which these people had so long delivered themselves up, have no more place since 1816.

"All the natives are able to read and write; they have in their hands books of religion, (the Bible,) written in their own language, and printed at *Tahiti*, or *Eimeo* (or *Huahine*). Six large (*magnifiques*) churches have been constructed round the island, and all the people go thither twice every week, and with great devotion listen to the preachers. One there often sees many individuals taking notes of the most interesting passages in the discourse.

"Messrs. the Missionaries assemble annually the whole population of the island, at the church at *Papaoa*. This population in 1816 consisted of 7000 souls. The convocation of this year is taking place at the moment I write to your Excellency; they are now discussing the articles of a code of laws proposed by the Mission; and one there sees the Tahitian chiefs stand up (in succession) and speak for hours, with a tone and earnestness truly admirable.

"All the knowledge the natives have is drawn from the Missionaries, for whom they have the greatest veneration. The Mission has perfectly loaded me, and the inhabitants have heaped upon me provisions and curiosities, which I have obtained for the merest trifle.

"I regret, my Lord, not to be able to give you more details. The lively interest which this island presents invites me again to go on shore, and I defer until I get to Port Jackson, towards which I now direct my course, informing you of all that which may be worthy to fix the attention of the moralist.

"My Lord, I have the honour to be, &c.

"DUPERREY."

May 14. This being the time appointed for the annual meetings of the Missionary Society, to be held at Papaoa, in the great chapel built by the late Pomare, we sailed from Pape ete thither in the morning. As we approached the landing-place, long lines of people—men, women, and children—in their various picturesque dresses, were walking along the beach towards the place of resort, or coming in streams out of the openings between the mountains, while multitudes of canoes were pulling up the lagoon towards the shore. We proceeded to the house of the present king, Pomare the Second, which stands close by the sepulchre of his father. The latter is a small plastered building, seventeen feet long by twelve broad, with windows on each side, and a wide entrance at one end. On the floor stands the tomb, a stone structure with a wooden roof, three feet high, but occupying nearly the whole interior area of the house. Herein is deposited the coffin of Pomare, which is of great size; but it is understood that since interment the bones of the deceased king have been removed into another box, which is in the keeping of some of the principal chiefs, that, in case of war breaking out at any future time, these relics may not fall into an enemy's hands.

The young king (only three years of age), attended by Aimata his sister, and her husband, proceeded with us to the chapel, the prodigious dimensions of which have been formerly stated. There the space being too narrow in proportion to the length, and the multitude too great for any human voice to be distinctly heard throughout, Mr. Orsmond preached to one portion of the audience (probably a thousand persons) and Mr. Barff to the remainder (about two thousand); the former from Isaiah xi. 6—8: "The wolf also shall dwell with the lamb, &c.;" and the latter from Matt. xv. 32: "And Jesus said, I have compassion on the multitude." The utmost stillness and attention prevailed, and, without disturbing each other, both congregations were edified by their respective preachers. Even when they sang at one end, so great was the distance between, that the voices were not unpleasantly heard at the other. The officers of the French corvette, and all the principal chiefs of Tahiti and Eimeo, were present. After forenoon service, dinner was provided at the king's house for the visitors, among whom we were included. Mr. Nott preached in the afternoon.

May 15. The meeting for transacting the Missionary business was held this day. Mananao, the regent, was called to the chair. Various resolutions were passed, and speeches were made by natives as well as the Missionaries. The contributions consisted of bamboos of cocoa-nut oil, balls of arrow-root (*maranta arundenacea*), baskets of cotton, hogs, &c., and were very considerable.

June 5. This day the foundation-stone of a new chapel was laid here (at Pape ete) by young Pomare, in the presence of the queen, his sister, Aimata, and her husband, the Missionaries, the Deputation, the native chiefs, and

the inhabitants of this district. The ceremony was accompanied with hymns of praise, a dedication prayer, and a discourse by Mr. Crook, from the words, "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. The greatest order and quietness prevailed; the people sat upon the ground under the shade of overspreading trees.

A feast upon the usual magnificent scale was prepared, of which a thousand persons partook. The provisions were divided into portions, according to the various classes of guests, namely, the royal family and chiefs, the Missionaries and the Deputation, the enrolled members of the church of Pape ete, the baptized who were not members, the unbaptized, and the convicts (those who for their offences were employed on the public works), and lastly for the English residents in the neighbourhood. These, like the multitude whom the Redeemer miraculously fed in the wilderness, sat down by hundreds and by fifties, for "there was much grass in that place." After all had eaten and were satisfied they gathered up the fragments that nothing might be lost, and carried to their homes food enough for another feast there. Some of those present (and there were many) who remembered the bloody rites and other enormities of past times when the foundation-stone of a marae was laid, or the first stake driven of a new house for the king—when new houses were necessarily frequent from the fragility of their materials and structure—were deeply affected at the contrast presented to their eyes and their hearts this day. Then the work was begun in murder; out of the assembled multitude the prince or the priest would suddenly mark one at least for slaughter, when, on a secret signal understood by the ruffians employed, the brains of the victim were knocked out, or he was run through with a spear, and the body—warm, bleeding, palpitating with unextinguished life—was hurried into the hole dug for the coral-block or the wooden post, which being forthwith planted upon his breast, the earth was trodden down about it by savages who had no more sympathy with human suffering than the soil beneath their feet, and placed as little value on human life as the stones and the logs of which their kings' houses or their devils' houses (the maraes) were built.

Since the death of Pomare, the government, in consequence of the infancy of his son, has been in a very unsettled state. The regent, the old chief Mananao, has acted on several occasions in a very arbitrary manner. The queen is not the widow of the late king, but her sister, who, being the elder, takes precedence of her. The widow, however, has the guardianship of her own child, and, there being no stipulated tribute paid by the subjects here for the support of the royal family, means little creditable are sometimes adopted to supply their daily wants. For example, she has lately been on a mendicant tour through a great part of her little son's dominions. The boy is carried in the arms of a stout soldier, and shown to his faithful people, to whom, when they came out of their dwellings, he is instructed to say, "Buaa (hog), maia (plantain)," or the name of anything else—food, apparel, utensil, or furniture—which the prudent mother may fancy on the spot; and these are immediately and joyfully given in almost every instance. A dispute now subsists between the chiefs and their dependants, the former insisting on being maintained, as formerly, out of the produce of the lands held by the latter; but these, questioning the right thus claimed, as far as they can without open violence, resist it, but are exceedingly willing to support the royal family. Till the new code of laws shall be adopted these differences must prevail, and continue to produce unhappy effects.*

June 8. We regret to find a remnant of the old superstition here, which Pomare, the late king, cherished from politic motives, to secure the reverence which he claimed from his subjects towards himself and his family. Whatever belonged to him or any of his blood was sacred. Hence there are many houses which, having been built, or occupied, or entered casually by him, are thus *tabued*, and no woman dare sit down or eat in them; nor will any person of that sex taste food which has come from the royal table, or which has been even touched by one of Pomare's kindred. At the late feast some spare victuals, which were brought to Mr. Crook's house, were given away by one of his female domestics, because the queen had dined in company with us on that day. The infant king, on the same occasion, running about, and playing on the ground, happened to touch, with his foot, some fruit which lay in his way; whereupon the same servant would not venture to keep it for her own use.

This and the neighbouring islands exhibiting indubitable signs of volcanic ravages—probably, indeed, having been originally heaved from the depths of the immense ocean, on which they appear but as specks amidst the waste of water—we have repeatedly inquired of the natives whether they had any tradition of such convulsion in ancient times; but we have never been able to gather the fragment of a record that seemed to bear upon this subject. Even earthquakes are very rare; the only one that occasioned great alarm, in the memory of the oldest inhabitants, took place a few days before the arrival of the ship Duff, with the first Missionaries. Hence the people attributed that strange calamity to the prayers of the latter, and called the vessel which brought them *Tarapu*, which signifies a rocking of the ground. On this occasion there were three considerable shocks, the first in the morning, the second towards sunset, and the third before midnight. Many persons, sitting, standing, or walking, were thrown down, and lay trembling with terror, while their wicker houses were shaken to pieces about them. The utmost consternation prevailed, men and animals alike being panic-struck and confounded. We have not heard of

* These points have been satisfactorily arranged by the adoption of the code referred to, in April 1824.

any fatal accident; but the immediate destruction of the island was naturally expected by the inhabitants, to whom the notion of land, moving like water, was equally new and appalling. About the same time a tornado, unexampled in devastating violence, passed over the islands, sweeping down forests and plantations of bread-fruit, cocoa-nut, and other trees, on which the people principally depended for subsistence. This tremendous visitation was necessarily followed by a famine, during which the universal distress from the want of food was aggravated to a very high degree before the earth, superabundantly fertile at all times, could recover from the effects of such havoc, and furnish the usual supplies of food for man and beast. Hurricanes, however, as well as earthquakes, are very rare in these regions, the climate being singularly equal and tranquil. The range of the barometer is generally between $29\frac{18}{20}$ and $30\frac{1}{20}$.

June 14. We walked up the valley of Hautaua, to visit the place where "men began to call upon the name of the Lord," in Tahiti, after the voice of the Missionary had cried, but seemed to have cried in vain, for fifteen years in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low!"

And verily *this* valley *was* exalted in the year 1813. King Pomare had but lately returned to Tahiti, after long expatriation by his insurgent subjects, whom he had not yet reduced to entire allegiance; and the Missionaries, who had accompanied him in his exile to Eimeo, were yet residing in the latter island; the field of evangelical labour, which they had painfully cultivated in the former, lying waste meanwhile to the eye of man; not so to the eye of Him who had never for a moment ceased to watch over it, as the selected spot on which the first fruits of the gospel should be produced under his own sole influence and observation. It was in this sequestered spot that the two natives, *Oito* and *Tuahine* (formerly domesticated with the Missionaries, and consequently under their instruction, though heretofore they had given little evidence of improvement) *began to pray*—to pray in secret, and to pray together.

When we reached the place it had again lapsed to the wilderness, the population having removed from the vicinity to the coast for the advantage of residing near the Missionaries, and only visiting it to gather the fruits, in their seasons, that grow, in exuberance and without cultivation, here as everywhere else in these fertile recesses, between mountains whose very rocks are often wooded, through their fissures, up to the summits. As soon as the Missionaries in Eimeo, heard the strange tidings of a praying people being thus suddenly raised up in the valley of Hautaua, they hastened to see what God had wrought; and their toils, their sufferings, tears, and prayers, through years on years of faith and patience, fear and hope, were well repaid—repaid a thousand and ten thousand fold, by the joy of hearing, seeing, feeling the grace of God, thus manifested, in his own good time and his own best way. Then, to their work, when they came back out of banishment, with renewed strength, renewed zeal, renewed love, they might have taken up the song of those of old, in their own characters, having experienced both the mournful and the joyous burthen of the strain: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing. They that sow in tears shall reap in joy. He that *goeth forth*, and weepeth, bearing precious seed, shall doubtless *come again* with rejoicing, bringing his sheaves with him." Psalm cxxvi. 1, 2—5, 6.

June 17. Twenty men, all belonging to the *feia aroha* (the heedless or unconverted), have just been tried and found guilty of drinking *ava*, a rank inebriating spirit, prepared by the detestable process of a number of persons chewing the root and spitting the decoction from their mouths into a bowl. They were condemned to a punishment which one might suppose must be pleasanter to undergo than the enjoyment of the horrid beverage for which they incurred it: they were sentenced to make a large garden for the king.

June 18. Captain Riggs, of the General Gates, just arrived from the Marquesas, informs us that he had a narrow escape for his life there. At the island of Nukahiva, as he was attempting to go on shore, a native chief, assisted by a posse of dependants, seized and carried him off, stripped him of his clothing, and then presented him to the king, an infirm old man, who took him under his protection. That protection, however, could have little availed him, for the sovereign had not power to set the prisoner at liberty unless a suitable ransom were paid for him. The captors first demanded five muskets and five barrels of gunpowder, which being agreed to they rose in their insolent extortion and required more; and this also being conceded they still refused to liberate him unless their rapacity were further gratified. The captain then resolutely stood out, and insisted on being set at liberty, at the same time having small hope of obtaining it, or any other issue of his captivity, except to be killed and eaten by the cannibals, some of whom had conspired to spear him, but the king's authority restrained their violence. At length, however, the terms of ransom being settled, he was ordered to be released; but here an unexpected difficulty arose: the law of the land requires that whoever captures another, on board of a boat, must, when the prisoner is set at liberty, carry him down to the water again and reinstate him in the same situation as he was found. This the cowardly and treacherous chief, who had readily acted the part of kidnapper, was unwilling to do, lest he should be shot from the ship. The obligation, however, being indispensable, he obtained the captain's assurance that no harm should be attempted against him, and then performed the ungracious office. When Captain

had reached his vessel the natives on the gave three hideous howls, which were re- d by three hearty cheers of the crew. The evening an attempt was made to cut the cable, but the fellow who had undertaken apital service, and who was a great chief's was detected and shot in the act for his ity. It was afterwards discovered that more successful adventurer had fastened a to the rudder, under water, with the in- n of hauling the ship on shore as soon as anchor should be weighed. Enraged at desperate and determined hostility, the in ordered his people to fire upon the es both with muskets and cannon, when al were killed and others wounded! We ted to learn such things concerning the inhabitants of those islands, who are dis- ished above all others in these seas for ferocity and inhospitality; but for whose rsion to a better mind, by the only means an soften those whom no man can tame, earts of our Tahitian Christians, as well Missionaries, have long been yearning. we afterwards learned from Capt. Riggs lf, in Mr. Crook's house at Pape ete, heir reason for seizing him was his having ously deceived them in barter; having ised, if they would bring him hogs, bread- &c., he would give them in return *muskets*, owder, axes, and adzes; but when they elivered the hogs and vegetables, Capt. R. them only a few knives, fish-hooks, and powder mixed with charcoal, saying he o muskets which he could spare, and had es or adzes!

CHAPTER XXX.

n Captain Lazaroff—Decision on a difficult Point Tahitian Law—Impostures of ancient Priests—Ba- Formation—Mountain-peak of Arofena—Magni- t Scenery—Valley of Arofena—A perilous Feat— to Papara—Presents of native Articles—The tree—Opening of a Chapel—Fare ua Atua, or se of a God—Rugged Ways into the Interior of ti—A Mountain Lake.

July 21. Captain Lazaroff, of His Im- Russian Majesty's frigate, the Cruiser, guns, having just arrived in the harbour tavai, paid us a friendly visit and invited dine with him on board of his vessel. He everal of his officers speak tolerable Eng- and we found them polite and intelli-

y 24. When the queen, with young Po- the other day, went on board of the Rus- rigate, at anchor here, they were received distinguished honours. The captain got eople who accompanied his royal guests to re the Tahitian flag from shore; which, g obtained, he hauled upon some part of igging. He was very liberal of his pre- and took great pains to impress upon the of his visitors that they and his country- were friends and neighbours, who ought on terms of the most pleasant intercourse. ressed them also to accept a Russian flag, noist it on shore. This equivocal gift, however, they resolutely declined, but were otherwise much pleased with his civilities. It is shrewdly suspected, that he has some more politic purpose in view than putting in here for wood and water. Be that what it may, these islands are not worth stealing, either by Russia, America, or England. If they had offered any booty in the shape of gold, silver, or precious stones, to tempt the cupidity of Europeans, our own countrymen would long ago have secured possession of them. But cocoa-nuts, bread-fruits, and plantains, may flourish unplundered by us to the end of time.

July 29. A case came before the justice-court this morning, which proves that laws, in the simplest as well as in the most complicated diction, are sometimes difficult of interpretation, and allow ample opportunity for special pleading. Nine young men and boys who had been in the mountains stole a hog, which they killed and baked for their own use. They were apprehended and arraigned for the offence. The fact was admitted, but a question arose as to the punishment to be inflicted. The law in the case states, that if a pig be stolen *the thief* shall restore it fourfold. Here, however, were nine thieves: was each then to deliver four hogs for the one that had been taken, which would have amounted to thirty-six in all; or were four hogs to be furnished by the whole gang, who were as one man in the robbery? For the defendants it was argued that the legal compensation to the owner was plainly four hogs for one, and no more. But, for the prosecutor, it was answered that each of the prisoners at the bar, having been individually guilty of stealing a hog, ought to pay the same damages as though he had been the only thief, otherwise he would suffer only the ninth part of the punishment prescribed by the law. Moreover, a precedent was quoted, according to which the late Pomare, where a number of persons had been convicted of a similar offence, ordered each to pay four hogs for that which they had stolen in company. After much ingenious discussion and due deliberation the judges decided that, however ambiguous the letter of the law might be, the spirit and purpose of it were obvious—namely, that property fourfold in value was meant to be restored to the loser; consequently that four hogs should be paid for one stolen, without reference to the number of accomplices in the crime. Had the punishment prescribed been *personal*, then each transgressor must have suffered the full amount of infliction, as individually guilty of the whole offence.

In conversation with Aihere, one of the deacons of the church, on whose veracity we can depend, he told us of one of the favourite tricks of priestcraft formerly practised when the plunder to be gained was worth the trouble. They had taught the people that, when a person died, his spirit could go and take possession of the body of some stranger; and who became mad as soon as he was thus seized. In such cases the priest (being of course in collusion with the knave, who affected to be insane and to speak

with a voice like the departed) was sent for, to pray over the pretended patient, and employ divers incantations till his senses came back to him. Afterwards the spirit of the dead man led the living one to the son, brother, or other kinsman, who inherited his property; when the stranger, laying hold of the arm of such survivor, said, "I am your late relative; I am come again to live with you, and share the goods which you have acquired by my death." The impostor would then enumerate various articles which the deceased had possessed; and his knowledge of these (probably communicated to him by the priest) was generally received as evidence that the spirit of the dead man had actually transmigrated into the body of the stranger, who was accordingly received into the family in the same relationship as the former had filled; and which lasted just so long as the spoil could be enjoyed, or till it could be carried off. The priest, at any rate, was sure to be well rewarded for having by his prayers restored the lunatic to that reason which he had never lost—however little gratitude he might deserve from the defrauded heir, to whom he thus restored a relative whom he had in appearance for ever lost.

Aug. 7. In exploring the valley of Bumaro, near Buanaauia, Mr. Darling, the Missionary at this station, conducted us to a cave in one of the immense masses of breccia which constitute the cliffs, where we were gratified with the sight of one of the most remarkable and beautiful basaltic formations in this part of the world. It is called by the natives *Marama ofai*, or the moon-stone, on account of its resemblance in shape at one end to an half-moon. The cave is twelve feet in diameter, and ten deep. In the centre of it appears this stone, presenting half of a perfect cylinder, of which the other moiety is buried in the soil. The radius is four feet above ground, and the visible length nine, extending into the cave, and dipping at an angle of ten degrees with the horizon; how far it may be imbedded beyond there is no possibility of ascertaining, but what projects is evidently only a small part of a column of basalt of amazing bulk. The end is slightly hollowed, to the depth of six inches, within the line of the circular edge; but both this front and the shaft, to the length of six feet, are as smooth as though the pillar itself had been wrought and polished by the nicest art. On the sides, about the girth, are some natural divisions or joints, from nine to fourteen inches apart, which give it the appearance of so many mill-stones, neatly attached, one behind another. This singular fragment is surrounded by many other circles of stone of the same kind, and different thicknesses, altogether increasing the whole diameter of the cylinder to twelve feet. These concentric *laminæ* having been removed to the extent above mentioned (six feet), their broken ruins are discernible at the further end of the cave, intimating continuity in the bowels of the rock beyond. The basalt is of a bright blue colour, very compact and hard. It is incorporated with "upper, nether, and surrounding" breccia, of which the frontal pile is scarcely less than two thousand feet above the sea, and nearly perpendicular.

From this cave and its curiosity, enclosed like a rare jewel in a casket, we proceeded to explore the valley upward, and thence—from steep to steep, over many a perilous ridge, which seemed to require the feet of goats, or rather the wings of birds, to pass, and the brains of both steadily to overlook, without being suddenly bewildered and toppling down headlong—we travelled to a station from which we were informed that the highest mountain of Tahiti, Arofena, might be seen; invisible from below, on account of intervening eminences, that rise by a graduated scale of narrowing circuit and increasing elevation, till the whole is terminated in this stupendous peak, alone amidst the firmament, and unapproachable by human foot. Having reached the prospect-place at which we aimed, we found ourselves still environed by richly wooded slopes and terrible declivities of naked rock, as much above our level now as those which we had already ascended were above the sea-beach. Far in the distance, to the south-east, Arofena appeared, but only half-revealed below the cloud that compassed its mysterious top—towards which, nevertheless, every eye was naturally turned, as though the smallest point of it were more desirable to be seen than the whole enormity of hill beside, expanding downward, and resting upon the multitude of piled-up steeps and air-hung forests beneath.

While we gazed the vapours shifted, and gave us, glimpse by glimpse, now one and then another section of the upper region of Arofena; but the full stature and proportion of this giant son of earth we were never permitted to look upon at once. The apex, which we repeatedly caught, as it stood immoveable amidst the ever-moving-clouds that clustered round it, seemed on the western quarter perfectly perpendicular, on the north making an angle of 62°, and on the south 50°; on every side being connected with vast precipices, forming a stony girdle round its breast, and losing themselves in labyrinthine chasms, which both divided and concatenated the everlasting hills that crowded the ring and the area of the horizon outspread at the foot of Arofena. On our left hand we particularly remarked a solitary range of blank rock, high and inaccessible, shutting out the sky behind, and so terminating the view, that imagination itself, however active and creative amidst such scenes as here surrounded us, would hardly have dreamed of any object beyond it, unless it could have been made transparent. Yet, while we took our refreshment under a shady recess, and were still contemplating, with an eye "not satisfied with seeing," the clouded majesty of Arofena, the apparition of a rival mountain rose unexpectedly from behind the craggy screen just mentioned, and stood between heaven and earth more as though it belonged to the former than the latter. It took away our breath with amazement; we knew not how to believe our senses; the sublime reality seemed begotten out of nothing; and it was some time before we could reconcile and harmonize the parts of the magni-

:ent spectacle, or conceive by what enchant-ent its grandest feature had been so impervi-ısly hidden, and so suddenly disclosed, by the gency of clouds, which we had unconsciously isregarded both in their presence and their dis-ppearance. But there they stood, the mighty wain, as though they were measuring heights gainst each other, we being the judges; and erily it was hard to determine between such ntagonists, each worthy of the prize of the ıighest admiration which intellectual beings can ıestow on unintelligent existences. We looked, ndeed, upon them with emotions that wound ıp our animal spirits to a pitch of exaltation arely experienced, except while inhaling the ›urer breath of Alpine air, and beholding the veil lifted up from "great Nature's visage hoar." But our thoughts went higher still; we remem-›ered Him who hath been the refuge of his ›eople in all generations; and this was the nspired language of our souls: "Before the nountains were brought forth, or ever Thou ıadst formed the earth and the world, even from everlasting to everlasting, Thou *art* God."—Psa. xc. 2.

Arofena has been calculated (we know not ıow correctly) to have an elevation of ten thou-ıand feet above the sea; and the other summit which we saw cannot be much lower.

Aug. 15. We walked up the valley of Arofena, memorable for a sanguinary battle fought here, fifteen years ago, between the late Pomare and the Atehurans, the natives of this district, a valiant people, and jealous of independence, who were his determined opponents in his schemes of universal dominion. They possessed strong and hitherto impregnable *paris*, or fortifi-cations, on the slopes of the mountains that hemmed in the valley. But, by the assistance of a few English sailors, the politic king got possession of the eminences above these muni-tions of rocks, and dislodged them by rolling down upon their rear huge fragments of stone—an unexpected mode of assault, against which no resistance could be made, since their walls, eight feet high, and as many thick, being carried along the flanks of the precipice to the extent of several hundred yards, and slanting downward to the river's margin, in the valley beneath, were only calculated to protect them against an as-cending force. Being driven from their rock ramparts, they fled to the valley, where they were met and slaughtered, like hunted animals in a royal chase, when surrounded by a cordon of men, horses, and dogs, drawing themselves into a narrower and narrower circle, and driving the game inward into closer and closer compass, till a general massacre can be effected. This glen in one part is so confined that the beetling brows of the opposite cliffs approach within two hundred feet of each other, a copious river running in its darkened bed between.

A rock of this description, absolutely over-hanging its base, was pointed out to us, the face of which, to the height of five hundred feet, ap-peared to be without a sprig of vegetation, and so steep that we should have deemed it impos-sible for human hands and feet to have found climbing-hold one third of the way. Yet we are informed that there is a man now living, who, with a corpse in a coffin fastened to his back, actually scrambled up the height above mentioned to a place where there is a shelving ledge; and, having there securely deposited his unwieldy load, descended in safety. This peril was hazarded to place the bones of the deceased beyond the reach of violation by enemies, who were abroad in the neighbourhood. And we are assured that such was the reverence of this people to the remains of their departed friends, and such the dread of their being desecrated (which was the last revenge of a triumphant champion over his slain antagonist), that many bodies, in war-time, were thus shrined in rock sepulchres, inaccessible to ordinary feet. When we asked our attendant by what means such feats could be performed, he answered, with great simplicity, "It might be done by the help of the Evil Spirit, whom we served so faithfully in former times."

Aug. 16. Having taken leave of the church at Buanaauia, we sailed in Mr. Darling's boat for Papara, about sixteen miles distant; but the wind being contrary, we were obliged to land when we had proceeded about half way, and perform the remainder of the journey along shore.

Sept. 3. Tati, the chief, with whom we dined to-day, made us several presents of native manu-facture; but those which we most valued were parts of the dress of Oro, including his bonnet and two tawdry coverings which were cast over his idol on grand occasions; also a remnant of the maro, or sacred mantle, with which Pomare had been invested when he was publicly made king, by a ceremonial too detestable to be described. This robe had two lappets attached, signifying that two monarchs had been arrayed with it, and two human sacrifices offered at their inauguration. The whole was overlaid with red and yellow feathers, ingeniously stitched upon the fibrous cocoa-nut cloth of the country. Tati informed us that when Pomare abjured heathenism, he ordered him (Tati) to take an axe and chop his gods to pieces. Though ex-ceedingly terrified with anticipation of the con-sequences, should they resist and retaliate, as the priests threatened, he nevertheless deter-mined to put their divinity to the proof, and with a trembling hand began the work, when, no evil following, he completed it with all his might. After the last decisive battle Pomare commanded his people to go to the great marae at Taiarabu, and fetch out Oro, and commit him, together with all the rabble of blocks that occu-pied his chamber of imagery, to the flames. This was a perilous enterprise; a few bold spirits, however, were found to attempt it. These marched to the marae, but, instead of entering, fired into the house where the idols were kept, saying, "Now, ye gods, if ye be gods, and have any power, come forth and avenge the insults which we offer you." The multitude who had assembled to witness the sacrilege stood amazed—not less at the impo-tence of the deities than the rashness of their

assailants. The house was afterwards pulled down, when the wooden inhabitants were shot through and through, and then consumed to ashes.

Sept. 10. Our attention has been called to the singular construction of the fara-tree, a species of palm *(pandanus spiralis)*, which grows abundantly here, and with the leaves of which most of the houses are thatched. The stem and branches are composed of innumerable longitudinal fibres; round which, under the bark, are transverse fillets, about one inch asunder, each including a bunch of from twenty to thirty fibres. These circular fillets, which are exceedingly tough, act as hoops to the trunk and boughs, which without them might be in danger of bursting in the progress of growth, whereas, by their elastic envelopes, the fibres are enabled to expand, and the tree to increase in diameter.

Sept. 24. At the opening of the new chapel here, a hundred and twenty feet long by sixty wide, two thousand five hundred persons were computed to be present. By desire of the people themselves, young Pomare, in the arms of one of his attendants, accompanied by a body-guard of seven soldiers, was taken first into the building and carried all round it. He was then placed beside his mother and her sister, the regent queen. Afterwards the chiefs and commonalty took their seats. Formerly, when the maraes were consecrated, the king was always the first who entered. Though unwilling to countenance any ceremonial which may remind the natives of their idolatrous customs, it would have been hard to have hurt their loyal and affectionate feelings towards the infant prince on this occasion.

Oct. 1. Mr. Bennet obtained a *fare na atua*, or house of a god, the only relic of the kind that we have seen in these islands;* so utter was the demolition of such things even when the idols themselves were preserved for transportation to England as trophies of the triumphs of the gospel. This shrine was wrought out of one solid block of timber; in form it resembled a dwelling-house, with roof and sloping ends, and was three feet in length. Underneath there was a cylindrical hole, having a door which closely fitted the opening. This was the depository of the idol. The fabric was supported on four short legs resembling those of a tortoise. The idol itself was of great antiquity—a female fiend, hideously mis-shapen, to mimic humanity. Her name was Tii Vahine, and we were told that she had slain her thousands, having been held in the highest veneration and worshipped from time immemorial. At the general overthrow of idolatry, this image and the house in which it was kept were secreted, by some of her priests, in a cave among the mountains, and not produced till lately, when the whole was brought to market and sold, not for its value, but for its curiosity, as a signal memento of human folly and wickedness, when "such things *were*, and were, to" *rational beings* "most dear and precious," yea, most sacred and awful.

Oct. 14. Yesterday and to-day we have been travelling up the interior valleys, gradually ascending among the rocky eminences, to visit a famous lake called Pape Hira.

At the distance of fifteen miles from our starting-place we reached the object of our search—a lonely tarn or lake about a mile in circuit, of an oval form, and filled with ill-coloured though sweet-tasted water, of a dirty green and not clear, probably from being stagnant and having little vent or supply, except when inundating rains swell it above the brim and flood the steeps, which roll their burthens down to the valley in numerous cataracts: the depth is very great. Pomare is said to have caused this gulf to be sounded, when, from what we can learn, it was found to be from five to six hundred feet. We understand, however, that a French officer who fathomed it found it not more than one hundred feet. It is probably a volcanic crater where water has usurped the former seat of fire. The banks, from the margin, dip very abruptly within the basin, while, on every side, the peaked and wooded hills tower with imposing grandeur, especially towards the north and west, where, to the probable altitude of two thousand feet, they seem to stand upright all the way, so imperceptible is the angle of incidence. Our companions say that this lake contains eels of enormous bulk, growing to the thickness of a man's thigh, and to six feet in length; but they are exceedingly fierce and difficult to catch—as may, indeed, be well imagined—if their existence be not rather traditional than authenticated, no other fish inhabiting these waters. In journeying from the northern to the southern divisions of the island, the natives sometimes choose to take this way, but the banks not being accessible under many of the heights that hem the verge, they make rafts of the stems of plantains, two of which (the substance being porous and light) are sufficient to support a man's body. Having fastened these together by means of a transverse stick, the person lies down upon them at full length, and with his arms easily paddles himself across, and leaves his raft for the next traveller who wishes to return by the course that he came. Many of these slight conveyances being scattered on the shore when we arrived, five boys in our train immediately selected each his raft, flung himself upon it, and sailed exultingly to the opposite side. All our men followed their example. A gun being fired a hundred echoes chased each other round the hills, and the wild ducks, that brooded in their quiet abodes on the water-side, rose on the wing in flights that surprised us by their unexpected appearance.

Here, to close the day, we enjoyed the privilege of family worship, which was conducted in the Tahitian language by Mr. Davis. Afterwards, under a temporary shed, partly erected by our ingenious companions, we lay down to rest, spreading our mats and blankets on the ground. The natives reposed in conical tents of leaves which they had constructed for themselves. Meanwhile, during the night-watches, and even till dawn of day, the birds sang among the branches. Their notes, indeed, were few

* *Now in the Museum of the Missionary Society.*

and inharmonious, but we were in solitude, and their society was pleasant.

CHAPTER XXXI.

The Deputation at Eimeo—A Cow slaughtered there—Roby's Place—Style of Ancient Kings—Meridian Rainbow—Old Superstitions—The Deputation sail for the Pearl Islands—Chapel at Raivavai—Taro-grounds—Chapel opened—Interchange of Presents—Visit to Tubuai—Gospel introduced at Tubuai—Difficulties about the Sabbath.

1823. Oct. 30. Having visited all the stations in Tahiti, and settled with the Missionaries (so far as was practicable, and within the duties of our commission) all concerns referring either to temporal or spiritual matters, we embarked on board the Endeavour schooner, lying here, this day for Eimeo, which island we reached in the afternoon. Here there is but one Missionary settlement—near the harbour of Taloo, originally called Papetoai, but now Roby's Place, in honour of the Rev. W. Roby, of Manchester—where most of the population reside.

Nov. 5. If, in the old religion of these islands, the very name of religion was desecrated through all its rites and ceremonies—for doctrines and precepts of morality it had none,—the natural pride of man, in every state of society showing itself in one fastastical form of folly and absurdity or another, here caricatured royalty with its puerile and preposterous assumptions. The king of every span of land was lord of the lives of his two or three hundred subjects, and assumed titles of distinction worthy of the great Mogul, or the Emperor of China. Nothing in public was said or done by him, or to him, in the ordinary way. His house was called by a word which denotes the clouds of heaven; his canoe was the rainbow; when he went to any place he was said to fly thither. He and his queens had the sole privilege of riding across men's shoulders, which was their usual mode of travelling. No person was suffered to sit or stand above him, either within doors or on board a vessel, whether canoe or strange ship. When he succeeded to the supreme authority he altered according to his caprice a number of words in the language, rejected others, and substituted new ones of his own invention. Circumstances sometimes caused him to change his name. Old Pomare, the grandfather of the present infant king of Tahiti, having lost a son, was about to bury him on the shore, when the sea suddenly rushed in and filled the receptacle prepared for the corpse, which the father was thereupon obliged to hang upon an aito-tree. After this, in memory of the incident, he chose to be called Vairatoaa, the exact signification of which we have forgot. But besides their proper names, both the kings and chiefs had official ones, by which they were always addressed when exercising their rights or duties. Thus Pomare has become the sovereign title of Tahiti; but when the king of Tahiti is in Eimeo he is styled Teraitua, which is the sovereign title here. These are trifles certainly, but they are characteristic of human nature itself, infatuatedly fond of singularities, however petty, provided they imply superiority of rank. Man is everywhere an aristocrat; the tyrant and the demagogue are only varieties of the species.

Nov. 7. While we were here, Mr. Henry, whose herd of cattle (a bull and seven or eight cows) we mentioned formerly, proposing to treat us with something like an old English dinner, had one of his cows slaughtered on the outside of his compound, or enclosure about the house. This was the first event of the kind, the stock having hitherto been carefully bred up. The skin of the slain animal was stretched upon the branches of a tall tree, about four hundred yards from the slaughtering-place, and the carcase was removed to an out-building to be cut up. Soon afterwards, while we were sitting in the house, we heard a singularly low, then loud and lamentable, noise; and going out to see what was the matter—there stood the bull, amidst his family of cows, near the spot yet stained with blood; all seemingly mourning in pitiable tones over the fate of their companion. The stately bull was pawing the sand with his hoof, and casting round looks of such fierceness and defiance as made it quite prudent for us not to disturb the sorrowful group. In about an hour they all went away. But they were not yet appeased; for, in the course of another hour, as Mr. Bennet was going that way to make a call on Mr. Armitage, he observed the whole herd on their return, lowing and moaning, and sometimes bellowing outright. He immediately stepped within the enclosure, and watched the poor animals gathered under the tree, whereon was hung the skin of the dead beast. On this they all gazed with strange wildness of eye and evident discomposure, continuing their doleful plaints nearly as long as before; after which they retired. Slaughter had never taken place among their kin before, and the sensibility of these animals, on the loss of their former associate, was affecting even to human feeling.

Nov. 8. In conversation with Captain Henry, he told us that on his voyage from New Holland hither some years ago he had the privilege (for so it may be called) to see a meridian rainbow, a phenomenon of exceedingly rare appearance, and which can only take place when the sun is vertical, or nearly so, to the beholder. The atmosphere was clouded overhead, and no doubt there was rain above, though none came down; when, unexpectedly, during a brief but splendid interval, an iris of great diameter, describing a complete circle, with the sun in the centre, was formed in the heavens, and hung over the horizon, where no inequality of surface, as on land, could break the perfect ring. The prismatic colours were vivid, and distinctly defined, wheel within wheel, on its sevenfold circumference, arranged from the concave to the convex side, in the same order and proportions as in the common rainbow. The spectacle, sublime as it was novel, was but of short duration.

Nov. 22. A circumstance occurred to-day which exhibits a peculiar trait of the character of these islanders—their keen sense of the ridiculous, and that turn for sarcasm which distinguishes the whole people wherever we have

been. This humour was formerly indulged to a mischievous excess, and even now, influenced as their minds generally are by Christian principle, requires to be repressed rather than encouraged. On this occasion, however, they took their own counsel, and the scene was singularly ludicrous. A chief, having degraded himself by some signal offence, was brought to trial for the same by his brother chiefs, who conceived that their order had been disgraced by the misconduct of this unworthy member of it. As it was necessary for him to be tried by his peers, a certain chief, not more than three feet eight inches high, who, on account of his pigmy size, is held in small repute among the fraternity (*they*, as we have formerly remarked, being generally "men of mighty bone" and huge stature), was appointed judge. Before him, therefore, gorgeously arrayed in judicial costume, with a fine purau mat and a brilliant feather cap, the haughty culprit, who would fain have looked down upon him with the contempt with which a mastiff eyes a cur, was forced to stand with due humility and reverence. The dwarf, however, "dressed in a little brief authority," played the giant well; while the giant, to his own inexpressible mortification, and the delight of the bystanders, enacted the part of the dwarf not less successfully, for he felt and looked as little as even his accusers could desire. The court having heard the evidence, on which a verdict of guilty was instantly pronounced, the judge gathered himself up in all his official dignity, lectured the criminal with great but merited severity, and pronounced sentence upon him with as much justice as can consist without any mercy.

Formerly when the natives felled trees on the mountains, after lopping the branches, they paused, offered a prayer to one of their gods for a safe passage, and then launched the trunk down the side of the slope; standing in silence, holding their breath, and with their eyes following its course till it reached the valley. If any stranger who might be present uttered a word while the huge bole was thus sliding downward, at the peril of being broken when it struck the ground below, they would be exceedingly angry, considering such an interruption [illegible]. Once, when Mr. Henry was assisting some of his people to procure timber for building the brig Hawes, having descended from the mountain to refresh himself at a brook which ran at the foot of it, he sat down on the bank, and was about to drink, but refrained in the instant, and removed about two yards off, where access to the water seemed more convenient. While drinking there, a tree, which had been felled above, came thundering down with such velocity and force as scarcely to have been perceived by him before it had plunged with the fore end deep into the earth at the very spot from which he had just risen. He could not regard his escape as otherwise than strikingly providential.

Dec. 20. Having spent six weeks in delightful and profitable intercourse with our Missionary friends at Eimeo, and discharged our official duties in reference to them and the church, we sailed on board Captain Henry's vessel, the Queen Charlotte (he being on his way to the Pearl Islands with the purpose of procuring shells), for Tubuai, Raivavai, and other islands included in our plan of visitation.

Dec. 25. After a voyage of rough weather we landed this day at Raivavai, or High Island, so called on account of the precipitous cliffs which environ its coast. We were met on the shore by three native Missionaries, who had been sent from Eimeo, eighteen months ago, to teach the people here the way of the Lord more perfectly than they had learned it from the instruction of a Tahitian left among them by Pomare in 1820, but who himself needed to be informed of the first principles of Christianity, both in doctrine and in practice, having neither well understood the one nor consistently exemplified the other. The converts from Eimeo have been more successful, and the gospel as preached by them, not only with their lips but by their lives, has evinced much of its power, directly and indirectly, in the moral and social improvement of the people, who gladly received it. These good men wept for joy at our arrival, and our hearts were warmed towards them as the first Gentile Missionaries whom we had met on ground of their own planting and cultivating; our English brethren having had little opportunity of helping them hitherto.

A chapel has been built near the beach, of wicker-work plastered, under their superintendance. This structure is a hundred and eighty feet long, and forty wide. The walls are eighteen feet in height, and contain forty-three windows for light and ventilation, and three doors. The ridge-pole of the roof is supported by a row of fifteen pillars; three of these, in the centre, opposite to the pulpit, are symmetrically formed, and curiously ornamented with wreaths of human figures, carved out of the solid wood. The other pillars, each forty feet high, are covered with matting of divers colours, and wrought with a great variety of devices. The effect of the whole interior, thus elaborately embellished, is really beautiful; and the skill, ingenuity, and good taste of the labourers and artists appear to great advantage. In a neighbouring district there is another chapel little inferior to this in dimensions or workmanship. At the several corners, on the outside of the latter, upon suitable platforms, stand four of the deposed idols lately worshipped here. These, which are of large size, are no despicable specimens of rude sculpture; and certainly, as mere statues, they better become the stations which they now occupy than those which they formerly held in the maraes.

We have been received, both by the king and principal chiefs, with manifest tokens of goodwill, while the people everywhere gaze upon us with equal curiosity and kindness, having rarely seen so many transmundane strangers before; being instructed, likewise, in the objects of our visit to these remote regions, as the representatives of the Christians of England, whom they have been taught to reverence with filial piety.

Dec. 26. We landed again, and ascended a

high ridge, which separates the east and west sides of the island. Here we were not only gratified with the general view, which, though smaller, was scarcely less exquisite in its kind than most that we have seen elsewhere; but we were particularly pleased to observe the vast proportion of ground, towards either shore, which is planted with taro. The valleys in which this useful root is grown approach each other towards this central summit, consisting of from two to three hundred acres each, every bed being in good order, and kept quite clean —a circumstance indicating a large population for so small a spot. This, we learn, is not less than two thousand, there being eight hundred men, and, as the custom of destroying children never obtained here, the proportions of the sexes are nearly equalized, both among old and young. The two sections of the island were almost always in a state of hostility before the introduction of the religion of Christ, the Prince of peace. The mountain-ridge on which we were standing was then the boundary of each, whence, on the flanks, their petty wars were carried on by means of spears and stones, in the use of which, for every evil purpose, they were remarkably expert. The slain in battle were offered to their god, Oronuitipapa—probably one of the numerous personifications of Oro, the universal Moloch of the South Pacific tribes.

Dec. 28. Being Lord's day, the people were summoned to public worship by striking a sonorous stone, a piece of compact basalt, suspended from the branch of a tree, for a bell. Mr. Henry preached from 1 Thess. i. 9, 10: "Ye turned to God from idols, to serve the true and living God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." After this service, baptism was administered, for the first time in this new Christian colony, to fifty-two adults, the first-fruits of these Gentiles, who were enabled to witness a good confession, and sixty-nine of their offspring. Among these were the king and queen, with their three children. About a thousand persons were present; and we trust that the same power was felt in this assembly, while whole families were thus introduced into the church of Christ, as fell upon the household of Cornelius the centurion, and made Peter exclaim, "Can any man forbid water that these should be baptized?"

Jan. 1, 1824. The beginning of the year was signalized by the opening of a new chapel at Atirona, about two miles from Tranuape, the residence of the native teachers. There were scarcely fewer than sixteen hundred persons present; twelve hundred within and four hundred on the outside of the building. On our arrival we found the aged chief of the district and his wife (two grotesque figures) superbly dressed in crimson cloaks, seated in front of their house. Before them were spread, on the ground, at full length, of twenty yards each, many pieces of native cloth, besides many more folded up and piled to the thickness of twelve inches. These, which were for the most part coloured black, double, and of the best manufacture, had been brought as presents, or rather as tribute, from the friends of the old chief, together with a number of prettily-carved paddles, which are highly prized here. The various articles were received with imperturbable gravity by the great personages on the one hand, and laid at their feet by the contributors with unceremonial silence on the other; this being the customary etiquette, when gifts are made to grandees on festive or solemn occasions.

When we left the place we went to the old chief's house to receive a present which we had been officially informed he had provided for us, and were not a little surprised to find that it consisted of all the piles of cloth which had been brought to him by his dependants that morning, besides a large quantity of cocoa-nuts, bananas, taro, and some fish. Mr. Henry himself was astonished, and said that he had never witnessed so large a quantity of cloth given, on any occasion, in the Tahitian Islands. When rolled up, it made thirteen good bales, and would have loaded an English cart. We wished to return a considerable portion of it, but were told that this must not be done. We therefore presented a piece to each of the native teachers and their wives, to whom it was very acceptable, and sent the remainder on board of the schooner, to be divided among ourselves. In return, we made the old chief some small presents, with which he was as much delighted as we were with his abundant bounty.

Jan. 3. Yesterday we sailed from Raivavai, and arrived to-day at Tubuai, distant about a hundred miles from the former, and lying to the north-west. The general aspect of Tubuai, its rocky coast and mountainous interior, so nearly resemble the corresponding features of the other islands that we need not describe them here. We were joyfully received by Tamatoa, the principal chief of the district where we went on shore, and by Haapunea, the native teacher. We were grieved to learn that a fatal disease has long been ravaging the island, and has swept away one half of the population within the last four years. Several persons are still afflicted with it. The symptoms are pains in the head and stomach, followed by shivering fits and fever. The sufferer then rapidly wastes away, till death finds him a mere skeleton. This plague has been most destructive among those who had been previously tainted with an abominable disease, introduced here by the crew of a vessel, in their profligate intercourse with the natives.

Jan. 4. All the inhabitants of the island—except a few sick, aged, and young children, with their nurses—attended the public service. Their appearance and demeanour were creditable to them, and to their teacher, by whose aid and instructions they had arisen from the dust and defilement of idolatrous superstition and political bondage. After the sermon the two principal chiefs, and several others, who had given satisfactory evidence of their faith in

Christ, received baptism; this being the first time of that rite being administered in Tubuai. As the people departed, we counted them up to two hundred and sixty-nine; so that the whole population of this beautiful and fruitful isle cannot be computed at more than three hundred. Three years ago they were nearly thrice that number. In the afternoon the Lord's Supper for the first time also was celebrated here, at which the native teachers and their wives sat down with us.

Eighteen months ago, when Mr. Nott landed here with two native teachers from Tahiti, the inhabitants of the two districts into which the land is divided were at war; and on the day following a desperate battle had been premeditated. But the gospel of peace, in its first accents, wrought so powerfully upon the hearts of the savages—even at that crisis when the savage is the most himself, the most reckless, cruel, and vindictive of animals—that they consented to suspend hostilities, and live in harmony, or at least in forbearance, till they had more fully heard "the great message," the glad tidings, which the strangers had brought to them. And the issue was blessed; a teacher was stationed by Mr. Nott in each district, and he became the angel of the church formed by himself out of the heathen around him, who soon ceased to be heathen at all, renouncing and destroying their idols, and all professing to be, what we trust a goodly number are, Christians indeed.

Jan. 6. After a voyage of two days we arrived at the island of Rurutu, a hundred miles westward of Tubuai. It was here that we first made shore on our return from the Sandwich Islands, when "the barbarous people showed us no little kindness." Barbarous indeed they had been, but these were already reclaimed by the power of the gospel received under the very peculiar circumstances formerly detailed. Here we again experienced that brotherly hospitality from the natives and their teachers which Christianity alone inspires, and renders the heart large enough to conceive, and rich enough to confer.

CHAPTER XXXII.

Voyage to the Pearl Islands postponed, and the Deputation return to Eimeo and Tahiti—Parliament of the Windward Islands—Discussion and Adoption of the revised Code of Laws—Russian Ships under Captain Kotzebue visit Tahiti—Transportation of a House—Coronation of the young King Pomare III.

1824. Jan. 9. We sailed from Rurutu, and reached Eimeo again on the 15th, Captain Henry having postponed his intended voyage to the Pearl Islands.

Jan. 25. (Lord's day.) Mr. Platt preached in the morning, from Prov. xviii. 21: "Death and life are in the power of the tongue." In the afternoon Mure, a native, delivered a very animated and pious discourse from John iii. 36: "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life, but the wrath of God abideth on him." This was the first sermon, by a native, which we had heard since we came hither; and we were both delighted and edified to perceive how, "out of the mouths of" those who are yet "babes and sucklings" in the divine life, the Lord "ordaineth strength" and "perfecteth praise."

Feb. 18. We returned to Pape'ete, in Tahiti, and proceeded on the 21st to Matavai, that we might be in the immediate neighbourhood of Papaoa, whither the chiefs and delegates of this and other islands have been convened to consider, amend, and adopt the new code of laws.

Feb. 23. This day and the eight following (with the exception of two Sabbaths) have been employed by the chiefs and representatives of the people, in a formal Parliament of the Windward Isles, in discussing and settling the laws. The constitution of the isles provided that the Parliament should consist of one house, wherein each person should have one vote. The members were the adult male branches of the royal family, the same of the principal chiefs—these being hereditary legislators; to which, as popular representatives, were added two of their own body, out of the adult male inhabitants of each Mataaina, or district, appointed by themselves.

The business has, each day, been begun and concluded with prayer; every subject, in succession, has been temperately and wisely handled by the various speakers; and in the event the whole has been satisfactorily arranged. Mr. Nott, the senior Missionary, was chosen president; his brethren and the Deputation were also present, but none of these foreigners took any part in the proceedings, beyond giving such information or opinion, on different points, as was from time to time required of them. The draught of the code had been previously prepared, in fit terms, by Mr. Nott, at the express desire of the chiefs and people, the general principles and specific enactments having been frequently canvassed in previous meetings, and deliberately recognised by all parties as the basis of the literal form in which the same should be embodied and promulgated. This code, thus adopted, consists of about forty articles, which appear to comprehend all the necessary provisions for maintaining social order, promoting public welfare, and preserving the rights and privileges of all ranks among the natives, with ample security for life, liberty, and property. The following are a few of the principal clauses:—

No. 1. The punishment for murder.—This main question, which was to determine whether, in any case, man's blood was to be shed under the sanction of laws made by a Christian legislature, unfettered either by antiquated usage or prejudices, occupied many hours of the first and second days' sittings;—death, or perpetual banishment to some uninhabited island, being the alternatives proposed. At length, it was unanimously resolved that the latter should be adopted.

No. 2. Theft.—Restoration fourfold; for repetition of the offence, hard labour to the extent of five years.

No. 4. Sabbath-breaking.—Admonition for

offence, hard labour for subsequent

10, 11, 12. On marriage.—Against
, adultery, and other violations of the
contract.
. Defamation—Penalty, two hogs.
1. Drunkenness.—Admonition on the
. hard labour after subsequent con-

. Repeal of the law against tatooing;
ersons to act as they pleased in respect
stom.
to 35. Appointment, duties, &c., of
f whom the number is very consider-
e being two at least for every district,
ven supreme judges for Tahiti, and
imeo.
. Juries to be composed of six persons,
he accused.
. The respective revenues of the king,
, and governors of districts, to be paid
to the rank of the tributaries, in cloth,
arrow-root, and other produce.
w the spirit and candour, as well as
se, with which the discussions were
l, we shall furnish a sketch of some of
pal speeches delivered on the first and
ay, in reference to death or banish-
murder.
question being proposed, Hitoti, the
chief of Pape ete stood up, and, bow-
e president and the persons around
: "No doubt this is a good law,"—
ed punishment was exile for life to a
island, —"but a thought has been
n my heart for several days, and when
heard my little speech you will under-
at it is. The laws of England, from
untry we have received so much good
kind—must not they be good? And
e laws of England punish murderers
Now, my thought is, that as Eng-
so, it would be well for us to do so.
y thought."
silence followed;—and it may be ob-
re that, during the whole eight days'
of this parliament, in no instance
speakers on their legs at the same
re was not an angry word uttered by
st another; nor did any assume the
of more knowledge than the rest. In
controverted the opinion of a pre-
eaker, or even remarked upon it,
me respectful commendations of what
praiseworthy in it, while, for reasons
modestly but manfully assigned, he
nother sentiment better.
oking round to see whether anybody
dy up before him, Utami, the prin-
f of Buanaauia, rose and thus ad-
e president: "The chief of Pape ete
well that we have received a great
l things from the kind Christian people
l. Indeed, what have we not received
tane? Did they not send us (*area*)
l?—But does not Hitoti's speech go
If we take the laws of England for
then must we not punish with death
those who break into a house?—those who write a wrong name?—those who steal a sheep? And will any man in Tahiti say that death should grow for these?—No, no; this goes too far; so I think we should stop. The law, as it is written, I think is good; perhaps I am wrong; but that is my thought."

After a moment or two of stillness, Upuparu, a noble, intelligent, and stately chief, stood forth. It was a pleasure to look upon his animated countenance and frank demeanour without the smallest affectation either of superiority or condescension. He paid several graceful compliments to the former speakers, while, according to his thought, in some things each was right, and each was wrong. "My brother, Hitoti, who proposed that we should punish murder with death because England does so, was wrong, as has been shown by Utami. For they are not the laws of England which are to guide us, though they are good;—the Bible is our perfect guide. Now, *Mitti Trutu* (the Missionary Crook) was preaching to us on (naming the day) from the Scripture, 'He that sheddeth man's blood, by man shall his blood be shed;' and he told us that this was the reason of the law of England. My thought, therefore, is not with Utami, but with Hitoti (though not because the law of England, but because the Bible, orders it), that we ought to punish with death every one found guilty of murder."

There was a lively exchange of looks all through the assembly, as if each had been deeply struck with the sentiments of the speaker, especially when he placed the ground of the punishment of death, not upon English precedent, but Scripture authority. Another chief followed, and "rising, seemed a pillar of state," one whose aspect, and presence, and costume of dress (richly native) made the spectators forget even him who had just sat down. His name was Tati; and on him all eyes were immediately and intensely fixed, while, with not less simplicity and deference to others than those who had preceded him, he spoke thus: "Perhaps some of you may be surprised that I, who am the first chief here, and next to the royal family, should have held my peace so long. I wished to hear what my brethren would say, that I might gather what thoughts had grown in their breast on this great question. I am glad that I waited, because some thoughts are now growing in my own breast which I did not bring with me. The chiefs, who have spoken before me, have spoken well. But is not the speech of Upuparu like that of his brother Hitoti—in this way? If we cannot follow the laws of England in all things, as Hitoti's thoughts would perhaps lead us, because they go too far,—must we not stop short of Upuparu, because his thought goes too far likewise? The Bible, he says, is our perfect guide. It is. But what does that Scripture mean, 'He that sheddeth man's blood, by man shall his blood be shed? Does not this go so far that we cannot follow it to the end, any more than we can follow the laws of England all the way? I am Tati; I am a judge; a man is convicted before

me; he has shed blood; I order him to be put to death; I shed *his* blood; then who shall shed *mine?* Here, because I cannot go *so* far, I must stop. This cannot be the meaning of those words. But, perhaps, since many of the laws of the Old Testament were thrown down by the Lord Jesus Christ, and only some kept standing upright,—perhaps, I say, this is one of those which were thrown down. However, as I am ignorant, some one else will show me that, in the New Testament, our Saviour, or his apostles, have said the same thing concerning him that sheddeth man's blood as is said in the Old Testament. Show me this in the New Testament, and then it must be our guide."

Much cordial approbation was evident at the conclusion of Tati's speech, and its evangelical appeal seemed to remove some difficulty and doubt respecting the true Scriptural authority applicable to the case.

Next rose Pati, a chief and a judge of Eimeo, formerly a high priest of Oro, and the first who, at the hazard of his life, had abjured idolatry. "My breast," he exclaimed, "is full of thought, and surprise, and delight. When I look round at this *fare bure ra* (house of prayer) in which we are assembled, and consider who we are that take sweet counsel together here, it is to me all *mea huru e* (a thing of amazement), and *mea faa oaoa te aau* (a thing that makes glad my heart). Tati has settled the question; for is it not the gospel that is our guide?—and who can find directions for putting to death? I know many passages which forbid, but I know not one which commands, to kill. But then another thought is growing in my breast, and, if you will hearken to my little speech, you shall know what it is. Laws to punish those that commit crime are good for us. But tell me, why do Christians punish? Is it because we are angry, and have pleasure in causing pain? Is it because we love revenge, as we did when we were heathens? None of these: Christians do not love revenge; Christians must not be angry; they cannot have pleasure in causing pain. Christians do not, therefore, punish for these. Is it not that, by the suffering which is inflicted, we may prevent the criminal from repeating his crime, and frighten others from doing as he has done to deserve the like? Well then, does not everybody know that it would be a greater punishment to be banished for ever from Tahiti, to a desolate island, than just, in a moment, to be put to death? And could the banished man commit murder again there? And would not others be more frightened by such a sentence than by one to take away his life? So my thought is that Tati is right, and the law had best remain as it has been written."

One of the *taata rii*, or little men, a commoner, or representative of a district, now presented himself, and was listened to with as much attention as had been given to the lordly personages who preceded him. He said: "As no one else stands up, I will make my little speech, because several thoughts have been growing in my breast, and I wish you to hear them. Perhaps everything good and necessary has been said already by the chiefs; yet, as we are not met to adopt this law or that law because one great man or another recommends it, but as we, the *taata rii* just the same as the chiefs, are to throw all our thoughts together, that out of the whole heap the meeting may make those to stand upright which are best, whencesoever they come—this is my thought. All that Pati said was good; but he did not mention that one reason for punishing (as a Missionary told us when he was reading the law to us in private) is to make the offender good again if possible. Now, if we kill a murderer, how can we make him better? But if he be sent to a desolate island, where he is all solitary, and compelled to think for himself, it may please God to make the bad things in his heart to die, and good things to grow there. But, if we kill him, where will his soul go?"

Others spoke to the same purport, and, in the result, it was unanimously determined that banishment, not death, should be inflicted on murderers. It followed, of course, that the extreme exercise of magisterial power, to take away life, was excluded from every other case.

March 27. The Russian ship Enterprise, captain Kotzebue, came to anchor in Matavai Bay. The captain had commanded the Rurich, on a voyage of discovery, in 1817, &c., of which the journal has been published. His present expedition is to the north-west coast of North America. He and several of his officers came on shore, and visited the Missionaries, by whom they were hospitably entertained.

March 29. The royal family arrived from Pare to see the Russian vessel, and pay their compliments to the captain, who had taken up his residence in a house near Point Venus belonging to the late king. Some of his men having laid articles of common use on a bedstead on which Pomare was accustomed to sleep, offence was taken by his relatives, who considered that piece of furniture tabued, or in a certain degree sacred by the touch of the royal person—a qualm of superstition which neither the chiefs nor the people have yet been able entirely to overcome.

We paid a morning visit to captain Kotzebue, on board his ship, where we found young Pomare, with his mother, and her sister the regent. The priest who accompanies the expedition is a monk of the Greek church. Being willing to show kindness to the young king, he took him upon his knee, but the child, not less terrified at the good father's long beard than Hector's little son of old was at the "dazzling helm and nodding crest," burst into a loud fit of crying, and was taken away before he could be pacified. Mr. Nott had a long conversation with the captain concerning the relation in which these islands stand towards England; Russia apparently coveting the petty but merely nominal distinction of adding these green specks within the tropics to the measureless deserts of snow-land which constitute her Asiatic empire.

Captain Kotzebue has brought his mathematical instruments on shore, and put them up in a

tent at Point Venus, in order to make observations to correct the ship's time-pieces, &c. But that locality has been much changed since captain Cook was here, and witnessed the transit of Venus. The tongue of land does not extend so far into the water as it did then by sixty feet; the ground, which was covered with vegetation, is now a bank of sand; while the river, which opened into the sea at some distance, has found its way close by the point. Captain Kotzebue says that he finds Point Venus to differ six or seven miles in longitude from captain Cook's computation.

In consequence of the Russian vessel being in the harbour, the schools are forsaken, and almost every ordinary occupation suspended. The people are crowding about the strangers, both on ship-board and on shore, with their fruit, hogs, and other commodities for sale. But it was gratifying to observe that not a canoe went out yesterday, and the Sabbath was as sacredly kept by the Tahitians (both converts and half-heathens) as though there were no temptation at hand to break it, for the indulgence of curiosity and the profits of commerce —eager as they are to visit the strange ships and traffic with the strange people. Very differently, and very disgracefully, on the other hand, have those born Christians, the Russians, employed their Sabbath, which, with the exception of a formal and customary service performed on board, could not be distinguished from a day of labour and dissipation.

April 5. Captain Kotzebue dined with us. He is no doubt an able navigator, but is not possessed of those social habits and friendly feelings which we have been in the habit of meeting with in all the commanders of the ships of other countries which we have met with. His officers appear to be a number of highly respectable young men.

April 6. Captain Kotzebue called upon us to take his leave. He was bound immediately to the Navigators' Islands. At his request Mrs. Wilson had provided him several articles of provision, which were to be ready by four p. m.; but he got under weigh before that time, and went without them. The squally state of the weather was probably the cause of his hasty movement. The captain did not appear to think the better of these islands on account of their having renounced idolatry and embraced Christianity, though he had every reason to be satisfied with the general behaviour and conduct of the people.*

April 8. We concluded an agreement with captain Dacre, of the small schooner Endeavour, to take us to New South Wales; to sail six weeks hence from Eimeo. The vessel is only sixty-one tons measurement, with very confined accommodations. The prospect of making a voyage of several thousand miles, and which must occupy at least two months, in such a bark, is not very pleasant; but we are in the Lord's hand, and the direction of his finger may be interpreted as his voice, saying, "This is the way." We have no choice but obedience, and we desire to have no other. Our work here is done.

April 13. The people here removed a house this morning, and replaced it near Mr. Wilson's, to be occupied as a Missionary warehouse for storing up the annual contributions of oil to the Parent Society. This transportation was effected with great expedition. One-half of the roof, frame-work, and thatch, without being taken to pieces, was brought upon the shoulders of twenty stout men, who put themselves under the timbers, and carried it, without difficulty or injury, to the new site. The other half was fetched in like manner. Other labourers pulled up, bore away, and replanted the pillars, where holes had been prepared in the ground to receive them. In the course of a few hours the whole was completed.

April 21. The following account of the coronation of young Pomare is abstracted from *The Report of the Windward Division of the Tahitian Mission for* 1824; *printed at the Mission Press, Burder's Point, Tahiti.*

THE CORONATION OF POMARE III.

"This ceremony took place at Papaoa, in Tahiti, on the 21st of April, 1824. It was an event which excited great interest amongst the people of Tahiti, Moorea, and the Leeward Islands, it being the first coronation that has taken place since they embraced Christianity, and consequently will be a precedent for the time to come.

The laws having been revised and agreed to by the chiefs and representatives of the people, which consists of two persons from each district of Tahiti and Eimeo, and other necessary preparations being finished, the Missionaries and people collected at the above-mentioned place. The following Europeans were present at the ceremony: the Rev. D. Tyerman, G. Bennet, Esq., Messrs. Nott, Wilson, Darling, Davies, Jones, Crook, Henry, G. Bicknell, and S. Henry, resident in Tahiti, with their wives and part of their families.

Most of the people of Tahiti and Eimeo, and all the kings and principal chiefs of the five leeward islands, with their attendants, were assembled. The number supposed to be present on the occasion was about eight thousand.

At seven o'clock in the morning the whole assembled at the queen's house. The young king, who is about four years old, was brought from Mr. Nott's house and placed in the chair appointed for him, which was covered with a neat canopy. Mr. Darling having been appointed by the chiefs to act as superintendent on the occasion, he began, at half-past seven, to place the order of the procession, which had been agreed upon at a meeting held the day before for the purpose, as follows: viz.—

* The foregoing two paragraphs, dated April 5 and 6, are from the late Mr. Tyerman's private journal. The impression thus produced on the mind of Mr. T. serves to cast considerable light on some slanderous reflections upon the Missionaries and their converts at Tahiti, lately published in England, in captain Kotzebue's journal of his voyage. It is sufficient here to say that the circumnavigator, when he sat down "in the seat of the scornful" to write those strictures, either misunderstood or misrepresented what he saw of the moral and civilizing effects of the gospel there. In such a case, ignorance is only less reprehensible than malice.—Feb. 10, 1831.

1. A woman conducting two girls with baskets of flowers, to be scattered along the road to the place of the coronation, which was about half a mile distant, in a field, where two platforms of stones, one raised higher than the other, had been erected for the convenience of performing the ceremony.

2. The wives and children of the Missionaries that were present.

3. One of the supreme judges, Mahine, carrying the large Bible, with one of the senior Missionaries, Mr. Nott, and one of the gentlemen of the deputation, the Rev. D. Tyerman, on the right, and another senior Missionary, Mr. Henry, and the other gentleman of the deputation, G. Bennet, Esq., on the left hand.

4. All the other Missionaries and friends that were present, four abreast.

5. Three of the supreme judges abreast, the one in the centre, Utami, carrying the code of laws.

6. The other three supreme judges abreast, the one in the centre, Tati, carrying the crown.

7. The king, seated on his chair, carried by four stout youths, sons of chiefs, and four others supporting the canopy over his head.

8. The king's mother and sister on his right hand, and his aunts on his left.

9. Pomare, the king's brother-in-law, close behind the king.—10. Tapa and the other parents of the royal family with the anointing oil and the tables.

11. All the governors, four abreast.—12. The district judges four abreast.—13. All the magistrates four abreast.

On the arrival of the procession at the place of the coronation—

1. The wives and children of the Missionaries and friends were seated on each side of the upper platform.

2. The king was seated on his chair, in the middle of the platform, with the canopy of native cloth over his head, the tables placed before him, upon which the crown was placed in the centre, the Bible on the right side and the laws on the left, with a small vial containing the anointing oil. A large tree overshadowed the royal seat from behind.

3. The queen and her daughter were seated at the king's right hand, and next to them one half of the Missionaries, one of the members of the deputation, and one half of the supreme judges.

4. Close to the king's left hand, his adopted mother and her sisters, next to them the other half of the Missionaries, the other member of the Deputation, and the rest of the supreme judges.

5. Close behind the king, Pomare the king's brother-in-law, and on his right and left hand the fathers of the royal family. Mr. Davies, who was appointed to act as speaker for the king, sat close by him.

6. On the lower platform all the governors and district judges were seated on one side, and their wives on the other. On the governors' platform, and close to the royal platform on each side, the singers were placed.

7. In front of and round about the governors' platform the children were seated, and next to them the women. Next to the women all the magistrates were seated, and behind them the multitude.

All things being thus in readiness, Mr. Darling gave out one of the hymns composed for the occasion; the tune was set by a native. After singing, Mr. Crook offered up a prayer for the divine assistance, guidance, and blessing. After prayer, Mr. Nott addressed the people on the nature of a coronation, as being a public recognition of a king on the part of the people, that he is their lawful sovereign and the object of their choice; and, on the part of the king, an acceptance of that office: and he explained the importance and advantage of being governed by just laws, to the well-being of society. After the address, Mr. Nott read an abridgment of the code of laws to the people, who were afterwards requested to signify their approbation of them by holding up their hands.

The code of laws being read and replaced on the table, Mr. Bennet took the laws and put them into the hands of the king, and Mr. Wilson addressed his majesty at the same time in the following language: "Do you promise to govern your people in justice and in mercy, agreeably to the word of God, and these laws, and what other laws the national assembly may agree upon, being sanctioned by yourself?" To which the king answered, "I do, God being my helper."

Mr. Henry then took the anointing oil from the table and poured a little on the head of the king, and in a few words stated what the anointing was intended to signify, viz. "the heavenly unction of the Holy Spirit, without which he could not fulfil his high office as a Christian prince." A short prayer was then offered, by Mr. Davies, for the grace and blessing of the Holy Spirit to rest upon the king, and concluded with a few words pronounced in the form of a benediction.

Mr. Nott, at the right hand of the king, according to the arrangements previously made, then took the crown from the table, and put it on the king's head; pronouncing a benediction as follows: "May God grant you prosperity, health, length of days, and grace to rule in righteousness, and in the fear of the Lord." Here the people gave three shouts, saying, "Long live the king!—may the king be saved!" &c.*

The Rev. D. Tyerman, on the right hand of the king, now took the Bible from the table, and presented it to the king; and Mr. Darling addressed his majesty, at the same time, in the following words:—

"King Pomare, we present to you this book, the most valuable thing in the world. Here is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear, the words of this book, and keep and do the things contained in

* The crown was somewhat in the form of the English royal crown, very neatly made of purple velvet; the fillet and wings covered with broad gold lace enriched with some very fine pearls and valuable stones.

it; for these are the words of eternal life, able to make you wise and happy in this world—nay, wise unto salvation, and so happy for evermore, through faith in Christ Jesus, to whom be glory for ever and ever. Amen."

Mr. Jones now gave out another hymn, and Mr. Wilson concluded with a short prayer for the king, for the nation, and for the church of God.

An herald now proclaimed freedom to all who were under the sentence of the law, saying, "Let those that have been banished return to their lands, and let every man and woman be freed from every penalty; and let all be exhorted to become good members of society."

The coronation being ended, the procession proceeded to the royal chapel to worship God.

The same order was observed in returning as in going to the place of coronation, only the king wore his crown in returning. On the arrival at the chapel, the Bible and the code of laws were placed on the tables in the pew prepared for the king. The king sat in his chair in the pew, and his crown was taken from his head and placed on the table before him. His mother, and aunts, &c., sat with him.

Mr. Wilson commenced the worship of God by giving out a hymn, Mr. Crook read a portion of Scripture, Mr. Darling engaged in prayer, and Mr. Henry preached a short and appropriate sermon. Mr. Davies concluded with singing and prayer.

Public worship being over, all proceeded to the place appointed for the coronation dinner, where plenty of wholesome food was provided.

After dinner the brethren held a meeting with the members of the Deputation, in order to take leave of them, they being about to depart from the islands. It is with pleasure we look back upon the period these gentlemen have spent amongst us, and we trust their visit to these islands will be followed with lasting benefits to the mission. In the evening we returned to our lodgings, and the next day to our different stations."

CHAPTER XXXIII.

The Deputation take a final Leave of Tahiti, and proceed by Eimeo for New South Wales, touching at Huahine, Tahaa, and Raiatea—Anecdotes and a remarkable native Prophecy—Tides in the Pacific Ocean—An odd Incident in Fishing—A perilous Adventure—Boratora—Summary of Observations on the State of the Missions in the South Sea Islands by the Deputation.

1824. April 24. This day we took our final leave of Tahiti, and arrived in the evening at Papetoai, in Eimeo.

May 8. After a brief sojourn with our friends here, to wind up some concerns respecting the stations, the cotton-works, and the seminary for the education of the children of Missionaries, and other European agents of the Parent Society, in the various Christianized islands, of both the windward and the leeward group, we went on board of the Endeavour schooner, to commence our voyage to New South Wales. We cannot express the pain which we felt at this parting; duty, however, calls, and we are going forth, not knowing what may befal us in the providence of God, but willingly and thankfully leaving the future in his hands, who has guided and protected, blessed and helped us thus far. Mr. Threlkeld, who has lately lost his excellent wife, accompanies us to the colony.

May 10. We went on shore at Fare Harbour, Huahine, to bid farewell to our brethren and sisters there. When we landed, a trial was being held on a charge of infanticide, by abortion, against a widow, who had unhappily abandoned herself to a loose life. Though acquitted, from a defect in evidence, the culprit afterwards confessed her guilt, and pointed out the place—a land-crab's hole—in which she had deposited her untimely birth, wrapped in a piece of cloth. On examination the cloth was found, but the body had disappeared, having been devoured by the crabs. Circumstances of this atrocious nature were too common, under the idolatrous system, to excite attention, but now this crime filled every bosom with horror, and even the tranquillity of the island seemed to have been distressingly interrupted by its occurrence. Indeed the diminution of the human species by infant-murder was lately so notorious that a prophecy was remembered, and, to some extent, believed, among the islanders, which must have been fulfilled, at no very distant period, had not Christianity come to rescue the whole race from destruction: "*Etupu fiau, etoro te farero, Eore te taata.*"—"The fiau-trees shall overspread the land, and the branching corals fill the deep; but extinct shall be the race of man." There is a dark and terrible sublimity in this prediction, rarely to be met with either in the eloquence or the poetry of a barbarous people, figurative as these almost necessarily are:—the earth covered with forests; the sea choked up with coral-rocks; and not a human inhabitant!—here is as perfect and appalling a picture of magnificent loneliness as imagination ever bodied forth.

Another frightful instance of depravity lately occurred here. An old man, who still adheres to heathenism, worships a human scull as his divinity, and sometimes eats his food out of it. This wretch lately coveted a fish-pond, in a piece of land occupied by a youth who was a relation of his. The boy refused to part with it, at which the other was exceedingly angry; but choosing to conceal his chagrin, to make more sure of the objects both of his vengeance and his cupidity, he pretended such friendliness towards the unsuspecting lad that the latter presented him with some fish. This the villain accepted graciously, took it home, baked it, and sent a portion back, with fair speeches accompanying the perfidious gift—for the mess was poisoned. The boy ate, was seized with sickness, and soon died in excruciating torments. It is affirmed, and believed, that this was the thirteenth of the same family, his own kindred, who have, at different times, fallen victims to the arts of the same assassin. To the credit of the rest of the population of Huahine, it ought to be mentioned that he is the only surviving idolater in the island. When it is remembered

that such as the woman above mentioned, the destroyer of her own offspring, and the hoary-headed sinner now noticed, the murderer of his relatives, were the multitude of the people of these lands a few years ago, none but the enemies of man, both in this world and the next, can despise or hate what the gospel has done for them.

May 25. We sailed from Huahine to Tahaa, and on the following day reached Raiatea.

May 27. We have made arrangements to enable the brethren on the leeward stations to visit, once a year, the various islands to which the gospel has been sent by native teachers, and where it is yet impracticable to establish European Missionaries.

May 28. The sea, from some unknown cause, rising here and overflowing the low lands several times a year, whereby the dwellings and grounds at Vamara are frequently much damaged, the inhabitants have determined to remove to a more secure situation—a fertile tract, along a winding coast, nearly three miles in extent. There they have already reared a plastered house for Mr. Williams, and are proceeding with buildings and enclosures for themselves. There are no rivulets in the immediate neighbourhood, but a sufficient number of springs, which promise to supply the population with abundance of good water.—It is generally known, but may be repeated here, in connexion with the aforementioned periodical but irregular inundations of the sea, that the tides throughout the Pacific Ocean do not appear to obey the influence of the moon in the slightest degree. It is always high water about twelve, and low about six o'clock, day and night.*

An odd accident lately endangered the life of a native in a very unexpected manner. A party went out on a fishing cruise about the small islands adjacent to Tahaa, round which great draughts are often taken of the fries that haunt the shores of the coral motus. In the evening, according to custom, they had assembled for family worship upon the beach, close to deep water. The person whose office it was to read the Scriptures and engage in prayer had left his line afloat, after fastening it round one of his legs. In the midst of his exercises a large fish seized the baited hook, and, feeling itself entangled, plunged so desperately that the poor man was dragged by the sudden jerk into the sea, where he must inevitably have perished, from the impossibility of disengaging himself, and the strength of the creature, darting downward with headlong precipitation, had not his companions instantly rushed to his relief, and laid hold of him before he was engulphed.

Many remarkable perils and deliverances occur in these seas, when navigated by such frail vessels as are used by these insular mariners, who rarely from choice venture out of sight of land. About the time when the gospel was beginning to make its way in Raiatea, a canoe, with four men in it, was upset at sea, and the people were thrown into the water, where (though nearly amphibious) they must have been drowned amidst the everlasting waves, drifting them to and fro, unless speedily carried to shore or taken up by some vessel. Two of the men, having embraced Christianity, immediately cried, "Let us pray to Jehovah; for He can save us."—"Why did you not pray to Him sooner?" replied their pagan comrades; "here we are in the water, and it is useless to pray now." The Christians, however, did cry mightily unto their God, while all four were clinging for life to the broken canoe. In this situation a shark suddenly rushed towards them, and seized one of the men. His companions held him as fast and as long as they could; but the monster prevailed in the tug between them, and hurried the unfortunate victim into the abyss, marking the track with his blood. He was one of the two who were idolaters. After some time the tide bore the surviving three to the reef, when, just as they were cast upon it, a second shark snatched the other idolater with his jaws, and carried off his prey, shrieking in vain for assistance, which the two Christians, themselves struggling with the breakers, could not afford him. This circumstance very naturally made a great impression upon the minds of their countrymen, and powerfully recommended to them the "God that heareth prayer."

June 2. The congregation held a meeting to take leave of us, at which all the baptized were present. These had prepared presents of cloth, working-tools, &c., for their friends, the native teachers, residing on various islands at which we intended to touch in our voyage to the colony. There was a separate bundle for each; and all were delivered into our hands, with letters of affection from the church to them, as the absent and the beloved of this little community of faithful men, who, having received the truth in the love of it, had sent out their brethren to teach it to those who were yet ignorant and out of the way, in heathen lands.

June 4. This day we reached Borabora, where we tarried till the 7th, and then took the last of all our farewells in the Georgian and Society Islands; commending with tears, and prayers, and inexpressible emotions of gratitude, attachment, and regret at the thought that we should see them no more, all the people of all the stations, and all their faithful and devoted teachers, the Missionaries, "to God, and to the word of his grace, which is able to build them up, and give them an inheritance among them that are sanctified."

As a summary of our observations on the state of the Missions in these islands, we subjoin a copy of the circular which we addressed to the brethren, at all the stations, on our departure. From them, respectively, we received letters of the kindest character in reference to our transactions and conversation among them during our visits.

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* See Mr. Bennet's remarks among the articles in the introduction to this work.

Extracts from the Farewell-letter addressed by the Deputation to all the Missionaries, of both the Windward and Leeward Missions, on their leaving the islands.

"May, 1824.

'Dear and much-esteemed Friends and Brethren,

"Having completed our official visit to these highly-favoured islands, and to the various churches and congregations over which you preside as their pastors and ministers, and expecting to take our leave in a few days, to proceed to visit our brethren in other countries, we cannot take our final adieu without addressing to you a few lines.—When that great Society whom you and we serve proposed to us this important undertaking, we found innumerable difficulties opposing a compliance with the duties which they proposed to devolve upon us. We had heard of this great change with our ears, in our own favoured country, and believed your report; but now our eyes have seen, and we rejoice with joy unspeakable, and unite with you, with the Society, and with the whole Christian church, in admiring and adoring that distinguishing and sovereign grace whose invincible energies have dethroned the powers of darkness, so long dominant in these islands, and established the glorious throne of Jesus, the Prince of Peace, against which the gates of hell shall never, we trust, again prevail. While we unite to admire this stupendous work, and seek in vain for its parallel in the history of the world, let us also unite in ascribing all the glory to Him by whose power and love these islands have been rescued from the foulest thraldom, and brought under the equitable reign of the King of kings. Let the Society—let the Missionaries unite in singing, 'Not unto us, O Lord, not unto us, but unto thy name be all the glory!'

"It is true, however, that though wonders have been wrought by the preaching of the gospel, and the power of the Spirit of God, everything has not been achieved that Christian philanthropy is anxious to behold. Though all name the name of Jesus, all do not depart from iniquity: while the appearance of religion is seen in the mass of the people, there are many individuals who disregard its solemn sanctions. Many have the form of godliness, but it is to be feared they are strangers to its power. But be not discouraged. Where but a few years ago nothing but crime was to be seen, and that of the foulest nature that men in their worst state could commit, you are not to be surprised at the few crimes, and these, generally, of no great aggravation, which are still committed:—where all trifled with religion, be not surprised that some treat it with neglect:—where all were cruel idolaters in practice, be not astonished that there are those who retain the world as an idol in their hearts:—where all were led captive by Satan at his will, be not disheartened because some are still willing to bear his yoke and remain under his bondage. That arm which has been so signally revealed before your eyes is sufficient to accomplish all you wish. While you feel that you are nothing, remember that God is all-sufficient. His past triumphs afford the pledge of future victories; and your past success should fill your minds with confidence that all the strongholds of sin and Satan shall fall before you. Is anything too hard for the Lord?

"Deeply convinced, as we are assured you are, that both the ability to preach the great truths of the gospel with acceptance to God, and success in the conversion of sinners, and in building up the saints in their most holy faith, are owing alike to divine influence, be it your daily prayer, both in private and in public, that He, with whom is the residue of the Spirit, would pour down that influence upon you and your congregations in still greater effusion.

"As God will never own anything but his own pure and unadulterated truth, hold fast the form of sound words which you have been taught; and let the unsophisticated doctrines of divine revelation, studied with diligence and prayer, and delivered with fervent zeal and humble faith, be still presented to the people. These you have preached, and these God has honoured. Guard, brethren, against the wily inventions of men, and do you pursue the good old way. It has afforded us no common pleasure to perceive that you hold alike the grand and distinguishing doctrines of the gospel; and, confident of the sincerity of your piety, and beholding its fruits and effects in your lives, we calculate on no departure from the truth in your sermons, resting assured that you will continue to feed your flocks with wisdom and knowledge; and, by a constant, faithful, and luminous exhibition of the doctrines of the cross, in connection with the law as a rule of moral conduct, you will commend yourselves to God as his faithful servants; and to men, as worthy of their love, esteem, and confidence:—exemplifying in your own spirits and deportment the great truths which you enforce upon others.

"We have beheld with delight your numerous congregations, and your flourishing churches; and that air of holy seriousness, and reverential behaviour, which so well become the house of God, and characterise your several flocks; as well as that decency of dress which is everywhere apparent; and we are persuaded you will continue to guard against everything of a contrary nature, that all things may be done devoutly and in order, as becomes the house of God. We also approve of the method observed in conducting your various religious services, and the principles on which your several churches are established, and which we regard as both scriptural and adapted to the local circumstances of these islands. Using your best endeavours to ascertain the truth of the piety of those whom you admit to the Lord's table, to preserve the purity of your churches, a firm and vigilant discipline will be essentially necessary. With your greatest care, hypocrites and false professors will obtrude themselves into the church of God; but a wise and scriptural discipline will detect and remove them,

and prevent them from tarnishing the spiritual glory of your flourishing societies. A neglect of discipline will be followed by disunion, a declension of vital religion, a relinquishment of the distinguishing doctrines of the gospel, confusion, and every evil work. That your discipline may be scriptural and beneficial, it must be impartial; and, to be impartial, it must extend alike to all, whether chiefs or common people. You have properly set a high scale of morals for those whom you admit to the ordinance of baptism, but not more high than scriptural.

"There is nothing in the aspect of things in these favoured islands on which our minds dwell with more solicitude and anxiety than the state of the rising generation. In a few years the children will take the places of their parents, and the character of the profession of religion which they will make will greatly depend upon the manner in which they are now educated, and the habits in which they are trained. While you pour into their opening minds that knowledge of which they are susceptible, it is of indispensable importance that they should be formed to habits of order and industry. Habits of diligence, and of regular application to business, both of body and of mind, are among the principal advantages of a good education; and, unless such habits are formed in youth, mere knowledge will be of little avail in real life. We are aware of the difficulties which are to be surmounted in accomplishing this object; but the advantages accruing would be so great and many, that we are assured you will see the importance of making a vigorous attempt, and extend the present system of education to the objects here mentioned. A union of your endeavours with those of the parents may be expected to be productive of immediate consequences, highly beneficial, while remote posterities will not fail to participate the blessings.

"We see with delight so many catechisms and elementary books in the hands of the people, all of which contain the forms of sound words, and a lucid statement of the doctrines of the Sacred Oracles. But we especially rejoice that your industry and exertions have put into the hands of your flocks so many portions of the word of God, and that so many more are in a state of forwardness; all of which, we doubt not, will prove to be faithful translations of the several Scriptures which they profess to be. We are anxious, dear brethren, that the eminent knowledge of this language, and the talents for translating the Scriptures into it, which you possess, should be employed to the best possible advantage, before death removes you to your reward.

"As it is hoped that a period will arrive when all the churches in these islands will be supplied with native pastors, and when it will be no longer necessary for the Society to send them from England, we beg to remind you that it is the wish of the Society that a college should be established here, for the education of young men (natives) for the ministry; and that, so soon as a suitable number of young persons of promising piety and talent can be found, such a college should be commenced. We therefore suggest that you all should keep this in mind, and endeavour to find such men, in your several congregations, and devote them to this great work. This is an object deserving your very serious and constant attention.

"When it is considered what vast sums of money have been expended upon these islands, by the Society, in supporting this Mission, for nearly thirty years, it will be admitted as highly reasonable, that now, having embraced the gospel, the people should do all in their power, if not to reimburse the Society, at least to meet the present expenses of the Mission, that its funds may be devoted to the support of the gospel in other parts of the heathen world. Justice to the Society, and love to the perishing heathen, claim this reasonable service. The Society receives with great satisfaction the noble contributions which are made from time to time; and thanks you, dear brethren, and, through you, your numerous flocks, for your united exertions, which have been so productive.

"Though it is the wish of the Society that the Missionaries whom it sends into the heathen world should not interfere with the politics of the countries where they may reside, yet, as you have to instruct these people in all the institutions of civilized society, and have been called upon by them to assist in forming the several codes of laws under which we are happy to see them living, it is necessary that you should continue to explain to them their own laws; that you should watch against their falling into neglect on the one hand, or being unjustly applied on the other, until such time as the people become so thoroughly versed in their meaning and administration as to render your assistance unnecessary. Kings and chiefs, whose modes of thinking and habits of acting were formed under the influence of a cruel despotism, will be liable to indulge in unjust aggression; while a people, trained to absolute submission, without being allowed to exercise either their own judgments or their own wills, are in danger of a pusillanimous surrender of their just rights and liberties. But with your discreet and intelligent advice and assistance, to which the people are prepared to pay the greatest deference, both these descriptions of evils will be prevented, and the civil rights of both the rulers and of the ruled will be secured, and peace and harmony maintained.

"That the school, which proposes to afford your dear children a suitable and useful education, should have commenced its operations before we finally leave you, is to us highly satisfactory. We have assisted you in placing it on the best principles, and under the most useful and efficient regulations; and we commit it to your guardian care, trusting that you will watch over it with an attention and an assiduity which shall ensure, under the divine blessing, those benefits which it proposes to confer upon your numerous families, and, perhaps, on children

et unborn. Accept of this institution as a roof of the Society's affection for you, and its oncern for the welfare of your rising families: —a more convincing proof it could not give you.

"Never, brethren, were men placed in circumstances more important, more responsible, and more desirable than yours; and never did men more need divine wisdom, prudence, and circumspection than you. Not only the present, but future, generations hang upon your decisions. In things both temporal and spiritual, the people, from the highest to the lowest, look to you for counsel, and instruction, and example. An error in judgment, or in conduct, affecting any point of importance, might be followed by results beyond calculation injurious. While you will feel the indispensable importance of constantly seeking that wisdom which comes from above, and that aid which God only can afford, your *united* exertions, your *mutual* counsel, and your general *co-operation*, will, under the smiles of Heaven, realize the hopes which the Society and the Christian world entertain.

"The period which we have spent with you we reckon with the happiest of our lives; and we shall ever recollect it with the warmest gratitude to God who kindly conferred this honour upon us. Accept our affectionate gratitude for every kind and friendly attention which we have received in your several families. Allow us to share your esteem and your affectionate prayers. Cultivate the spirit of strong Christian love among yourselves, and that union of heart and co-operation in all your plans and exertions which will ever strengthen your hands and promise success in your work, while it will tend to establish the confidence of the Society in the wisdom of your operations.

"Affectionately we commend you, and your partners, and families, and flocks, to God, and to the word of his grace, who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. "We remain,

Dear Friends and Brethren,
Yours, with great esteem,
In the bonds of the Gospel,
(Signed) DANIEL TYERMAN,
GEORGE BENNET."

CHAPTER XXXIV.

A Dead Calm—The Harvey Islands—Two Native Missionaries left there—Their Labours and Success—The Deputation land at Atui—Christianity on that Island—Extraordinary Preservation of five Christian Natives—Rarotonga—Reflections—Affecting Account of Oli and Mydo, the two first Converts to Christianity from the South Sea Islands—Sailing on the Great South Sea—Reach Wangaroa Bay, New Zealand.

824. JUNE 9. We are in a dead calm, rolling upon the indolent waves beneath a burning sun, and unable to proceed on our course. Nothing can be more patience-trying than a rainy, hot, breathless atmosphere, to those who are imprisoned in a small crowded vessel like ours, in which there is scarcely room to turn round without encountering one another, or stumbling against furniture, ropes, masts, or tackle of one or other description; the ship meanwhile heading in all directions, like a buoy fastened to the bottom, but weltering on the surface, as though it might rock without resting for ever and ever. The confinement on board is not less noisome than inconvenient, from the closeness of the cabin and the stench of the bilge-water, which so contaminates the air that articles of silver or brass, within an hour or two of exposure to its taint, become completely bronzed, so that the metal of which they are made cannot be distinguished. However, the leakage being greater during the voyage than in harbour, this pest has already abated a little, or we perceive it less as the so far happy effect of never being free from it.

June 15. After much weary sailing, we reached Manaia, or Mangeea (as Captain Cook called it), one of the Harvey Islands, inhabited wholly by heathen in a state of truly savage barbarism. Last year Mr. Williams had sent on shore here two Christian teachers and their wives; but, before the ship sailed, they all returned on board, escaping barely with their lives, their clothes having been torn from their backs, their property seized, and the women shamefully maltreated. These things, however, did not discourage the church of Tahaa, two unmarried members of which, named Davida and Tiere, offered to go thither at any peril, to carry the gospel to those who only were what they once were—untamed, unprincipled, uncourteous—because they had it not. On our arrival, Captain Dacre sent a boat with the two devoted men as near to the reef as was practicable, when, there being no opening, they leaped into the surf, and swam across the still water beyond to the beach, taking nothing with them but the slight dresses which they wore, and "the sword of the Spirit, which is the word of God," in their hands—namely, a copy of the then translated parts of the Testament. Contrary to expectation, they were kindly received by the natives; a number of whom came off in small canoes, containing a single person in each, bringing fruit and other things to exchange for iron and such European articles, of small value to us, but treasures to them, as we could furnish. After the lapse of a few hours, Tiere came back to us in a canoe, to fetch what little property belonged to himself and his companion, consisting of clothes, tools, and books, saying that now they durst trust life and everything among these poor heathen. Confiding them not to the hands of men, but to the care of God, we left these good and faithful followers of the Lord Jesus Christ, to tread in his steps, and, as his under-shepherds, to go forth into this wilderness in search of those lost sheep whom He came to seek and to save, and who shall be hereafter gathered into his eternal fold.

[We may add here the pleasing intelligence which has since been received from this quarter. Fifteen months after our departure, Mr. Bourne from Tahaa visited this island, and witnessed how much good can be done, in a small time, and by weak instruments, when the gospel, accompanied by the power of God, is preached

with the utmost possible simplicity, and exemplified in the humble, holy, self-denying conduct and conversation of its professors. Davida and Tiere, after our ship had passed out of sight, were confined by command of the king in the house of one of the false divinities of Manaia. Here, knowing the customs that prevail through all the islands of the South Seas, they considered that, being confined in his temple, their persons had become *tabued* or sacred, and the property of the god, to which, if the priest required, they might be at any instant sacrificed. During three days, however, they were kept in perfect peace, their minds being stayed upon the true God, against whom all idols of the Gentiles are but as Dagon, of old, in the presence of the ark. The king then suddenly ordered them to be set at liberty, gave them land on which to settle, and not only protected them in following the manual arts which they exercised for the benefit of themselves and the natives, but allowed them free permission to pray and preach as they thought proper. They were informed that, soon after the first teachers and their wives had been robbed and driven away by ill usage, an epidemical disease had broken out in the island, which swept away nearly one in twelve of the whole population. Ascribing this plague to the vengeance of the God of the strangers, they carried the property which they had taken from them and threw it into the Po, a deep cavern in one of the mountains, which was the common sepulchre of their dead; and further determined never again to behave with brutal inhospitality towards friendly visitors. Providentially, some copies of portions of the Tihitian Scriptures had been preserved, which were now restored to the new Missionaries, and with those which they had themselves brought thither became useful school-books. The lessons of these they taught so successfully that already a considerable change for the better had been effected in the manners of the people at large, and about a hundred and twenty converts had joined their instructors in Christian fellowship. These were easily distinguishable by their improved personal appearance in dress and demeanour; as well as manifestly exalted in domestic society, by learning to construct more comfortable dwellings, to manufacture better cloth and superior implements of husbandry and fishing. Many of them had also learned to spell and to read. The island aforetime had been subject to frequent famines, which had exceedingly thinned the population. These, indeed, were judgments brought upon themselves, in a great measure by their idleness and improvidence, and scarcely less by their malignant dispositions, which prevented the increase of the supply of provisions; for if a man planted a number of bread-fruit trees that promised to enrich him, his envious neighbours would wantonly pull them up: and he who went to sleep at night under their shadow might awake in the morning amidst their uprooted trunks.

Davida and Tiere, by introducing to their acquaintance several new sorts of native food (of which it seems the people had been stupidly ignorant before), taught them how to profit by those neglected bounties of Providence, which, had they been swine or dogs, they would have instinctively found out, if good for sustenance. Tiere had died in the interval, but Davida was continuing the good work which his deceased brother and he had begun. Thus, by native teachers alone (for, till Mr. Bourne's visit, not a white man had ever stepped upon that shore), religion, morality, agriculture, boat and house-building, manufactures, &c.—all that the temporal and spiritual wants of a whole nation required—were more advanced in sixteen months than the same had been in all the centuries which had elapsed before. When Mr. Bourne landed, the astonishment of the simple inhabitants at his personal appearance was very remarkable; they laid hold of his hands, and examined curiously, to see whether they were verily made of flesh and blood. When, to gratify their curiosity, he turned up his sleeve, they were startled at the whiteness of his skin, and one of them cried out that he must be a great king, or he never would have been of that complexion.]

June 19. This day we arrived at Atui, another of the Harvey group, where teachers had been placed some time ago. Here the first intelligence communicated to us was that the whole population had renounced their idols, and built a large chapel. The circumstances of this change were peculiar. Some time ago a vessel, belonging to Raiatea, with five natives on board, had been sent on an errand to us at Tahiti; but, since the time when they had set sail on their return, no intelligence concerning them had ever reached the relatives of the small crew. The conclusion was that they must have perished at sea. To-day, as a canoe approached our vessel, we observed that the rowers, especially the helmsman, exhibited tokens of the highest delight at the view of our ship. When they came on board, the helmsman was immediately recognised, and he and his companions proved to be the very crew of the missing boat from Raiatea. They said that, on their return to Tahiti, being off Eimeo, night came on, when they fastened up their sails and went to sleep in fearless security, leaving the boat to the mercy of the waves till morning, expecting then to be able, as usual, to direct their course homeward by known sea-marks. When they awoke, however, they found themselves involved in a thick fog, which turned to pouring rain, and was followed by a violent wind that drove them utterly beyond their reckoning. Six weeks were they floating, they knew not whither, on the pathless and fathomless deep, in which at length there was no other prospect, so far as man could calculate, but that they must be finally engulfed; yet their faith never failed, and the simplicity as well as the strength of that faith was very striking, for when we asked them if, in their forlorn situation, they did not expect to perish of famine, or to be drowned in the ocean, they replied, "Oh, no! for we prayed to God!" When first carried away, they had

with them a quantity of vi-apples, cocoa-nuts, bananas, a little water, and two bamboos (about a gallon and a half) of cocoa-nut oil. On these, by taking only a small portion twice a day, they subsisted five weeks, when, the solid food being all exhausted, and every drop of water long ago spent, they kept life in them by dipping a few fibres of the cocoa-nut husk in the oil, and masticating these between their teeth, to extort the slight nourishment, and moisten their mouths, parched with tormenting thirst. Thus, morning, noon, and night, as long as they were able, they worked at the oars, prayed, and sang; they read the Scriptures as the daily bread of their souls, and duly remembered the Sabbaths. It was very affecting to hear one of them say how, amidst the roaring of the sea, they sang till their "*voices went away.*" Yes, truly, but it was "*into heaven*" that their voices went away, as those of the angels who sang "glory to God in the highest," at the nativity of the Redeemer:—their prayers of faith, and their songs of thanksgiving, were heard before the throne, even when their lips had no longer power to utter them,—and they were answered by deliverance. At the end of six weeks they were drifted, by the millions of waves on which they had been borne, to a motu near this island of Atui, where some of the natives found them, worn to skeletons with hunger, and strengthless with fatigue, but "rejoicing in hope, patient in tribulation." By these they were fed and nursed, and, as soon as they could bear it, removed to Atui, where they gradually recovered health, and afterwards preached the gospel with such power that the remaining half of the population, till then unconverted, believed and cast away their idols.

New School house at Rarotonga.

At Atui we left two native Missionaries, Faride and Tubu, with their wives and two children. These are destined for Mauti and Mitiaro, two islands which we were prevented from touching at by a storm on the days previous to our arrival at Manaia.

June 18. We left Atui and stood for Rarotonga, another island of the same group, where the gospel has been planted, as in Manaia and Atui, by native teachers, and where it has flourished more than in either of the former. The people are building a chapel six hundred feet in length, which was half finished when we saw it. But a twelvemonth ago these were in the state in which we saw the Manaians—gross, fierce, crafty barbarians; now gentle, upright, and well behaved, attending with diligence to the means of grace, and daily making progress in the arts of civilized life.

June 19. We left Rarotonga on the evening of this day, and now, having completed our work in the South Seas, we proceeded on our voyage towards New Zealand.—The foregoing portions of our journal will show that, immediately before leaving the islands finally, we had the opportunity of paying short visits to all the Missionary stations; when we rejoice to say that we left all the churches in peace and harmony, and advancing both in spiritual and temporal prosperity. The number of communicants everywhere was rapidly increasing, while not only those who had been admitted into full church-fellowship, but also the baptized generally, were conducting themselves with great

propriety. There were, indeed, very few exceptions to this statement. No errors in doctrine had been permitted to appear. All the brethren were not only sound in the faith, and regularly devoted to their glorious and blessed work, but were held in high esteem by their several congregations, and enjoying great concord and friendship one with another, striving together for the faith of the gospel.

We had the gratification of receiving, from all of them, private letters of thanks, addressed to us individually, as well as joint letters, unsolicited on our part from them, as distinct bodies of Christian labourers of the windward and leeward islands, including every individual Missionary. As we had endeavoured to discharge our duties with the purest fidelity ever since our arrival among them, nothing could be more acceptable to us. We thus left all the brethren our avowed and affectionate friends, and we feel persuaded that we enjoy their entire confidence.

And here, with propriety, may be introduced a little history, scarcely remembered even by the old friends of the London Missionary Society, and altogether unknown to the greater portion of those who have become such within the present century. It has been shown that the Missionaries in Tahiti and Eimeo laboured many years apparently without any regenerating influence upon the hearts of their heathen hearers, while the great multitude of the population either would not hear them at all, or, when they did for a moment or two either suspend their labours or their sports to listen to what such babblers (as they deemed them) would say, only heard with mocking or enmity. It was not till the year 1812 that Pomare king of Tahiti publicly professed his belief in Jehovah, the true God, and his determination to obey the gospel. Laying out of sight the equivocal conversion of this great but imprudent man, in the year following signs of genuine awakening appeared among several natives of humbler station, and two of them "began to pray;" from which time the work of regeneration has continued increasing and extending to this day.

The first-fruits, however, of these Gentiles, were two youths, the one called Oli, the other Mydo, of Tahiti, who, in 1799, engaged themselves on board of a South Sea whaler, because, as they said, they wanted to see the country from which the ship came. On their arrival in England, the following year, the directors of the London Missionary Society took them up, and the late Rev. Dr. Haweis, and Joseph Hardcastle, Esq., especially, befriended them. Two years afterwards, when they had learned a little English, in order that they might have a quiet asylum, and enjoy an opportunity of Christian instruction in its simplest form, their kind patrons placed them in a school, recently established by the Moravian Brethren, at Mirfield, in the West Riding of Yorkshire, where they were indulged with the accommodation of a private room, and placed under the particular superintendance of the teachers and ministers of the congregation. Here the poor heathen lads lived comfortably for about twelve months, attending the classes of the other scholars as soon as they were qualified, and associating with them in their leisure hours, and on their daily walks in the neighbourhood. Owing, however, to unpreparedness of mind in early youth, as well as natural indolence, and delicate health in a moist and cold climate, their progress in learning was slow; but they could, in the end, read and write tolerably well. In their general conduct they were strictly moral, and rewarded the kindness shown to them with corresponding gratitude and affection.

Oli distinguished himself from his companion by a certain conscious superiority, as though he were of higher birth (probably the son of some chief) and he occasionally showed his blood not less in the pride and fierceness, than in the more generous qualities, that are often associated with hereditary rank among savages. He had more stateliness of demeanour, with larger intellectual capacity, than his unpretending companion, and displayed greater order, regularity, and promptitude, in all his habits and transactions. Sometimes, indeed, the haughtiness of his manners, notwithstanding his helpless and dependent situation, manifested a spirit, even towards his benefactors, that could ill brook submission, and scorned to be controlled. Mydo, though apparently of humbler origin and qualifications, gained the esteem of his instructors and comrades not less than he.

But while these youths, in their character and behaviour, exhibited much docility, amiableness, and intelligence, no traces of conversion of heart were discovered in either till they both fell sick, and "that sickness was not unto death, but for the glory of God." Sometime after their arrival at Mirfield they each caught the measles; but the Lord blessed the means employed for their recovery. Mydo bore his share of affliction with great patience and fortitude; thenceforward, too, he became more thoughtful about himself, and more inclined to converse on spiritual subjects. He ascribed his recent recovery, not to the skill of the physician, but to the power and help of God. Every night, therefore, on going to bed, he devoutly repeated the Lord's prayer, and now and then was overheard praying to our Saviour in his own way. These were gracious tokens, and rejoiced the hearts of his teachers and friends, who did all they could to lead him gently in the way of truth, and encourage him to endeavour to press forward in the same.

One morning he thus addressed the person who waited upon him (we attempt not to repeat his broken English):—"You told me that my soul could not die, and I have been thinking about it, how it is. Last night my body lay upon that bed, but I knew nothing of it, for my soul was very far off. It was in Tahiti. I am sure that I saw my mother and my companions there. I saw the trees, and the houses, and the hills, just as I left them. I spoke to the people, and the people spoke to me; and yet all the while my body was lying quite still in this

n the morning I was come back again body, and was at Mirfield again, and as a great many miles off, over the sea. nderstand what you say about my body : into the earth, and my soul being somese; and I wish to know where it will , when it can no more return to my it did last night." This afforded a ›portunity of preaching the gospel to he heard it gladly.

ng again seized with dangerous indis- Mydo showed the most earnest desire poor countryman might be converted, uently said, in his peculiar brief, point- "Oli bad man; Oli no love God; Oli ay!" In June, 1803, Mydo himself ced to the borders of the grave by an : abscess in the chest. This made him ous, and sometimes low-spirited. He ·d a request, which he had often made hat he might receive baptism. When gn and importance of that Christian more particularly explained to him, d to enter fully into the meaning, and eigned humility answered several questt were put to him, adding, "I bad know, I feel, I bad man!" On the September he was brought upon his he chapel, by his own particular desire, he presence of a great congregation, e all deeply affected by the solemnity ene, he was baptized by the bishop of iren's church (then residing at Fular Leeds), in the name of the Holy Tril into the death of Jesus. He received opriate name of Christian, being the iis people to whom it could be given. baptized for the dead. Being carried the sick chamber, his bodily pains o forsake him; he remained in a comrame of mind, and in the course of the ; day expired, leaving a firm conviction, arts of all who witnessed his last end, ied the death of the righteous.

vhile Oli, who, at the time when ad expressed such tender concern for eared hardened and blinded in ignoid unbelief, began to show signs of tion. As the illness of his companion own infirmity increased, he became l more humbled and penitent, confessense of sin, and his sorrow on account ixiously desiring to find pardon and rough the mercy of God his Saviour. ideed—whenever the love of the Reand the blessedness of those who follow ·, and are admitted into the mansions : is gone to prepare for them in heaven, : subjects of conversation—he was so ›ved that the tears would roll plentiwn his cheeks. These hopeful signs Holy Spirit was regenerating his soul, nging him to Christ, induced the no longer to postpone his admission visible church. Accordingly, on the Iydo's funeral, Oli was baptized, and seph, after the name of his venerable or, Mr. Hardcastle. He was very feeble at the time, but able, nevertheless, to walk into the chapel, and receive the sacred ordinance in the manner usual with adults among the brethren. When the question was put to him, "Dost thou desire to be delivered from the power of sin and Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him, by holy baptism?" he answered, "Yes, certainly I do," with such fervency as drew tears from the eyes of all present, according to the testimony of a spectator. He died, in a gentle manner, in the night between the 13th and 14th of October following, aged about nineteen years. Mydo might be two years younger. Their bodies lie in the brethren's burying-ground at Mirfield.

July 14. Ever since the 20th of June we have been traversing the South Pacific in our small vessel, of less burthen than the ordinary barges on British canals, amidst the usual diversity of weather, but without any extraordinary incident to record; and this day, by the good hand of our God upon us, we discovered the Three Kings ahead—rocks standing above the water, about thirty-five miles off the northern extremity of New Zealand. The wind having been adverse for several days, which rendered it impracticable to advance towards New Holland, Captain Dacre determined to make for Wangaroa bay, on this coast, to obtain supplies of hogs, water, and wood—our stores of this kind being nearly exhausted, and a voyage of thirteen hundred miles yet to be accomplished. The ship was, therefore, put about, and we made for our proposed haven, at the distance of a hundred and twenty miles.

CHAPTER XXXV.

Coast-scenery of New Zealand—Approach and Appearance of the Natives—Their Canoes—Their ferocious Conduct, and the perilous Situation of the Deputation and the Crew, while the Ship was in possession of the Savages—Deliverance from Captivity and Death by the Chief George, and the Wesleyan Missionary, Mr. White—Visit to the Wesleyan Station—Remarkable Cure of a Diseased Native, with his own description of it—Sail from Wangaroa Bay—Anchor in Sydney Cove, New Holland.

1824. July 15. This bay, which we duly reached, is so completely shut in, that it was not discovered till we had approached nearly alongshore of it. The entrance is about a quarter of a mile in length, and no more than a furlong in width, but of sufficient depth of water to admit any ship to sail into the harbour, which, at the extremity of the strait, broadens into a beautiful basin, surrounded with rocks and highlands. This, however, is only the ante-port, and through another narrow channel we passed into the main harbour—an immense expanse of sheltered water—which (with the loveliest image of repose that nature can exhibit, as clear and tranquil as the overarching firmament itself) seemed to bring the deliciousness of rest into our very souls, after the anxieties and toils of a weary voyage on a turbulent ocean. In front of this entrance appears a circular island, very precipitous, and about seven hundred feet in elevation. On the

slopes are seen the houses and *fatas* (wooden stages, on which potatoes are stored, out of the reach of hogs, dogs, and vermin) of a considerable village. Leaving this island on the larboard, we came to anchor about a mile above it, in six fathoms water. The view, on every hand, from our vessel, was singularly attractive to our eyes, and refreshing to our spirits, worn out with the monotony of billow on billow, in calm or in gale, presenting the aspect of an uninhabited, uninhabitable waste, rarely even crossed by a solitary ship like our own, with nearly as little probability of descrying another sail as the raven of Noah, that never returned, had the chance of meeting the dove on its first excursion from the ark, while, as yet,

"One shoreless ocean tumbled round the globe."

This bay is coasted by bold headlands, between which run numerous coves, bounded by eminences of great height, some bare, others wooded, and in many places patches of cultivation occasionally rising from the edge of the beach to the mountain-top. The whole is about ten miles in length, stretching north and south, while the breadth varies from three to four miles.

We were presently visited by the natives, in their canoes, carrying six or seven each—men, women, and children. All appeared friendly, without any war-weapons that we could discover, except two old spears at the bottom of one of the boats. They brought, in no great quantity, potatoes, cabbages, fowls, and natural curiosities for sale; but their demands for articles in exchange were so exorbiant that few bargains were made. The general appearance of these people was savage and filthy; some of them had smeared their bodies over with red paint. Their faces, and other parts of their persons, were frightful with tatooing, which, with them, is very deep scarification, and far inferior in delicate and curious execution to what we have been accustomed to see in the Society Islands. The lines appeared like grooves ploughed upon the skin, yet the figures were cleverly and ably expressed. People of both sexes had great holes bored in their ears, through which were thrust bits of cloth rolled tight, or rounded pieces of wood. Their clothing consisted chiefly of mats made of rushes, or native flax, so intertwisted that the ends overhung the outside like thatch. This dress, being flung over the shoulders, reached towards the calf of the leg; few of the men used anything beside; but the women wore girdles of the same materials. Both males and females had long hair, which some gathered up in a knot, with a wreath of cloth, upon the top of their heads. The manners of young and old were as disgusting and contrary to decorum as their raiment and persons were filthy and annoying to more senses than one. They were unashamed of what is most unseemly, and appeared astonished at our insensibility to their courteousness. Towards nightfall they all returned on shore. Ammunition had been the principal commodity for which they wanted to exchange their produce.

Their canoes were from thirty to forty feet in length, and three to four in width, each hollowed out of the trunk of a single tree, narrow at either end, and broadest in the middle; having cross-bars to strengthen the sides. Some of these were painted red, and rudely carved with figures, which, without being in the secret of what the sculptor aimed at, might be guessed at by knowing what he had missed. Their paddles were long, lancet-shaped, and very narrow. With these they navigate their simple vessels sufficiently well; the latter, being wide above, and reduced to an angle along the keel, are calculated for steady sailing.

Anxious to see the Wesleyan Missionaries, whose station lay about six miles from our anchorage, we engaged a large canoe to take us thither, but were obliged, on account of the cold and squally weather, to relinquish the attempt. Captain Dacre (one of our owners), however, went in the ship's boat to inform the brethren of our arrival.

July 16. This morning our little vessel was surrounded with canoes, containing several hundreds of the natives, of both sexes, who presently climbed up, and crowded it so much that we were obliged to put up a bar across the quarter-deck, and *tabu* it from intrusion. The commerce in various articles, on both sides, went on pretty well for some time, till one provoking circumstance after another occurred, which had nearly led to the seizure of the ship and the loss of our lives. In the confusion occasioned by the great throng within so narrow a space, the natives began to exercise their pilfering tricks, opportunities for which are seldom permitted to slip away unimproved. Suddenly the cook cried out, "They have stolen this thing," but scarcely had he named the thing (some kitchen article) when he called out again, "They have stolen the beef out of the pot!" and then a third time, "They have stolen my cooking-pans!" Presently another voice bawled out from the forecastle, "Captain! they have broken open your trunk, and carried away your clothes." Up to this time we had been in friendly intercourse with the chiefs, rubbing noses, and purchasing their personal ornaments and other curiosities, suspecting no mischief. But now, in the course of a few moments, without our perceiving the immediate reason, the whole scene was changed. We found afterwards that the captain (Dibbs), on hearing of the audacious thefts above mentioned, had become angry, and while he was endeavouring, rather boisterously, to clear the deck of some of the intruders, one of them, a chief, on being jostled by him, fell over the ship's side into the sea, between his own canoe and the vessel. This was seized instantaneously as the pretext for commencing hostilities. The women and children, in the course of a few seconds, had all disappeared, leaping overboard into their canoes, and taking with them the kakaous, or mantles, of the warriors. The latter, thus stripped for action, remained on deck, of which, before we were aware, they had taken complete possession, and forthwith

made us their prisoners. Tremendous were the howlings and screechings of the barbarians —while they stamped, and brandished their weapons, consisting principally of clubs and spears. One chief with his cookies (his slaves) had surrounded the captain, holding their spears at his breast and his sides, on the larboard quarter of the vessel. Mr. Tyerman, under guard of another band, stood on the starboard; and Mr. Bennet on the same side, but aft, towards the stern. Mr. Threlkeld, and his little boy, not seven years old, were near Mr. Bennet, not under direct manual grasp of the savages. The chief, who, with his gang, had been trafficking with Mr. Bennet, now brought his huge tatooed visage near to Mr. B's, screaming, in tones the most odious and horrifying, "*Tongata New Zealandi, tongata kakino?—Tongata New Zealandi, tongata kakino?*" This he repeated as rapidly as lips, tongue, and throat could utter the words, which mean, "Man of New Zealand, is he bad man?—Man of New Zealand, a bad man?" Happily Mr. Bennet understood the question (the New Zealand dialect much resembling the Tahitian), wherefore, though convinced that inevitable death was at hand, he answered, with as much composure as could be assumed, "Kaore kakino, tongata New Zealandi, tongata kapai:" —"Not bad; the New Zealander is a good man." And so often as the other, with indescribable ferocity of aspect and sharpness of accent, asked the same question (which might be a hundred times), the same answer was returned. "But," inquired Mr. Bennet, "why is all this uproar? Why cannot we still rub noses, and buy and sell, and barter, as before?" At this moment a stout slave, belonging to this chief, stepped behind Mr. Bennet, and pinioned both his arms close to his sides. No effort was made to resist or elude the gigantic grasp, Mr. B. knowing that such would only accelerate the threatened destruction. Still, therefore, he maintained his calmness, and asked the chief the price of a neck ornament which the latter wore. Immediately another slave raised a large tree-felling axe (which with others had been brought to be sharpened by the ship's carpenter) over the head of the prisoner. This ruffian looked with demon-like eagerness and impatience towards his master, for the signal to strike. And here it may be observed that our good countrymen can have no idea of the almost preternatural fury which savages can throw into their distorted countenances, and infuse into their deafening and appalling voices, when they are possessed by the legion-fiend of rage, cupidity, and revenge.

Mr. Bennet persevered in keeping up conversation with the chief, saying, "We want to buy buaa, kumara, ika, &c., (hogs, potatoes, fish,) of you." Just then he perceived a youth stepping on deck, with a large fish in his hand. "What shall I give for that fish?" "Why, so many fish-hooks." "Well, then, put your hand into my pocket and take them." The fellow did so. "Now put the fish down there, on the binnacle, and bring some more, if you have any," said Mr. Bennet. At once the fish, which he had just bought, was brought round from behind and presented to him again for sale. He took no notice of the knavery, but demanded, "What shall I give you for *that* fish?" "So many hooks." "Take them: have you no other fish to sell?" A third time the same fish was offered, and the same price, in hooks, required and given, or rather taken, by the vender, out of his jacket-pockets, which happened to be well stored with this currency for traffic. A fourth time Mr. B. asked, "Have you never another fish?" At this the rogues could contain their scorn no longer, but burst into laughter, and cried, "We are cheating the foreigner," (*tongata ke,*) supposing that their customer was not aware how often they had caught him with the same bait. Just then one of the cookies, behind, plucked off Mr. Bennet's seal-skin travelling-cap. This did not give him particular alarm; on the contrary, expecting every instant to feel the stroke of the axe, it slightly occurred to him that the blow, falling upon his naked head, would more likely prove effective, and need no repetition; at the same time, in earnest inward prayer, commending his spirit to the mercy of God, in whose presence he doubted not that he should very soon appear; the thought of deliverance having no conscious place in his mind during this extremity. While Mr. Bennet stood thus pinioned, and in jeopardy, the axe gleaming over his head and catching his eye whenever he looked a little askance, he marked, a few yards before him, his friend and companion, Mr. Tyerman, under custody of another chief and his cookies. These wretches were, from time to time, handling his arms, his sides, and his thighs, while, from the paleness of his countenance—though he remained perfectly tranquil —it was evident that he was not unaware of the meaning of such familiarities; namely, that they were judging, with cannibal instinct, how well he would cut up at the feast which they anticipated, while each, like Milton's Death,—

——— "grinn'd horribly, a ghastly smile,
And bless'd his maw, destin'd to that good hour."

The captain, hemmed in with spears, continued a close, but evidently a very indignant, captive, near the larboard-bow; while Mr. Threlkeld and his son moved backward and forward, a few steps, on Mr. Bennet's left hand. In the course of the scene the carpenter, who had been in these parts before, and knew the people, came aft, till he got quite close to Mr. Threlkeld, when, looking earnestly towards Mr. Bennet, he said, "Sir, we shall all be murdered and eaten up, in a few minutes." Mr. Bennet replied, "Carpenter, I believe that we shall certainly all be in eternity by that time, but we are in the hands of God." The carpenter then crept out of his view; but Mr. Threlkeld's little boy having heard, with affright, what he had so emphatically predicted, grasped his father's hand, and cried out, sobbing bitterly, "Father!—father!—when—when they have killed us,—will it—will it hurt us when they eat us?" The carpenter had

some apprehension of the same kind as the poor child's, and, apparently, felt greater horror of being devoured than of dying; for presently Mr. Bennet—who kept his eye, as much as possible, turned from the impending axe, lest the sight of it should affect his countenance,—happening to glance aloof, spied the carpenter athwart the larboard yard-arm, waiting the issue, with a stern determination, which indicated that, come what might, he had chosen his lot. On being asked by Mr. Bennet, afterwards, why he had been so foolish as to go aloft, as though there were a better chance there of escaping the expected massacre than below, he frankly answered, "I knew that I must die; but I was resolved that the savages should not eat me, and as soon as I saw them cut you down with the axe, I would have dropped down into the sea, and only have been drowned, for I had weights about me which would have sunk me at once."

The whole of this strange occurrence (during which the cannibals never ceased to rage, and threaten a destruction which an invisible and almighty hand stayed them from executing) lasted, as it seemed to us, nearly two hours. At length deliverance came as suddenly as the peril itself had come upon us. Several voices, from different parts of the deck, cried out, "A boat! a boat!" It sounded like, "Life! life!" in our ears. Happily, it was our boat, returning from the Wesleyan settlement in Wangaroa Bay, with the owner of our little vessel, who had gone thither in it the night before. He brought with him Mr. White, the Methodist Missionary, and George, the principal chief in this part of the island. The natives immediately released us from restraint, and forbore from violence, as soon as they perceived who had come with the boat. When George got on deck, his authority at once cleared it of our enemies, who yielded implicit obedience, though reluctantly, on account of the wrong which they imagined had been wilfully done to their chief, who fell overboard at the commencement of the affray. To Mr. White, also, we were greatly indebted, for his friendly assistance and seasonable interference on this occasion. At his request, George consented to remain on board, as our protector, till we should quit the station. It is remarkable that this dreadful chief, formerly the terror of Europeans, was made the Lord's instrument for preserving our lives, though, but fifteen years ago, at the head of his cookies and clansmen, he had captured the ship Boyd, captain Thompson, and slaughtered and devoured her whole company, of ninety persons, except a young woman and a cabin-boy. This act of exterminating vengeance, for inhuman treatment which he had himself experienced on board, while a passenger in the same vessel from Sydney to New Zealand, took place in this very bay; and, while we were held in durance, and menaced with the like fate, a portion of the wreck of the Boyd was visible from our deck, at intervals, as the waves between rose and subsided in perpetual fluctuation.

Mr. White had come to invite us to visit the settlement. When, therefore, peace had been perfectly restored, and there appeared no reason to apprehend any further attack from the natives, we proceeded with him in a canoe to see the Wesleyan Missionary friends there. On our way we sailed up a considerable creek, which runs inland towards the east, and encounters a river of fresh water. This stream is very winding, and in some places so shallow that the native rowers were obliged to get out, and haul the boat along. The banks are pleasingly diversified with flowering shrubs and scattered trees, among which there is a species of pine, rising to the height of seventy or eighty feet, without a lateral ramification, and, near the ground, more than two yards in diameter. The foliage, in general, was full upon the shrubs and trees, but many were bare, or withered, and there is, by no means, that luxuriance of vegetation to which our eyes have been so long accustomed in the South Sea Islands that nature here seems impoverished by the mere absence of superfluity.

We passed many hovels, and were occasionally addressed by their inhabitants, as well as by straggling natives whom we met on the road, with the national salutation, "*Tenarki kokoe!*" Three hours after leaving the ship we arrived at the expected station, where we were most kindly welcomed and hospitably entertained. The little family consisted of the Rev. Mr. Turner, Mrs. Turner, and the Rev Mr. White, with Messrs. Hobbs and Stack, two assistants, and a young girl, as domestic servant. Hitherto the Lord has caused them to dwell in safety in this dark land, amidst savages and cannibals, whose menaces and aggressions have only been used as means to extort property, occasionally, from them; but who usually dwell on fair terms with them, though little inclined to hearken to the good word of God. On our walk in the neighbourhood, we observed, at the door of one of the huts, a man sitting, whose looks betokened late or actual indisposition of a severe kind. On inquiry we found that he was a principal priest who had been tabued—given over, in this case, to death—forsaken of his friends, and left to perish; the symptoms of his disease (a pleurisy) being such that the superstitious people fancied the god, or rather the devil, within was devouring his heart. The Missionaries, hearing of his distress, and guessing the real nature of the complaint, obtained his consent to lay a large blister—a very large one, indeed, it was—upon his chest. In the night afterwards, the agony of the disorder, and the irritation of the remedy, were so intolerable, that the poor patient appeared to become insane, and ran, like one crazed, out of his house. The cure, however, followed, and he is now convalescent. He says that, during the crisis of suffering, the bad spirit within was pulling with all its might against the Christian (the blister) spirit without, so that between them he was almost torn to pieces; the Christian, however, proved the strongest, and in plucking off the plaster fairly dragged the bad spirit out of his breast.

For the encouragement of our Methodist

brethren here, we related to them, as far as time would allow, what God had been pleased to do for the poor heathen in the South Sea Archipelago, and how even the Sandwich Islanders had received the gospel. We spent the evening, till a late hour, in Christian fellowship, instructive conversation, and prayer.

July 18. Yesterday we returned to the ship, accompanied by Messrs. White and Hobbs, who kindly staid with us till we sailed out of the bay, early this morning; and thus escaped further anxiety and apprehension, lest the treacherous people should again find a pretence to assault and seize the vessel, which the captain seemed fully persuaded they would attempt.

Aug. 15. After a tedious voyage, we once more saw land—Cape Hawke and the Sugar-loaf Point—about twenty miles distant, and something better than a hundred from Port Jackson.

Aug. 19. We came to anchor at midnight in Sydney Cove, New Holland, having been out seventy-five days from Borabora. This harbour is justly celebrated as one of the best in the world, both for amplitude and safety, it branching off, in various directions (we are told), into nearly a hundred coves.

CHAPTER XXXVI.

Town of Sydney—Comfort — Interchange of kindness with good Men — British Convicts — Visit to Parramatta—Joyful Feelings on the reception and perusal of many Letters from Friends in England—Sir Thomas Brisbane—Factory for Female Convicts—Mr. Cunningham, the Botanist—Nettle-tree—Native Population of New Holland—Excursion from Parramatta — Black Ants—Wild Native Animals—Orphan School — Kissing Point—Conversion of the New Hollanders—Methods of Civilization — Customs and Habits of the Natives—Their Deaths and Marriages, Sagacity, Indolence, Ceremonies, and Traditions.

1824. Aug. 20. This morning the port-master came on board, and granted us leave to land wherever we chose. Accordingly we went on shore at Mr. Campbell's wharf. The proprietor received us very kindly; he and several other gentlemen, to whom we were introduced, informed us that considerable fears for the safety of our little vessel had been entertained here. We, however, have cause to bless God for having been permitted to set foot on board of her, notwithstanding all the inconveniences and perils which we have suffered and encountered on the voyage itself and off the coast of New Zealand; for every day has been to us "a day of salvation." We took up our abode, for the present, at the Sydney Hotel.

We are pleased, and rather surprised, to find this town so large and well-looking; to be sure we have not seen anything like a European town these three years and more; so that Sydney appears to high advantage in our eyes. The buildings here are either stone or brick, of which scarcely a specimen, however rude, can be found on all the face of the Pacific. Many of these, especially the recently-erected ones, are in good style, and give the English idea of comfort to the stranger who has long been absent from the only land (perhaps) in which genuine comfort can be found as the pervading *genius loci* of houses, villages, towns, and great cities—for comfort in England is not merely a fire-side companion on a winter-evening, but "*a presence*" in which we feel ourselves every day and everywhere, and which, like the poet's ideal beauty,

> ——————" waits upon our steps,
> Pitches her tents before us when we move,
> An hourly neighbour."

The Greeks and Romans, had *they* known *Comfort*, would certainly have deified her: under what type we pretend not to guess.

The barracks, hospitals, and other public edifices here are very extensive. There are two churches, two Methodist meeting-houses, one Scotch and one Roman Catholic chapel. The neighbouring country is good in soil, and diversified in feature, but its aspect at present is dreary from long drought, which has exhausted the springs, withered the herbage, and reduced the cattle to living skeletons. We have made various calls on, or received visits from, naval, military, and civil officers, to whom we had introductions, as well as to the Wesleyaan Missionaries, who are here carrying on a blessed work among all classes of colonists.

Aug. 31. Many persons have again honoured us with visits at our quarters this day, all of whom appeared highly gratified with the good tidings which we bring from the far countries wherein we have been so long sojourning. Among these new friends we may mention the Rev. Mr. Hill, the Rev. Mr. Cowper, Mrs. Wemyss, the Rev. T. Hassell, Mr. Haywood, Mr. Erskine, and Mr. Hutchinson, the Wesleyan Missionaries. We received also a letter of welcome and salutation from the venerable apostle of New South Wales, the Rev. Mr. Marsden, inviting us to Parramatta as soon as we can conveniently go thither.

One of the striking but repulsive peculiarities of this colony, at all the stations, is the appearance of numerous convicts in the field or in the streets, going about their occupations in jackets marked with the broad arrow or some other badge of their servile condition. They are, for the most part, miserable creatures, and more basely branded with the looks of fallen beings on their countenances than degraded by the symbols on their garments. How great is the change to us in one respect! Among the South Sea Islanders we had no fear for our persons or our property by day or by night. Here we are surrounded with thieves and violent men of the worst character, and must look well to ourselves and our locks for security.

Aug. 22. Being Lord's day, we attended divine service at the new church, where we heard a truly evangelical discourse by the Rev. Mr. Hill. The congregation consisted of about two hundred of the most respectable inhabitants, and three hundred convicts. In the afternoon Mr. Tyerman preached in one of the Methodist chapels before a crowded audience, who eagerly listened to illustrations from our recent experience and observations in the Pacific Is-

lands, of the glorious and comprehensive truth included in those words of the disciple whom Jesus loved, "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—1 John iii. 8. The Sabbath is observed here with more decorum than might be expected. The shops are shut, and great order is preserved in the streets, though the population amounts to nearly ten thousand.

Aug. 24. We went by coach to Parramatta, a distance of fifteen miles along a turnpike-road, as good as most in England, which runs principally through forests of the darkest foliage that we have ever observed, though here and there a lovely glade lets in a little sunshine, and calls up the wild flowering shrubs to pour forth their blossoms to the breeze and the daylight. We passed some fields of barley about a foot high on government farms; but neither the corn nor the grass has its natural colour at present from long want of rain. There are several wooden bridges on the road, some over narrow streams, others bestriding inlets of the bay or harbour which reaches as far as Parramatta. The navy of the world and all its merchant-ships might ride within this noble harbour. From a hill, about three miles from the latter-mentioned town, we caught a glimpse of the Blue Mountains, about forty miles' distance in a westerly direction. They are correctly named, being of a deep indigo hue, undulating upon the grey horizon beneath the lighter firmament, but are apparently of no extraordinary elevation.

From the next hill we had a bird's-eye view of Parramatta, which is situated on a level plain, cleared of trees to a considerable extent but not very fertile; while, far beyond, the black forest still holds undisturbed possession of the domain, which its ancestral trees have bequeathed to it through unremembered ages. The government palace is seen on the west side of the town, the factory for female convicts stands on the east, the orphan school on the north, and the public granary on the south. An arm of the sea stretches through the middle, about the breadth of a third-rate English river, over which is a bridge. The government buildings are very large, and there are a few good brick houses; but the dwellings generally are poor, low structures or wretched hovels. The streets are regularly laid out, crossing at right angles. The town, or rather the rudiments of the town, may be said to be extensive. The inhabitants are estimated at three thousand, though there is space enough for thrice that number to occupy. A commodious church, built of brick, having two towers, surmounted by conical spires, stands about the centre of this population. To every house there is attached a garden, in which British vegetables are cultivated.

Mr. Marsden's residence occupies an eminence, commanding an ample view of town and country, and possessing every other desirable local advantage. There our reverend and excellent friend received us with Christian affection, which we returned most heartily, having long "esteemed him very highly in love for his works' sake." He delivered to us despatches from the London Missionary Society, and many letters from our connexions in England, which had been accumulating in his hands. This was indeed to us as "a day which the Lord had made, and we rejoiced and were glad in it." Those cordials for home-sickness—the epistles of dear, distant friends—were peculiarly seasonable and refreshing to our spirits. How many past days and delights in our own native land were remembered, and lived over again!—how many perils, anxieties, heart-sinkings, on sea and on shore, amidst sailors, barbarians, and heathens just turned from their idols, were forgotten, while we drank of these waters of consolation, almost at the antipodes from the fountain! Every stroke of familiar hand-writing, every word, every thought, every feeling, every article of intelligence, however minute, and whether joyful or mournful—for something of the bitterness of *death* dashed even *this* cup of overflowing sweetness—were deeply and intensely interesting to us, in moments which summed up years of events at home, and, as it were, brought us in the journey of life to the points and the dates at which our brethren and companions had arrived when their epistles were penned.

In the afternoon of this day we had the honour of being presented to Sir Thomas Brisbane, the governor of the colony, who received us with great urbanity; and, when we presented our letter of introduction from the treasurer and secretaries of the Missionary Society, he assured us of his perfect willingness to forward its laudable objects. His Excellency made many intelligent inquiries respecting the circumstances of the South Sea Islands, the progress of Christianity, and the change from savage to comparatively civilized society there. Our answers seemed to gratify him, and at parting he engaged us to dine with him at an early opportunity. For the present, the Rev. Mr. Marsden considers us as his guests, and under a more hospitable roof we could not be entertained.

Aug. 25. We have paid a visit to the factory for the reception of female convicts, in which they are usefully employed in dressing flax, sorting wool, and spinning both, to be woven into clothing materials by the men at their quarters. This building is large and exceedingly well adapted for the convenience and comfort of the poor women. In the garden are four stone structures, each containing two solitary cells for the confinement of refractory inmates. There are at present a hundred and eight females lodged, and under strict but humane inspection, here. As many more are expected to be brought hither, in the course of a few days. A respectable matron has the superintendence of the establishment. This house of refuge for the most forlorn of human beings was erected at the suggestion of Mr. Marsden, and has not been completed more than two years. Formerly, when convicts of their sex were landed from the transports, they

were left to provide for themselves; the horrible consequences of which, in such anomalous society as exists here, need not be detailed. When the inhabitants of Sydney and Parramatta, and the adjacent country, want domestic servants, they apply here, and frequently find themselves well supplied by those who have not only been preserved from becoming worse than they were when their native country cast them forth, but who have been morally, if not religiously, improved, under this merciful roof.

In the evening we had a long and gratifying conversation with Mr. Cunningham, the king's botanist, who is employed in collecting plants throughout this unexplored, and, as it may be called, this *original* country. He has already transmitted specimens of nearly four thousand kinds to England. Mr. Cunningham lately returned from the five islands (as the group is designated) on this coast, where he discovered a species of nettle-tree (urtica urens gigantea), which grows to sixty feet in height. He showed us a section of the stem of one specimen, twenty inches in diameter.

Aug. 30. Having now settled ourselves in private lodgings, we propose to spend our time while in this strange land, so far as may be consistent with other duties, in learning what is known, or what may be gathered, concerning the native population of New Holland. The Rev. Mr. Cowper estimates them at three millions, which of course can be merely probable conjecture on very imperfect data—the interior of the island, consisting of "wilds immeasurably spread," being as undiscovered, and hitherto as impenetrable, as the heart of Africa. Nor is the coast itself (though circumnavigated by Captain Flinders and others) yet laid down with general correctness in the charts. All attempts to civilize the savage occupants have been fruitless; it must be confessed, however, that those attempts have been few and feeble.

Sept. 1. Mr. Marsden and Mr. Hassel having kindly furnished us with carriages, we set out on an excursion to survey the neighbourhood. We proceeded through Parramatta along an excellent road which traverses the prodigious forests that cover, like clouds, the uncleared soil. Many farms have been, as it were, insulated from "this boundless contiguity of shade," which are not only enclosed at the outer limits, but divided into fields, and well cultivated. In many of these, amidst the corn and the grass, stand the stocks of trees, about a yard high, which have been left by the fellers to rot in the ground, according to the practice of the backwoodsmen in North America in breaking up new land. The houses of the colonists who follow agriculture, each in his little domain, are generally neat and comfortable abodes: some may even pretend to elegance. Thirty-two miles from Parramatta (as indicated by the stones) we turned from the main road to visit some farms belonging to Mr. Marsden, on one of which we observed a fine flock of Merino sheep, and large herds of cattle grazing in rich pastures. The others also were cleared of the stumps, and in fine tillage.

In travelling through the native forests (which, being nearly free from underwood, and filled with magnificent trees standing sufficiently apart to allow their utmost latitude of boughs to spread, resemble park-grounds in England) we found many ants' nests. Some of these were from two to three yards in diameter, and two to three feet in height. These Alpine cities—as they may be called, in reference to their multitudinous and minute occupants—are inhabited by a species of black ant; and one of the mounds probably outnumbers, in its insect population, the whole human race in New Holland. Cockatoos, parrots, and paroquets, of various kinds, sizes, and plumage, were squalling and scrambling among the branches; we also discovered here and there a magpie, which reminded us of England; and the laughing jackass, as it is strangely called, of which we certainly had no home-recollections. Opossums abound here. When they come out of their retreats in the evening in quest of food they are hunted by dogs into trees, where they are easily shot. At the place where we lodged several were thus killed, which measured nearly thirty inches in length each. The dogs also worried a bandy-coot, on the ground; — an animal of the opossum family, about the size of a small cat, with a head and tail resembling those of a rat, and a pouch under the belly for the reception of its young.

Sept. 2. On our return to Parramatta various enclosures were pointed out to us in the forest, which are occupied by military gentlemen, who, having obtained grants of land in consideration of their services, are retired from the din of arms to enjoy peace in these sequestered regions.

Sept. 3. We visited the orphan school, an admirable establishment, where upwards of a hundred children of convicts, whom death has deprived of their unhappy parents, are trained up—*not* to walk in the steps of their parents, but in the way wherein they should go. After having been kept here till fourteen or fifteen years of age, they are usually taken into families as servants or apprentices. From this establishment we proceeded to One Tree Hill, whese there is a telegraph erected for the purpose of communicating with one at Sydney, when the governor is residing at Parramatta. In the course of the day we called upon Mr. Sheppard, who resides at Kissing Point, a delightful spot. Mr. S. has an orchard and garden upon his premises, in which peach, apple, pear, and plum trees produce their respective fruits in exuberance. The oranges here are the finest we have ever seen. He entertained us very kindly. In the same neighbourhood we visited Mr. Cooper, formerly a Missionary in the Tonga Islands, and now master of a small school here. It will be remembered, by those who are acquainted with the early history of the Society, that three of its Missionaries were murdered by the natives, and the stations there abandoned, nearly thirty years ago.

Sept. 4. In considering the circumstances of the native population, and knowing what has

been done in the islands of the South Seas by preaching the gospel to them, in their own tongue, through all its easy and obvious diversities of dialect, we are perfectly convinced that the same means may be employed for the conversion of the New Hollanders. On the face of the matter, it must be more rational for a few Missionaries to learn *their* language, and teach them knowledge of every kind in *it*, than to expect that, in mere commonplace intercourse with Englishmen, three millions of barbarians, of the lowest order of intelligence, scattered over a wilderness nearly as large as Europe, should learn *our* language, and listen to hidden mysteries in *it*, without a motive to do so that can be supposed for a moment to weigh with beings in the grossest ignorance, and of habits the most indolent. It is true that some of the vagabonds from the forest, who haunt these settlements, and for the sake of the rinsings of a rum-cask, or the offal of the shambles, do the basest drudgery, pick up a few phrases of English, sufficient to communicate backward and forward with their employers; but the domestic animals in our own country, if they could communicate by any signs which their organs can utter what they actually *do* understand of the words continually addressed to them, of command, menace, or endearment, would be quite as accomplished linguists as these poor creatures of our own species are in our vernacular tongue. Much more, undoubtedly, might be taught them; but, if we wait till they can hear and receive the words of eternal life in any other audible sound than their own, twenty generations may pass over this land of darkness and the shadow of death, before the true light shine upon it: or, *which is more probable, the whole aboriginal stock may be extirminated* (like the American Indians) *by the progress of colonization*. There are, indeed, two schools for the instruction of natives —liberally, in point of allowance (20*l.* for each child), supported by government; the one is kept by the Rev. Mr. Cartwright, a clergyman of the established church, the other by Mr. Walker, a Methodist Missionary, at Black-town. The former teaches seven boys—the latter seven girls; but what are these out of three millions? One Missionary, learning the language of one tribe, might be able to preach the simple truths of salvation to hundreds and thousands, with whom he might come in contact, on his journeys of mercy; and the acquisition of one of the dialects would enable him, or his followers, to master all the rest, as intercourse should be opened, from time to time, with the remoter hordes in the interior, or along the coast.

Sept. 13. At Sydney, whither we returned on the 4th inst., we have this day seen a party of the natives, and surely there never trod on the face of this earth more abject creatures. Both men and women were in a state of absolute and shameless nudity, and several of them were stupidly intoxicated. One woman had an infant at her back, swung in a bag of kangaroo-skin. They were all of low stature, with meagre limbs; their hair black, but not curly; in their complexions as dark almost as Guinea Negroes, and their persons loathsome with filth. Doth no man care for their souls? "*Have* they souls?" it may be superciliously asked. We answer, in words often used with impious levity, "*The Lord knows that they have.*"

Sept. 16. We went to Parramatta, Mr. Marsden having invited several of the principal persons of the colony to meet us at his house to dinner. There were present the governor, Sir Thomas Brisbane, Judge Forbes, Mr. Harness, the sheriff, Mr. Stephen, the solicitor-general, Mr. Balcombe, the treasurer, Dr. M'Cleod, a physician, the Rev. Mr. Cartwright, and several others; who all behaved towards us with the most gratifying condescension and kindness.

Sept. 18. From a gentleman who has resided three years at the Coal-river (where there are many natives) we have received the following information concerning their habits and customs. When one dies a natural death, the corpse, shrouded in pieces of bark, is laid on the ground, and four small fires are lighted at the head and feet and on either side; a grave is scratched up in the ground and another fire lighted in the hole, which is allowed to burn out; the body of the deceased is then laid upon the ashes, with any little property which belonged to him—his club, his spear, his clothes —and the earth is heaped over all. But if the person fell in war, or his blood was shed by murder or chance-medley, his body is not buried but burnt to dust. Like all savages, the New Hollanders use their women cruelly. They get their wives by violence, seizing them by storm or springing upon them from ambush—when, if the unfortunate female makes any resistance, her uncourteous suitor knocks her down with his waddy (a tremendous cudgel) and carries her off on his shoulders in a state of insensibility, with the blood streaming from the love-tokens which he has inflicted on her. Ever afterwards she is his slave; at meals she and her daughters sit behind her husband and her sons, picking the bones or gorging on the refuse of the garbage with which the lordly sex appease their gluttony, and which are occasionally thrown to them, as dogs are fed in a poor man's family in England. Their cross, deformed, and diseased children are often killed out of the way, but they are very fond of those whom they rear.

From the quick and eager exercise of their eyes in seeking for their prey, they are exceedingly keen-sighted, and discover birds in the trees, or venomous reptiles in the grass, where Europeans see nothing. Of serpents they are much afraid, and flee from them as from death. They are proportionately skilful in tracking the kangaroo, the emu, or any other animal over the grass, which might seem, to our eyes, as undisturbed as though Virgil's Camilla herself had passed over it, without bending a blade or shaking the dust from the blossom of a flower. They follow the trail of their countrymen with equal sagacity and confidence for leagues together, through woods and over wilds apparently as printless as the air; and when once they have seen the footmark of a Euro-

pean they never forget it, but can instantly recognise the faintest vestige of the same.

They are inveterately idle and unwilling to work or even to stir without a motive like compulsion. A colonist, not far from hence, had quitted a cottage to dwell in a more commodious house which he had prepared for himself and his family. A few of the savages took possession of this during the rainy season, as a place of most luxurious shelter. But, rather than go a few steps from the door to collect firewood, they pulled the house to pieces, as they had occasion, till, from the thatch on the roof to the last stake in the wall, they had burnt the whole tenement, and left themselves bare to the inclemency of the elements, which they had sought to avoid. They were then fain to flee into the bush and cover themselves with shreds and patches of bark.

On some occasions they perform certain ceremonies which seem to be of an idolatrous nature. A European had an opportunity of witnessing the following. A whole tribe retired into an unfrequented place in the forest, where there was some open ground. Here they cut a path through the grass, as though it had been finely mown, nearly two hundred yards long, following a line perfectly straight. At the further end of this, in an area, were displayed (in like manner cut amidst the thick grass) figures, which, though rude in shape, were easily recognised, to be of the kangaroo, emu, opossum, and every other animal which they are accustomed to kill for food. Beyond this hieroglyphic table (if such it may be called) the path was continued forward to the foot of a large tree, in the stem of which notches were made like those by which they ascend to gather fruit. The evil spirit, they said, climbed up and down that tree. This labour being accomplished, the women were assembled under the boughs, but were not permitted to look up among them on pain of death. A man who represented the devil then came down from the top of the tree by the notches and walked off; whereupon the females retired, and the boys went through the same ceremony, but not till each had one of his front teeth knocked out. The girls did the same, but though on such occasions they are not condemned to lose a tooth, they are more barbarously mutilated by having the first joint of the fore-finger of the left hand chopped off at a certain age. The meaning of these rites has not been well made out; but little doubt, however, need be entertained that they are, by some virtue or another attached to them, intended to secure good hunting, fowling, and fishing—that is, abundance of their usual food. When they go to war they paint their bodies and faces most hideously with white lines on the black skin, to represent men and animals—whether for beauty or terror we need not inquire.

They are said to have a tradition of the deluge, when the waters overtopped the Blue Mountains, and two men only escaped the devastation, in a *kobou noe*, or large ship. They entertain some crude notions of a good spirit as well as an evil; but the former they disregard, and pay all their homage of fear—a fear which hath torment—to the latter. They are ridiculously shy of being out, or alone, in the night. In company with a European they will venture, taking always a light with them. Three natives once conspired against a white man, whom they murdered. Being told by another white man that the spirit of the deceased would haunt them in the night till it had killed them, they were so affected that the hours of darkness were hours of the most distressing consternation to them, and within a short time all three pined away and died. Some trace of the doctrine of transmigration has been discovered among them. They imagine that the white men are their ancestors come to life in new bodies; and sometimes, when they see one of these with the scar of a wound on the face, they will say he is such or such a person, who had been murdered at some particular place in memory or tradition. All painful disorders they attribute to possession by a foul fiend. A man who had a distracting pain in his head was found lying on the ground, and his wife standing upon the afflicted part with both her feet, to drive out the devil-devil—the reduplication of the term signifying the great devil.

CHAPTER XXXVII.

Visit to Parramatta—Sir Thomas Brisbane—Barbarous Remark of a Settler respecting the Aborigines—Methodist Missionary Meeting — Note from Major Ovens—Effect of Rain on Vegetation—Large Serpents—Opossum Tribe — Native Dogs — Kangaroos — Pelicans, Cranes, Black Swans, &c —Notices of the Aborigines —A Missionary Station among them determined upon —Mode of punishing a Murderer by the Natives—Interview with Wesleyan Missionaries—Further notices of the Aborigines—Sunday Schools at Parramatta—Macquarrie Anniversary — Missionary Stations examined—Characteristic Traits of the Natives—Reed's Mistake, a Colonial Station—A Receiver of Stolen Goods—Two Classes of Colonists—The Rev. Mr. Sheppard, from New Zealand—Arrival of Captain Kent—New Zealand Flax—Curious Superstitions and Practices of New Hollanders—Arrival of the Brutus from the Society Isles — Narrow Escape of some of that Ship's Company at the Friendly Islands—Anecdote of horrible Cruelty—Execution of Murderers, &c.—Mission to the Aborigines—Embarkation for Batavia.

1824. Sept. 23. This day we went to Parramatta, by invitation of the governor, who entertained us sumptuously, in company with the chief officers of the colony. We record the hospitality of Sir Thomas Brisbane, on this occasion, with the more pleasure and gratitude, because it was shown to us, not for our own sakes, as mere strangers, but in honour of that great Christian Society, for sending the gospel to the ends of the earth, of which we were the humble representatives.

Intelligence has just been received of the arrival of a small vessel from New Zealand, where she had lost the master and six of her crew at Cook's Straits. *They had been cut off by the cannibals;* for what provocation, or whether for any, we have not learnt.

The attorney-general, to whom we have been indebted for many civilities, invited us to accompany him across the harbour, to a part of

the coast whither many of the aborigines are accustomed to resort. Though we visited several places, and found in some spots recent marks where they had been—such as low semicircular screens from the wind, consisting of branches laid horizontally, or bent downward, from the neighbouring bushes, under which they had rested—we were disappointed in the hope of seeing any of themselves. They are so vagrant and superstitious a race that they seldom sleep two successive nights on the same ground, lest the evil spirit should find them out, and do them they know not what mischief. We take every opportunity to urge upon persons of wealth and influence here the necessity of attempting to civilize these miserable beings by the only prompt and infallible means which modern experience, as well as scripture authority, prove to be so — namely, by Christian teaching and Christian living. Other expedients, we find, have been tried, but tried in vain, and many people who ought to know better are incurably convinced that the New Hollanders are incurably stupid; in short, that they are as untractable as the kangaroos and opossums that hold divided possession with them of the forests and deserts of this strange country. We are assured that one settler, who is a magistrate, which, of course, gives him importance, has been heard publicly to declare that, in his opinion, the best use which could be made of "the black fellows" would be to shoot them all, and manure the ground with their carcases. Whether this was spoken in savage earnest, or (as we are willing to believe) in thoughtless jest, it indicates that those of whom it could be said are deplorably depreciated in the estimation of mercenary adventures, whatever be the secret feeling of more respectable colonists in their favour.

Oct. 4. In the evening our friends the Wesleyans, held their Anniversary Missionary Meeting in one of their chapels here. By invitation Mr. Bennet occupied the chair. Several pious and affecting addresses were delivered by the ministers and gentlemen present; especially a very powerful one by Mr. Stephen, the solicitor-general, in which he most satisfactorily defended the Methodist preachers and their converts in the West Indies from the cruel calumnies of slave-holders and slave-drivers there; he himself having formerly held office in one of the islands, where he had witnessed the faithful and blessed labours of those servants of God among the negroes.

Oct. 6. We were rejoiced by the receipt of an official note from Major Ovens, private secretary to Sir Thomas Brisbane, of which the following is a copy:—

"Government House, Oct. 6, 1824.

"GENTLEMEN,

"His Excellency, having reason to believe that, since your arrival in this colony, you have given some attention to the state of the aborigines, has directed me to request that you will be pleased to favour him with the advantage of any opinion which you may have formed as to the manner in which they should be treated, with the hope of improving their condition.

"I have the honour to be, &c.

"J. OVENS, Private Secretary.

"To the Rev. Daniel Tyerman, and George Bennet, Esq."

We were more gratified than surprised by this communication, from the previous knowledge of his Excellency's disposition, and shall take the earliest opportunity of complying with his request, in the assurance that he will befriend any Missionary plan which we may feel justified in attempting to carry into effect for the evangelization of the aborigines.

Oct. 9. We went down the harbour to a station about two miles from hence, where Mrs. Macquarrie a few years ago built sundry cottages, to induce natives to settle with their families in them. There yet remain traces of garden and orchard grounds, overrun with weeds and bushes, but not the wreck of a dwelling. The barbarians, young as well as old, appear to be irreclaimable from their vagabond habits by the ordinary means of bettering their circumstances. The girls under the care of Mr. Walker (as mentioned before) have lately all made their escape from his house and run into the forest, where they prefer living upon vermin and worms, opossums or wild cats, when they can catch them, to the restraint of a comfortable home with plenty of wholesome provisions.

Oct. 13. This colony has lately been visited with such abundance of refreshing showers, that the whole face of nature has been changed from the semblance of an arid waste to a green and fertile expanse of land, at once unlocked from drought, and throwing out its treasures of vegetation as though the earth delighted in being set at liberty, and were running innocently riot with the bounty of Providence. We were told this morning that more rain has fallen here within the last three days than has sometimes come down in the course of three years; so very uncertain and unequal is the weather in this quarter of the world.

Persons with whom we have conversed inform us that there are serpents here which sometimes grow to the length of thirteen feet. Their bite is very venomous; a horse has been known to fall down dead almost instantly after being wounded by one, and a dog will expire within two minutes. They are said never to attack unless trodden upon, or otherwise irritated, hastily making their retreat into their coverts at the approach of man or the larger animals. Many accidents, however, happen from these perilous reptiles during the summer, when they are more abroad, and frequently basking in the sun. The bird called the laughing-jackass is a most formidable enemy to the various kinds of snakes, especially the young and the smaller ones, which he seizes with his powerful bill, as with a pair of pincers, and dashes them to death against the trees or stones. Nature has made an admirable provision for the protection of almost all the quadrupeds here against the insidious attacks of serpents lurking in the thick grass, by furnish-

ı with the double belly, as it is called, ouch under the abdomen, into which ng ones creep at the least alarm of dan- ıe females of the kangaroo, opossum, ıt, wombat, and even the wild cat, are equipped for the accommodation of their while it is dependent upon their instinc- lerness. The teats are within this re- which equally serves for a nest or a g-bag, when the dam is reposing or mi- n search of food.

ıtive dog resembles a mongrel between ıd the wolf, partaking of the evil qualities and wanting the real or fabled virtues as well as the proverbial good qualities ıwn species. This pernicious animal ıch havoc among the sheep—biting and ı many in a flock as he can seize (though ore than a meal for the capacity of his not for his voraciousness)—that a re- paid for every head of the species that is to the proper officer.

angaroo is hunted by large and powerful he greyhound species. When pursued, aroo makes the most surprising leaps, s of its long hind legs, clearing bushes n trees of considerable height. At a ring they will often reach six-and-thirty l if their course be down-hill, no dog take them. On other ground they are caught after running and bounding ı to three thousand yards; though, in e instances, they have been known to chace for twenty miles. When caught, t with great fury, seizing the dogs be- eir short fore-legs, and hugging them , or ripping up their bellies by dint of ı and long claws with which their hind- armed. It is said that they never use th in combat. Their flesh is deemed food, and much resembles beef, except at is found on it. In its natural habits garoo is an inoffensive creature; but mmed in, and driven to desperation, it ı upon man himself, and grapple with t does with the dogs, till, unless speedily it will go hard with him to escape alive hostile embrace. Pelicans, cranes, k swans, are seen on the waters here; merly especially are very numerous. also a native hawk, exceedingly fierce, e enough to deserve the royal name of ough its legitimacy may be questioned.

5. We met with an Englishman who cked near Moreton Bay, in lat. 27° 5′ nd had lived two years among the black n that neighbourhood. These, he says, e numerous, and of a superior order to ched vagrants here, who are degraded be- r original wretchedness by their unhappy rse with Europeans. He tells us that nong whom he sojourned are compara- out and well proportioned in their per- ıey wear little or no clothing, and lodge made of the bark of trees. They sub- cipally on fish, which they catch in the ow called Brisbane) and the bay afore- They also eat a root found abundantly in the marsh-land. In their wars, which are merely family quarrels, the seldom kill each other, throwing clubs and spears reciprocally, which they are as quick in warding with their shields as they are true in taking aim. When this person came away, an old man presented him with a fishing-net, saying, "You will want this to provide food for yourself where you are going." And just as the boat was pushing off from the shore, the same kindly-considerate old man plunged into the water after it, and gave him a basket, saying, "Take this also, and when you have caught fish in your net, you can put them into this basket, to carry them home to your hut."

Oct. 19. At a special interview with the governor, this day, on the subject which presses so heavily upon our minds, his Excellency was officially informed that, after much deliberation, we were disposed to recommend Mr. Threlkeld (who had accompanied us from the South Islands, intending to return to England from hence) to remain here as a Missionary to the aborigines; to which he also had freely consented. We were therefore prepared to say that this arrangement should be made, and that Mr. Threlkeld should be stationed at the new colony, to be forthwith established upon the river Brisbane, at Moreton Bay, which had been lately explored for more than a hundred miles into the interior, provided government would make a suitable grant of land for a Missionary settlement. Mr. Threlkeld, of course, was to receive his salary from the Society at home, and to be considered, in all respects, as one of their regular agents in the work of evangelizing the heathen. The governor expressed great satisfaction at this intelligence, and readily promised every aid, in accordance with his duty, in promoting the benevolent object thus proposed. It was agreed in the sequel that a memorial should be presented to his Excellency, stating the plan and the means of effecting it, which should receive the earliest and most liberal attention on his part.

Oct. 21. A singular mode of punishment among the natives was carried into execution against a fellow who had murdered one of his countrymen. Several tribes met in an open field near Sydney. The criminal stood alone in the midst, naked, having a wooden shield in one hand, and in the other a stout staff. On either side of him at a little distance stood a friend, and a select number of impartial individuals were stationed near, to see that fair play was shown to him and by him. His sentence was, that he should be *speared;* and this was the manner of it:—Two of the relatives of the murdered man threw each a spear at the murderer, with great accuracy of aim, but he readily turned these aside with his shield. Two others almost instantly stepped into their places, and threw at him with similar ill success; the destined victim not only foiling the strokes, but throwing the missiles back to his adversaries, though not with an intention of wounding them. Two by two thus successively assailed him with the same kind of weapons, till a hundred and fifty spears had been hurled at him in vain; some of which

missed altogether, a few were broken, but most of them he warded off from his body with the the shield, exhibiting wonderful skill and dexterity in that passive kind of defence. He was then released from this "wager of battel," to use an old English term for an old English mode of deciding the guilt or innocence of persons charged with the same offence. The whole ceremonial was conducted with the most rigid justice and publicity; nor was any evil passion or disposition to commit further outrage manifested against the defendant, or by his backers on his part against his antagonists.

Oct. 23. We called on our good friends the Wesleyan Missionaries, Mr. Leigh and Mr. Erskine, to explain our views in regard to commencing evangelical labours at Moreton Bay. We told them, distinctly, that we did not wish in any way to interfere with their useful and commendable operations for the benefit either of natives or colonists, and that, if they were inclined to occupy the station which we contemplated for Mr. Threlkeld, we would at once yield the preference to them. They assured us that they had no means or agent to employ there, and strenuously advised that Mr. Threlkeld should enter upon that field, which seemed to be providentially opened to our Society. There appeared a cordial assent on their part to our plan, and this much encouraged us to persevere in it.

Dec. 14. In the course of the two preceding months we have made sundry excursions in the neighbourhood, particularly to Emu plains, and obtained whatever information we could concerning the aborigines, and the best human, as well as spiritual, means of doing them good. It is true that we meet with great discouragement and many difficulties; but we comfort and strengthen ourselves by asking that scriptural question which involves in itself the most satisfactory answer,—"Is there anything too hard for the Lord?" All his works of creation, all his ways of providence, all his dealings of grace, say, *No*. In his name, therefore, leaving the event wholly to Him, what our hand findeth to do, in this object of our heart's desire and prayer, we will do with our might.

Towards Christmas the natives come in great numbers to Sydney and Parramatta, from their haunts, to obtain the baneful boon, which had far better be withheld, of ardent spirits, or the means of purchasing the pernicious beverage from the ill-bestowed hospitality of the colonists. Many of these intoxicated and infuriated savages, therefore, are seen daily in the streets, naked and filthy, shouting and reeling, quarrelling and fighting, from the effects of unaccustomed good cheer—as they deem bad rum, and any offal meat that falls in their way. Going down to Botany Bay a few days since, we found three of these unfortunate creatures, sober and hungry enough, boiling some maize in an iron pot. This mess, without any savoury addition, they greedily devoured. The pot seemed all their worldly property, for they had not a rag of clothing about their persons, and we found that they were conscious of a poverty that we did not suspect. Being all three of the rougher sex, we asked them where their *jins* (wives) were, when they answered, with great simplicity, "We are poor men; we have no *jins*." Wives, it seems then, are treasures among the New Hollanders; but they certainly do not prize them as other people, barbarian as well as civilized, do their treasures; *jins* might be the mire under their feet, they spurn and despise them so habitually. One evening we had an opportunity of witnessing the manner of fishing used by the natives here. Having prepared long torches of the dried fibres of triturated bark, which they bound together with a running plant, gathered from the beach, when it was sufficiently dark the two partners equipped themselves for the venture, and while one watched upon a rock the other remained in their boat, each having a lighted flambeau in one hand and a spear with four prongs in the other. The fish, attracted by the blaze, rushed into the snare, and were struck, with almost infallible dexterity, by the man on the water, or his comrade on the shore. They catch fish (which, indeed, is a main part of their provision) with nets also, but we have not seen this practised.

Dec. 20. We had the privilege to attend the annual examination of the Sunday scholars at Parramatta, under the care of the Rev. Mr. Marsden. A hundred and ten children, of both sexes, repeated catechisms, answered questions, and recited chapters of the Bible, hymns, and other compositions, in the most satisfactory manner. It was delightful to see so many scions of such wild stocks—the offspring of convicts—under genuine religious instruction, and willingly hearkening to it. The children and youth at this town are generally well behaved, and promise to form a better generation than that from which they have sprung, notwithstanding the influence of evil example continually before their eyes. Many of them are ashamed of their parents, and weep over their flagrant misconduct. There is only one *young* man in Parramatta who is known as an habitual drunkard. This school was begun by Mr. Mander, in 1814. Many of those who were his pupils are now grown up and married.

Dec. 28. This being the anniversary of the landing of Governor Macquarrie, the event has been commemorated as usual by a feast given to the natives. Families from all the tribes, within the utmost limits to which colonization has found way, throng to Parramatta at this time. In the morning these dark-visaged strangers in their own land (for such they are here) assembled in the market-place, under their respective chiefs; old and young, amounting to four hundred. This, we are told, is the greatest number that has ever been known to come together on a like occasion—a circumstance which proves how thinly peopled these immeasurable regions are, and at the same time shows that little actual wrong has been done them by the unpurchased and even the unasked occupation of such tracts of their native wildernesses as are now held by European settlers.

retched beings—for, though it was a ·day to them, their degraded condition ur hearts ache to look upon them—sat ground in companies, according to their every man having his wife behind, and ıdren around him. Most of them were y clothed,—some having skins of kan- ɔr opossums, and some rags of European . sufficient to hide their nakedness. personal appearance was exceedingly nd meagre, for the most part; though a either sex were less disagreeable. Several men were shaved; but the greater num- ·e their beards; and all had long, but olly, black hair. Many had beautified ıces with red-ochre, others with white streaks and circles about the eyes. The al ornaments worn by the men were ·es, composed of small joints of a reed together. The dangling locks of the were tagged all round the head with ɔos' teeth; they had also necklaces of ıe. Some of the more ostentatious of ıtle sex were distinguished by a piece l, three or four inches long, thrust ı the gristle of the nose, across the face. ·torious character, known by the name rday, appeared among the rest, at the f his tribe, who had long been at war ıe settlers in the country, of whom he ed, or rather boasted, that he had killed with his own hand. On some under- assurance of good treatment, he had from his acts of violence, and arrived to- make his submission; for which pur- nd that it might be done with due so- ·, he rode into town upon a horse, bear- olive branch in his hand. On present- nself to the governor he was graciously d and forgiven, on condition that he never again offend in like manner. This, ıatter of course, he promised, and the ɔf peace thus concluded is likely to last , and be kept as faithfully, as more mag- : things of the kind are, between "high ting parties," on the other side of the During the late hostilities, whatever nay have been made among the settlers, er are said to have cut off about a hun- ' the aborigines.

noon the whole company were served oast beef, plum-pudding, bread, soup, ıer substantial fare, of which they ate as as they could on the spot, and stowed s much more in their bags. The provi- ·ere carried about on large trays, and the as conducted with as much decorum as ɔe expected. About half a pint of grog erwards distributed to each adult person. ıs evening they all dispersed into differ- rts of the forest to lodge according to ·ibes.

31. We spent a delightful evening in an fellowship and prayer at the Rev. Mr. ·n's, sitting up with the young people till velve o'clock, to welcome in the new

. Jan. 6. One of the deputy-surveyors here informs us that the natives are, comparatively, numerous in the vicinity of the Five Islands, and, being less debauched by intercourse with the worst class of white men than in some other parts of the colony, they have preserved more of their primitive character and manners. They come from the interior to the above-mentioned quarter of the coast to obtain fish, oysters, water-fowl, grubs, &c. He speaks on the whole favourably of them, except in respect of the hard usage of their wives, whom they compel to fish for them, and, when they are unsuccessful, cruelly beat them. They have not many children; but there is no reason to suspect that they destroy any of them, either from indolence or hard-heartedness; indeed, they appear fond of their offspring with the instinctive attachment of all animals to their young, whether human or brute, in a wild state. They bury their dead in the ground, marking the place (and, *probably*, their name and the time of their decease) by certain hieroglyphics on the bark of neighbouring trees; besides which, in honour of distinguished persons, they cut the rude figure of a man, with his legs stretched out, on each side of the grave. They have a notion of the rights of real property, the lands which particular families occupy being marked out and bequeathed from the father to his children. Like all savages, whose subsistence is precarious, they can go long without food, frequently fasting for several days together; but, when they have abundance, gorging enormously. They rarely think of the future, so as to provide for its necessities; yet in one instance they show singular sagacity even of this kind. They get the limb of a large tree, the thickness of a man's thigh, and plant it in the water. Presently a certain kind of grub bores holes into this stake, where it thrives and multiplies so rapidly that, in no long time, the wood becomes like a honey-comb, full of cells, containing these delicacies. The natives then take it out of the water, cleave it in pieces, and riot on its animal contents. They throw the spear with amazing precision and force, often killing wild-ducks, herons, and other birds on the wing.

They generally broil their fish or flesh slightly, by laying it upon the fire before they eat it, and (which is very remarkable) reject any food that is tainted, however little. Their smell in detecting this is exquisitely acute. The same may be said of their sight and hearing, from the nicety and intenseness with which they have occasion to exercise those senses. A short time since some property had been stolen from a house in the country: certain natives were employed to discover the thieves, when, though the latter had taken a very circuitous range of the forest to secure their escape, the pursuers followed the gang of bush-rangers (for such they proved) to the very place where they had deposited their booty, though the white constables who joined in the chase could not perceive the trace of footsteps or passage on the grass or through the underwood. When they discover a kangaroo feeding, one, expert at the practice,

steals upon it by slow marches. The animal generally sits upon its haunches, but, when it feeds, stoops down with the head and short fore-legs to crop the grass. While in that position, the black man creeps gently towards the spot, and the moment the kangaroo raises its eye from the ground, he stands stock still. Appearing, probably, to the creature like a dark-coloured stump of a tree, of which there are many in the woods, it continues to feed without fear—he always moving a few steps while it is looking down, and becoming motionless as soon as it looks up. He thus gradually approaches, and at length comes within the cast of a spear from his victim. Its fate is then almost inevitable.

Jan. 20. Having lately visited a place named Reed's Mistake, near the town of Newcastle (so called from coal of good quality being procured there), about ten hours' sail from Sydney—we, this day, addressed a letter to Sir Thomas Brisbane, requesting a grant of land for the express and sole purpose of a Missionary settlement there—to which Mr. Threlkeld should be appointed, as a preacher of the gospel and teacher of useful knowledge to the aborigines in their own tongue.

Jan. 27. Much verbal discussion of the subject, with the attorney-general and other persons, having taken place in the interval since our application, we, this day, received a very favourable written answer from the governor, expressing his good-will, and promising his best services in promoting our Christian purpose.

Feb. 2. The landlord of our lodging has been taken into custody on a charge of receiving stolen goods. The trunk containing these, which were principally jewellery, on search being made, was found (to his no small astonishment) under Mr. Tyerman's bed. The dexterous and daring fellow had actually borrowed four hundred dollars of the Jew who had been robbed, to purchase that Jew's own property of the villain who had stolen it. He came here, originally, as a convict; but, in the course of time, having obtained his liberty, he has been carrying on a profitable business, and acquiring wealth. Making, however, too much haste to get rich he has fallen into temptation and a snare, out of which it is probable that nothing but death can deliver him; transportation for life being the only prospect at present before his eyes.

Here are two very distinct classes of colonists, —those who came hither, as freemen, voluntarily, to try their fortunes, or in official capacities, and those who, having been convicts and served out their terms, are at liberty to return to their country, but choose to settle here in business or in agriculture. Among these there are some who have prospered greatly, and are wealthy persons, but can never regain respectability of station in society. Those who were never in bondage are naturally jealous of those who bear the barbarous name of *emancipists;* and their high and honourable spirit will not allow them to associate with the latter, though, of course, there are exceptions; but to the former it would be an offence to meet, at the table of a friend, one whose character had been tainted. The mark of the branding-iron is never effaced, though the anguish of the wound has been healed for years, and the wrong done to society forgiven, if not repaired. This, though hard upon some reformed transgressors, cannot be regarded as mere etiquette, in so anomalous a population as this colony exhibits, for the tone of moral feeling should be strong, —indeed it is never likely to be too strong.

March 10. We had much conversation with Mr. Sheppard, a Church Missionary from New Zealand, concerning the people of that remarkable country, who are magnificent barbarians, both in person and intellect, compared with the abject natives of New Holland. We speak of intellectual *capacity* rather than *attainments;* for, except in regard to all the arts of war, and violence in other forms, they are as mentally dark, and as stupidly credulous, as any savages on the face of the earth.

March 19. Captain Kent, with whom we sailed to and from the Sandwich Islands, has just arrived in this port from New Zealand, where he has been, for the last fifteen months, procuring native flax, of which he has brought hither twenty-five tons for the use of the government. This will in time be an article of extensive commerce. He states that what is called New Zealand consists of three distinct islands; a strait, called Tees's, from the ship of that name which first found a passage through, cuts off the southern extremity. The inhabitants in that vicinity are exceedingly fierce and cruel, yet he lived among them upwards of a year in fearless safety. But, during that period, a boat's crew were surprised, captured, killed, and eaten, for some real or pretended wrong. The flax above-mentioned may be found abundantly in New Zealand. It is procured from a tall, sedge-like plant, growing, in marshy places, to the height of eight or nine feet. The natives prepare it by scraping the broad green leaves with the sharp edges of shells, and clearing the flexile fibrous part till it is fit for use. They manufacture most of their clothing and matting from this flax, and we have seen beautiful as well as thick and warm mantles made of it, by hand-weaving or close netting.

March 20. Mr. Dunlop, the government-astronomer, an intelligent gentleman, who has seen much of the aborigines during his residence here, and on his excursions into the country, has given us some curious accounts of their notions and practices. He says that they have a superstitious idea of a being whom they call *Tian*, who made the sky, and the land, and the black men—who made the whites they know not. Tian appears to be a good genius, since he was the author of all the productions of the earth and sea, animal and vegetable, on which they subsist. But they also believe in the existence of an evil spirit, to whom they pay far more homage, from fear of being harmed by him, than they do to the beneficent Tian from gratitude for all the good he does them. The

they imagine, is always going about whom he may devour, like his great e. If a child is lost, this demon has ; and, whatever calamity happens, nositates to lay it to his charge.

time ago a man dreamed that he had eared through the body, and died in ence of the wound. When he awoke nd that it was but a dream, he was so lest it should be something more ere it he came to Mr. Dunlop, told him that going to die, and begged a little water. ull being given him, he poured the ver his head—probably as a peace-offerie evil spirit. Tea and food were offerbut he refused to taste anything, and ray disconsolate to his haunt, at a short from the government-house. Mr. calling upon him the next day, found ry ill—dying, absolutely, from fear of He had chosen the place where he ive up the ghost, and the spot where he e buried. Nearly a week elapsed, durch he would take no food, grew worse se, and it was plain that nature could d out much longer. Two priests, or orcerers—for it cannot be ascertained New Hollanders have any other kind ts, having, in fact, no religious worship to do what they could for him with ichantments. By their order he was down to the side of a running water, nbled into the stream, where it was eep, head foremost. When taken out rolled in the sand, till his body was ised with it. This again was washed ouring water over him. Meanwhile a woman of the company was perceived a cord of kangaroo's hair, which, when ed, was bound round his chest, and a ry curiously implicated by one of the s, was placed over that part of his side ich the spear of his dream had entered. his knot a line was passed to the young who had prepared the bandage. This v through her mouth backward and fors children sometimes do with a piece thread) till she began to spit blood, as said to be sucked by that process wound in the sick man's side. *There*, now perceptible that, from whatever considerable swelling had risen under the Towards this one of the sorcerers began e the man's flesh from all the adjacent of the back, belly, and chest, as though the blood thither. He then applied his o the swelling, and, with hideous noises, es sucked it with his lips, sometimes it violently with his hands, till forth e point of a spear, four inches in length, e presented to the astonished spectators expecting sufferer, as verily extracted e man's side! Then he applied his gain to the swollen part, from which, there was no visible wound, he appeared blood and corrupt matter, stains of ing soon seen on the surrounding skin. th, with distended cheeks, as though he had filled his mouth with the abominable matter, he ran about, anxiously looking for a fit place to discharge it upon; but, affecting to find none, he crossed the water, and deposited the nauseous extract behind a bush. The poor man's hopes revived, and he now believed that he should get well again. Mr. Dunlop thereupon sent him some tea, which, however, he would not drink, but requested that it might be given to the sorcerer, and, if he drank it, then it would do himself (the patient) good. He was deceived, disappointed, and died.

The dreams of these people are often deemed oracles; and as such, when a man has been visited with a prophetic vision, as soon as he awakes in the morning he forms it into a song, which he chants forth to those who are about him. These, learning both the words and the melody, repeat them exactly to others, by whom they are again published, in like manner, at a distance, till they are communicated to tribes that speak different dialects, among whom, nevertheless, all who learn the mysterious strains preserve the original sounds and cadences, though, perhaps, they understand not a syllable of what they are singing. But the air, whatever be the sense, is known by the name of the tribe from which it originated. At their coroberies, or dances after a battle, each warrior sings his own achievements in his own song; and no Achilles in New Holland is likely to be forgotten for want of a Homer; though, among a people so utterly illiterate, not Homer himself could either give immortality or gain it. Yet they have a notion of immortality by way of transmigration, formerly alluded to; namely, that when a black man dies he goes into the earth, where he is buried, and by some marvellous process, comes out in a distant country a white man.

April 8. The Brutus, arrived here from the South Seas, with Mr. Nott, on board, on his way to England. He brings comfortable tidings from the islands concerning our brethren, the Missionaries, and the progress of the gospel among the natives. On the passage hither the Brutus touched at one of the Friendly Islands, when two of the ship's company went on shore to traffic with the natives. After they had purchased many articles they attempted to return to their boat, but were seized, and detained as prisoners in a house strongly guarded, and with axes held over their heads; till the captain, learning their perilous situation, and having no force wherewith to rescue them, entered into a treaty for their ransom, which was effected at the expense of forty pounds' worth of goods. This villanous artifice the savages have been taught by their civilized visitors from both sides of the Atlantic, who have frequently detained their countrymen from returning to their canoes for purposes of extortion.

Mr. Nott mentioned to us an example of the outrageous conduct of some of those adventurers, who, certainly not having the fear of God before their eyes, seem to think themselves warranted to commit any violence when they are beyond the fear of man. A captain, whose

name and ship we purposely suppress, trading at one of the small Chain Islands, by some misconduct on his part, or misunderstanding on the part of the natives, so enraged the latter that they fell upon those of his crew who were on shore, and killed two of them. Incensed to the highest degree (though we are assured that the aggression began on his side), he determined to glut himself with revenge, at a safe opportunity. Accordingly he sailed away, but returned soon afterwards, and decoyed the unsuspecting natives to come out in their canoes, as to a strange vessel. After a sufficient number had been treacherously admitted on board, he gave the signal to his men, who were prepared to execute his murderous purposes, when they fell upon their innocent visitors, killed eleven of them, and threw their bodies to the sharks. But this was not enough; for, touching soon afterwards at Rurutu, he induced several of the natives of that island to visit his ship, then, suddenly getting under way, he forced fifteen into their canoes, and turned them adrift on the broad ocean, where eleven perished, and the rest were happily enabled to find their way back to land. A third time, having occasion to call at the former island, the natives, as before, came on board, with an understanding among themselves that, if it should prove to be the same vessel and captain, they would visit his iniquity upon his own head. Accordingly they watched a favourable moment, when, suddenly surrounding him, one of the party, with a handspike, struck him a mortal wound, and then they threw him into the sea, neither doing nor attempting further injury to anybody, though it seems they were in force to have exterminated the crew and make a prize of the ship. Mr. George Bicknell was a passenger, and witnessed the retaliation so signal and so discriminating. When the wretch at Rurutu had exposed the helpless people in their canoes upon the deep, and far from land, he was so eager to secure their destruction (though neither they nor their countrymen had done aught to offend him) that he called for his musket, that he might have the fiend-like satisfaction of firing into their canoes as his ship abandoned them; but the man who handed the engine of death to him had the humanity and good sense to shake out the priming. When, therefore, he would have discharged the piece, he only snapped the trigger in vain, and repeatedly, to his great mortification, so insanely was he enraged against he knew not whom.

April 23. Intelligence has just been received that a vessel was lately cut off in Wangaroa Bay, New Zealand, where we were so awfully endangered and providentially delivered. The crew escaped, previous to the seizure, in their boats to the Bay of Islands. The ship was rifled of everything movable; but, at the intercession of the Wesleyan Missionaries, she was afterwards abandoned, and, drifting out of the harbour, got aground at North Cape. The Missionary station itself has been attacked by savages, but we are happy to learn that their rage was disarmed before they had achieved their violent purpose, whether of massacre, o plunder, or both.

April 30. A murder was lately committed i this neighbourhood, in which five persons—fou men and a woman—were concerned, and fo which they were all convicted and executed A settler, whose wife was in a state of derangement that required the vigilance and care of a female attendant, engaged a respectable-looking person, of peculiarly insinuating address, abou thirty-two years of age, to undertake this office She, however, not only looked after the unfor tunate wife, but ensnared the more unfortunat husband, and lived with him in a state of concubinage. Not content with that portion o ill-fame and present maintenance which she had thus secured, she persuaded him to bequeath his small property to her in case of his death. She then intrigued with other men, and especially with four convict-labourers (she herself was a convict) whom government had allowed to be attached to the service of her master. In the sequel, the five formed a diabolical plot to murder the latter in his house, by night, that they might secure his property before the time. She opened the door and their purpose was accomplished. In the morning she gave the alarm, saying, that some burglars had made their way into the house, locked her up, and then robbed and murdered her master. It appeared, however, upon examination, that the door had been broken from *within*, and not forced open from without, leaving no doubt that she had been the betrayer of the deceased. Suspicion was soon fixed upon the four men, who, with herself, were lodged in prison on the charge. While they were there, and previous to their trial, Mr. Bennet visited them, in company with the Rev. S. Marsden. They all appeared confident of acquittal, she especially protesting that she was as innocent as the babe unborn. She was exceedingly shrewd and plausible, but the four men were grossly ignorant—not one of them could write or read; two said they were Irish Catholics; the others supposed that they must be English Protestants because they were not papists, and that was all they knew about the matter. On their trial, however, the most unanswerable evidence brought the crime home to each of the accused. Mr. Bennet again visited them, in prison, on the morning of execution. Their tone and carriage were then much altered; they all acknowledged their guilt. A Roman Catholic priest attended the two who were of his profession; and the Rev. Mr. Cooper, of Sydney, the woman and one of the other two. Such a living spectacle of horror, remorse, and despair, as the wretched female exhibited, Mr. Bennet never beheld. She was on her knees, crying bitterly, in the anguish of her spirit; but at length she composed herself sufficiently to listen to such religious exhortations as could be addressed to one in circumstances so imminent and awful; at the close of which she declared her gratitude to her Christian advisers, and prayed that she might find mercy. The five were soon afterwards brought out and suffered death under the gallows.

Some years ago a man, named Samuel, was condemned to be hanged for a burglary. Accordingly, on the day fixed for his execution, the criminal was tied up to the fatal beam, but the cord broke in the middle and he fell down; a second time he was suspended, the knot then slipped and he was again let down to the ground; a third time the persevering executioner launched his victim from the platform, when the rope snapped short and he was again delivered from instant death. The provost-marshal, commiserating the protracted sufferings of the wretched man, forthwith repaired to the governor, and pleaded so effectually in his behalf, that the capital punishment, to which he had been sentenced, was commuted for a milder doom.

June 9. Having settled the terms on which an extensive allotment of land, for a Missionary settlement at Newcastle, should be made by government;—and having given Mr. Threlkeld, whom we leave as the Christian instructor of the ignorant natives in that place, the best advice which our knowledge and experience enabled us to offer, for carrying on, with zeal and patience, the work of the Lord thus committed to his charge, which instructions were submitted to the governor, and approved by him;—we have been waiting, during the last two months, for a suitable opportunity by which we might proceed on our mission towards China and India. Several weeks ago we engaged a passage to Batavia on board of the Hugh Crawford, an excellent vessel, which came into this harbour at that time, and has since been on a cruise to Van Dieman's Land: whence having returned hither, and being now ready to sail on her further voyage, we embarked to-day.

We leave this land—where we have received marked hospitality and disinterested kindness, from persons in all ranks of society, with whom we have had intercourse—with feelings of gratitude which will accompany us to our graves; for so long as we have power to remember Sydney and Parramatta, we must associate, with the places of their abode, those affectionate Christian friends, and those generous patrons of our Missionary project, who made our sojourn there delightful and profitable, at least to ourselves.

CHAPTER XXXVIII.

Torres Straits—Death of a Sailor at Sea—Bay of Batavia—Mr. Medhurst, Missionary in Java—Chinese in Batavia—Malays—Hospital—Visit to the Dutch Governor of Java—Appearance of the Country—Village of Braitenzorg—Premises and Hospitality of the Governor—Picture of Buonaparte—Christian Village—Journey to Samarang—A Javanese Prince—Suspension and floating Bridges—Volcanic Mountains—Tiger-traps—Cemeteries—Marvellous Story—Revellers—Method of frightening Birds from Rice-fields—Buffaloes—Mr. Bruckner, Baptist Missionary—Chinese Temple and Priests—Visit to Solo—A Grandee.

1825. June 29. This day we have completed the intricate and dangerous part of the navigation of Torres Straits, winding between New Holland and New Guinea on the north. We record the date of this event, on our voyage, because we feel that we have been continually delivered from hinderances and difficulties, seen and unseen, in the way, which might have proved destructive to the vessel or fatal to ourselves, under circumstances less favourable than those which, by order of a gracious Providence, have made our four days' passage (coming to anchor every evening), about a hundred and fifty miles in length, among sunken rocks, coral islands, shoals and reefs, delightful by day and secure by night. This was the more remarkable, as there were two other ships (the Hercules and the Asia) in company with ours, and no damage has been suffered by either, nor any delay occasioned, except in a single instance, when the Asia ran aground, but was got off in the course of half an hour. We are now eighteen days at sea, from Sydney, and have had none but pleasant weather. The open ocean once again before us, we cheerfully commit ourselves to Him whom winds and waves obey, desiring only to be prospered as we trust we are sincerely endeavouring to do *his* "business," and not our own, in the mighty waters.

July 5. S. lat. 9° 52′, E. long. 128° 20′. This morning a signal was made by the Hercules for the surgeon, who sailed with us, to come with assistance immediately wanted. A sailor had fallen from the fore-tops upon the deck, and fractured his skull. Mr. Bell, the surgeon, lost no time in going on board that vessel, but before he had reached it the unfortunate sufferer was dead. He was said to be the best man of the crew. At twelve o'clock, at noon, his body was committed to the deep. This circumstance threw a melancholy gloom over the whole of our little fleet; the three ships which were sailing together within a furlong of each other, in a silence quite unconcerted, but so inevitable and affecting, that the recollection still brings the burden and shade of that interval over our spirits: *We* (the Deputation) were peculiarly touched, at once with glowing gratitude, and humble awe, by the consideration that this was the first death, in our presence, by one of those accidents which daily expose mariners to sudden destruction, since we left our native country four years ago, during which we have sailed thousands and tens of thousands of miles, in all weathers and in almost all climates.

July 17. Without any further occurrence necessary to be mentioned, we came into the Bay of Batavia this evening. As we doubled the Madura-point, or the extremity of land on the eastern quarter, we were struck with the magnificent picture presented to our eyes—a long range of lofty mountains inland; thick forest-jungles, stretching down to the edge of the water; on the one side many small islands, with beacons upon them; and in the middle distance the broad plain between the shore and the high grounds on which the city of Batavia stands. It was so late before we came to anchor, that we could not reach the usual station, where from fifty to sixty ships, of many sizes, and from various countries, were reposing on the tide, at the distance of four or five miles from us. Besides these the harbour was thronged with barges, boats, and other small craft, some of very outlandish appearance

to us, who have yet seen little of oriental shipping. Four huge Chinese junks particularly attracted our notice, and perfectly agreed with all our preconceived ideas concerning the "Celestial Empire." Everything Chinese bears such characteristic marks of the country and the people to which it belongs, that, from a ship to a tea-cup, you can scarcely be mistaken in guessing whence it comes.

July 18. We came to the regular anchoring-place at noon, near two massy piers, formed of piles and planks, that run about three quarters of a mile each into the bay, receiving between them, as a channel, the waters of a considerable river, which here disembogues itself. The current is strong, and of a muddy, red colour. Up and down this stream many small vessels were plying, and there appeared about the whole scene an air of business, and an activity of intercourse, which we had not witnessed since we left the Thames.

We were received by the resident Missionary of the London Society here, Mr. Medhurst, with great cordiality. Knowing that our stay must be short, we took an early opportunity of walking through the various quarters of this great city, which everywhere bears evidence of extensive commercial enterprise and traffic to distant lands. Two considerable rivers meeting here, canals have been made to branch forth from them in different directions, to ventilate and cleanse the place; and down each of the two principal streets a channel has been formed, of depth sufficient for barges to pass to and fro upon it. Trees are planted, at equal distances, on the banks. Many of the houses are large, and sumptuous in appearance, having been constructed in the grotesque Dutch style. Most of them are now converted into stores for merchandise, of which immense quantities are laid up in them. These mansions were formerly the dwellings of the principal Dutch families, but have been deserted on account of the frequent fevers to which a thick-peopled town, in the torrid zone, and standing in the midst of a prodigious swamp, is subject. The merchants —and the merchants here, like those of Tyre, "are princes"—have found both healthy and pleasant situations for villas in the neighbourhood, within four or five miles of this metropolis of *Dutch* India. Batavia is regularly built; the streets cross each other at right angles, and are of suitable width, well paved, and having broad footpaths of granite, or tiles, on each side; the carriage-way between is gravelled.

There is a portion, however, of the city strongly contrasted with the European parts, inhabited solely by Chinese, and called their *camp*. These foreigners live generally in small low houses, to each of which is attached a shop, with all manner of wares, drugs, fruits, &c. &c., exposed for sale both within and without. In every shop, opposite to the front door, is an idol painted on paper—a fat, squat, old man, a fiery flying dragon, a monstrous fish, or some horrible figure, before which is placed a petty altar—a little pot, containing fragrant gums, or sticks of sandal-wood, which are kept continually burning. The ashes are carefully preserved, and accumulate in the vessel, till one or another of the family is going on a journey or a voyage, when a handful is taken out of the precious deposit, and thrown upon the road, or the water, to make the way safe, and the adventure prosperous. Mr. Medhurst conversed from door to door with many of these people, in their own language. They were exceedingly courteous, and offered us tea and tobacco from time to time. The tea is prepared in porcelain pots, holding about a pint each, and dealt out in very small cups, without any addition of sugar or cream. In one of these shops we found a famous quack-doctor, who tramps about town and country, hawking his nostrums. He attracts company by beating a drum which he carries with him, made of a bamboo, five feet in length, which he strikes alternately with a fan and with his fist; producing no very warlike sounds. Attached to this dull drum is a large flag, which he flings over his shoulder, and displays at his back, having pencilled upon it in Chinese characters, the marvellous cures which his various lotions and pills have performed. This fellow is called a fool; he may be one, but there are fools enough beside to be delighted with his drollery, and taken with his pretensions, so that he lives well and thrives on his physic, whatever his patients may do.

We next visited a Chinese temple, where idol-worship is occasionally performed. It stands within an enclosure of high brick walls, and consists of various compartments, quite open to the air on one side. Before these are placed tables for altars, behind which are various groups of images, of many sizes, shapes, and colours; some gilt, others plain; many adorned with fantastic trappings of tinsel, &c.; while sweet odours and sandal-wood are kept burning in their presence. Transparent lanterns are also suspended at suitable places. We were allowed to walk through the sanctuaries, and even handle the idols as we pleased, though several of the attendants were at work in the court-yard. While conversing with a priest, he said to us, "Don't you think I am a very good man?" "Why should we think so?" was our reply. "Because," said he, "I am so very tall."

Chinese men are seen everywhere carrying on their shoulders a kind of apparatus which serves many useful purposes. At the end of a bamboo, a square cage-like frame, about eighteen inches each way, is suspended, in which is kept a pot for cooking their food, or boiling water in it to make tea. At the other end of the bamboo there is a similar cage, containing provisions, or articles which they have to sell. These they place in the street, under the shadow of a tree, and are at once at home wherever they happen to rest—tent, kitchen, and shop, being thus over their head, and on either hand. There are said to be fifty thousand of these people here, who are distinguished, not only by the peculiar cast of their countenances, but by long plaited tails dangling from the back of their heads.

[alays are nearly as numerous as the They are, however, very differently being employed by the Dutch and inhabitants in all kinds of drudgery. : porters, others domestic servants, and them artizans, jobbing in carpenters' ksmiths' work, &c. Their wages are and they are altogether a servile race. 'es and form they much resemble the a Islanders, who are probably descend- he remote ancestors of these degraded

9. We have been much gratified to an hospital, erected expressly for the f the Chinese and Malays. It is a ilding, and of considerable extent. On are apartments for lunatics, containing :e cells, but not yet completed. We y of the sick and diseased patients, of small proportion were afflicted with n all its loathsome forms, maiming, g, devouring alive, its miserable vic- he accommodations appeared exceed- ıfortable, and the medical attendants est that can be procured. It is a beau- affecting circumstance, that this blessed n should be supported by an "orphan om the unclaimed property of persons .thout will, and without heirs. Yet ain of melancholy thoughts are awak- a few moments' reflection on such a ı this world of woe and death!

·. Medhurst's city apartments, a con- number of ailing persons are in the coming to him for medical assistance, e kindly administers. To-day there elve poor men and boys present, with different parts of their bodies. Hav- embraced the opportunity of giving them instruction, and praying with them, g to his practice, he caused all their :o be dressed.

0. Having procured poneys, we set off l four-wheeled carriage for Baitenzorg, thirty-six miles from Batavia, to pay ects to the governor of Java, Baron Capellan. His Excellency last week inted an interview with Mr. Medhurst, ne with him on the subject of the Chi- ion of the Scriptures. The road runs uth from Batavia, is excellently formed, ut thirty feet wide, with a low trim each side. This is called the gentle- ad, there being on either hand another, l and narrow-wheeled carriages respec- 'he way, for the most part, lies through ountry, of a deep red alluvial soil, very nd well cultivated. Many handsome ıd comfortable farm-houses are seen, ardens, plantations, and enclosures, to nce of six or seven miles from the city. the trees with which we had become in the South Sea Islands thrive here, he teak, tamarind, and others, valuable timber or their fruit, and highly orna- y their breadth and luxuriance of foli- ddy-fields (or rice-grounds) frequently ng the line of our day's journey, on the slopes of the hills, terrace above terrace. The young plants are at this time about six inches in height, and the whole surface of each ridge on which they grow, is irrigated to the depth of an inch above the root.

Every six miles we stopped to change horses, relays being, at stages of that length, expressly maintained for such accommodation to travellers. Over the road where this operation is performed, a high shed, with a thatched roof is carried, of sufficient length for two carriages to stand under it at once. These coverings are deemed necessary for the protection both of passengers and the cattle that draw their vehicles, from the intense heat of the sun. The stables adjacent are neat erections, with boarded floors; open on each side; and having a partition down the middle, separating the whole into two stands for the poneys, which are placed head towards head, on either side of it. None but horse-poneys are used here in travelling carriages, it being deemed disreputable for any but the poorest people to employ mares, and those principally in the interior, where multitudes of these animals are bred. They are exceedingly active and vigorous; four of them easily drew us at the rate of nine miles an hour. Very few large horses are seen in Java, except those kept by the governor. We met or passed many carts and carriages of rude construction, drawn by buffaloes of great size, with enormous horns. We observe that the bamboo is one of the most useful products of the soil. It grows to a prodigious height and compass, and furnishes the prime material for the walls, rafters, and even the thatching for houses; it is manufactured into doors, window-frames, latticework, screens, floor-mats, tables, chairs, &c. &c.

We reached Baitenzorg in the evening, and took up our quarters at an excellent inn there, which is under the control as well as patronage of the governor, who thus considerately secures good accommodation and courteous behaviour to travellers and visitors. On our arrival we found a considerable difference of temperature between this village and Batavia, the thermometer being as low as 75°, and the air very agreeable.

July 21. We took an early walk round the gardens and pleasure-grounds of the governor's palace, which is a large and sumptuous white building in the Dutch style, forming a crescent, and surrounded by piazzas. The little park is laid out with much taste; beautifully diversified with hill and dale, wood and water. The plantations consist of a great variety of curious indigenous and foreign trees and shrubs, each of which is labelled with its name. On the lake are seen both black and white swans; and in proper cages, near the house, are kept wild native animals, such as the black bear, several kinds of monkeys, the sloth, tiger, and fox, a gigantic vulture, a boa-constrictor, and another snake, each of enormous size, alligators, &c. There are likewise aviaries occupied by many rare and splendid birds, which are placed in various parts of the grounds. But the most remarkable curiosities preserved here, are sun-

dry huge images, carved out of black lava, with considerable dexterity of hand. These are of great antiquity, and evidently of Hindoo origin and workmanship, being representations of certain divinities of that people. They were dug up some years ago in this island, from an old mass of ruins, which probably had been a temple. We found a small coin lying upon one of them, which some humble devotee had left in token of recognition, that these were gods to him, whatever he might be to them, who knew neither of his existence nor their own.

Being afterwards introduced to the governor, who behaved to us with perfect courtesy, and entertained us hospitably, we availed ourselves of the opportunity, as representatives of the London Society, to return the thanks that were due to him for his uniform kindness to our Missionary, Mr. Medhurst. His Excellency, who speaks English well, made many intelligent inquiries respecting the islands in the Pacific, which we had lately visited, and he seemed much gratified with the accounts which we were enabled to give him respecting their improvement in all the arts and comforts of life, which, but for the gospel, itself the greatest of all benefits, they might never have known.

In this village there is a street nearly a mile long, inhabited solely by Chinese. We called at several of their houses, and found in each an idol of some kind. That which most surprised us was a French engraving of the Emperor Napoleon Buonaparte, in a gilt frame, before which incense was burning; and the old man to whom the picture belonged, in our presence paid it divine honours, bowing himself in various antic attitudes, and offering a prayer for blessings upon himself and his family. When we asked him why he worshipped that as a god which came from Europe, and not from his own country, he frankly replied, "Oh, we worship anything!" In this street are two temples, one a decent building under repair, the other an open shed on a little mound, consisting of a slight square roof, supported by four pillars. In this sanctuary are several misshapen stones, planted on their ends, to which prayers are daily made by beings (in that respect) as stupid as themselves. A cocoa-nut shell was placed in the midst of these blocks, containing some small offerings. We visited two other edifices of similar construction, and consecrated to gods of the same material as these,—namely, shapeless upright stones, which it seems the rude Malays worship with not less devotion than the shrewd Chinese. Behind one of these idolatrous seats, we observed the wreck of an enormous tree, hollow and rotten within, and measuring ninety-three feet in girth towards the root. The other temple gives the name of *batu-tulis*, or *engraven stone*, to the neighbourhood, from the incomprehensible divinity which it encloses,—namely, a triangular stone about six feet high, inscribed with characters which neither native nor European has yet been able to decipher. These have been conjectured to be unique specimens of the obsolete *Sunda* writing.

July 22. On our way back to Batavia we turned about four miles out of the main road, at the third stage, to see a *Christian* village, called Depock, inhabited by a race of Malay Protestants, now amounting to a hundred and eighty persons, of all ages. About a century since, a Dutch gentleman, the owner of this village, and also of a number of slaves, offered to give the latter not only their freedom, but the estate which they occupied, and secure the same to their descendants, if they would embrace the Christian religion. They agreed to this extraordinary proposal, and he fulfilled his promise. Their posterity enjoy the inheritance—and worthily enjoy it, we may say, for certainly they are a reformed, if not a pious, class of their uncultivated countrymen. Their houses and grounds were comfortable and cleanly. There is a little chapel in this pretty village, where Mr. Medhurst occasionally preaches. In the school-house we found a Malay version of the Psalms, adapted to music; also several excellent forms of prayer, and catechisms. Most of the children, thirty-nine in number, are well acquainted with the latter, and are duly taught the former. The whole sequestered nook is enclosed with large umbrageous trees, of various kinds: and, amidst the unpenetrated pagan darkness, and the more bewildering Mahommedan mists, which overspread the noble island of Java, there is light—it may be but a little, yet there is *some* of the true light in the habitations of this Christian Goshen.

July 24. (Lord's-day.) Mr. Tyerman preached, in the forenoon, in the Missionary chapel here. Between forty and fifty English were present, all of whom came in carriages to the door. This is considered a large congregation. In the afternoon we attended the Dutch church, in which service is performed by a Dutch minister in the language of the Malays. There might be a hundred of these people, professing Christianity, present; they behaved well, and their appearance was far more respectable than that of their wild countrymen in general. Mr. Medhurst preached also in the Malay at this chapel in the evening; but, in consequence of a heavy fall of rain, the audience was small. Throughout the city the population was all in motion, as though there were no Sabbath, and no eternity. Business, folly, pleasure, are pursued as on other days, both by Dutch and English, in the streets here, or at their villas in the country, where hunting, shooting, and field-recreations are considered no violations of decorum. Oh! what a contrast between this proud, rich, populous city, and the poor, humble, happy islands of the South Sea, on that day which leads man to "the end of all things," and antedates, to him who duly considers this, the blessedness of heaven.

July 26. Having consigned the principal part of our luggage, which had not been removed from the ship, to Singapore, we set out on an expedition to Samarang, which lies nearly four hundred miles eastward from Batavia. The whole economy of posting being in the hands of government, travelling is accomplished with

comparatively little inconvenience, and no unnecessary delay. The stages for changing horses (poneys) are at regular intervals, six miles asunder, and where, in the mountainous regions, the strength of these is not sufficient to draw the carriages, buffaloes are attached, in addition to them, without increased expense. The poneys occasionally took us at the rate of from ten to twelve miles in the hour, on level ground.

July 30. We arrived safely at Samarang. We shall not attempt to give any topographical description of the country through which we journeyed thus hastily. Most of the way was upon well-constructed roads, across plains, valleys, mountains, swamps, jungles, and rivers. Several very considerable towns are passed through on this line of road. Among these may be mentioned Cheanjor, the residence of a Javanese prince, who, with his subjects (and, indeed, the bulk of the native population of the whole island), are Mahommedans. We were introduced to his Highness, who received us very graciously; and when we gave him (through Mr. Medhurst) some account of our visit to the South Sea, he expressed himself as being much gratified to hear the strange tidings of whole nations throwing away their idols, and consenting to worship the one true God. We were entertained with cigars and sweetmeats; after which tea was also served to the company present. The prince, who appears to be about forty-five years old, was dressed after the Turkish costume. His palace, in extent, if not in splendour, is truly oriental. Apartment beyond apartment (the doors being in a line and open) stretched in perspective to the length of at least a furlong, with lateral chambers diverging on either hand. The room in which we had our audience was very spacious, surrounded with tables, chairs, and sofas, the floor covered with mats, and the sides almost quite open. The town is estimated to contain ten thousand inhabitants; the houses and shops are generally decent and cleanly. A stream of fresh water is conducted down each side of every street, so that the dwellings are abundantly supplied with that prime element of health and comfort in a torrid clime. The Dutch local governor is brother to the governor-general, Baron Vander Capellan.

In leaving Cheanjor, we arrived upon the brink of a formidable ravine, down which the carriage was conveyed by men in front guiding its course, while others behind prevented it from rushing on too precipitately, by holding ropes fastened to the frame-work. It was then drawn across a hanging-bridge, over a deep gully, through which a great force of water runs, furiously roaring and foaming below. The road on the opposite side of the ravine being as steep as that which we had descended, the carriage was dragged up to the height by four buffaloes. The hanging-bridges, which are not uncommon here, though very rough work to the eye, are constructed with much ingenuity. Three long and strong spars, about a yard asunder, are firmly planted on the opposite sides of the stream. These are so placed, slopingly, as to meet at the tops, where they are lashed together. From the sides of the pointed arch, thus formed, other spars are let down, by which the bridge of planks is suspended, with bamboo fences, split bamboo floor, and a thatched awning over the whole. These light fabrics trembled through every fibre of all their frames (we might say) when our carriage was whirled along them, but we never feared nor met with an accident.

In one place we had to pass over a floating-bridge, the nature of the ground not allowing a suspension one. A raft of bamboos is formed, with a platform of the same upon it, over which a carriage may be drawn. This, being laid upon the water, rises and falls with the flood, and is kept in its place by rattan ropes, the thickness of strong ship-cordage. A bundle of these is stretched from one side of the river to the other, where each end is made fast. Ropes of the same texture are then attached both to this transverse cable of rattan and to the raft, so as to prevent the latter from being drifted down the current, which is sometimes very broad and rapid, as in one of our crossings, where the stream was seventy yards wide. At Korausambourg we were ferried across the river on a raft made of five canoes lashed together.

Near the town of Banda several volcanic mountains rose upon the horizon, of such elevation that clouds generally rested on their summits. Beyond Sumadang our route lay frequently through thick jungles, the haunts of tigers, as we were from time to time reminded by the traps set for them on the way-side, or by the cries of the kids which are placed as live baits in these. Stems of trees are laid on each other horizontally, forming a recess within, ten or twelve feet long by four or five broad, and as many high; at one end a strong door is made to slide down at the pressure of his foot on some wicker-work beyond, and cut off the animal's retreat, when it has entered to seize its prey—as some kinds of rat-traps are constructed in England. The kid is secured at the further end, beyond the tiger's grasp. We were happily preserved from danger from any of these ferocious creatures.

At the village of Cheribon, where we entered a Chinese house, and saw no idol, neither image nor picture, with incense burning before it, we inquired the reason, when we were told that there had just been a death in the family, and the god had been removed, that he might not be offended with the sight of so disgusting an object as a dead body. In several groves near the same village were cemeteries, in which the graves, by the neatness of their external structure, shewed extraordinary respect on the part of survivors towards their deceased relatives. Some were overbuilt with masonry in five or six courses, narrowing to the height, like steps, and surmounted by coffin-shaped ornaments at either end. Others had blocks of wood, simply or curiously carved, set up at the head and the feet. These were native sepulchres. In the neighbourhood we found a Chinese burial-ground also—a gently sloping bank-side—in which the dormitories of the dead were exca-

vated, in rows, with an opening into each like the mouth of an oven, which is compactly closed, and coloured white. These people are very superstitious respecting the sites in which they deposit the relics of their friends, imagining that the future prosperity of their families depends upon the lucky choice of them. To secure such an advantage they will often consult such crafty knaves as, under one name or another, are found in all countries, who cast nativities, tell fortunes, recover lost goods, and do every thing that nobody else can do. The following marvellous story was told to Mr. Medhurst as a fact, by a Chinese, who solemnly believed it:—A young man, at his death, having left a father and several brothers behind, whose success in after life was to be determined by the hazard of his interment in good ground, one of these wise men was applied to for advice. He, being properly feed, pointed out a spot, which he charged them to keep closed upon the dead youth for seven years, at the expiration of which, if they opened it, they would find in it a full-formed dragon, the emblem of the highest honours and riches that they could desire, either for themselves or their posterity. Five or six years afterwards the father fell dangerously ill, and, as no means employed to relieve him were of any avail, the family concluded that there must be something unlucky in the place of his son's burial. They, therefore, asked his permission to open it. "No, no," cried the old man; "rather let me die than break the charm and destroy the future hopes of my children." But, agonized with disease, and harassed by their importunity, he at length yielded to their wishes. The vault was opened—when lo! to their utter consternation, they found the dragon so nearly perfected, that he only wanted one leg and half his tail. In an instant the fortunes of all were ruined; for the spell not being completed, left nothing but dust and disappointment when it was violated.

While our horses were changing at a place called Pamalang, we heard music in a neighbouring house, and ventured to go in, observing that it belonged to a Chinese. The owner had been ill, and vowed that if his god would heal him he would make a great feast for his friends. He recovered, and, giving his god credit for the cure, the man was now performing his vow; and the feast had already been kept up with due merriment for three days. We were welcomed with great hospitality, and invited to partake of the dainties provided on the occasion, and with which the tables were abundantly furnished. Tea, spirits, and sweetmeats were cordially offered to us. The house was crowded with revellers. Some of these were playing at cards and other games on the floor, till two Javanese dancing-girls made their entry, and began to skip about and exhibit all the accomplishments of that art, in which their hands, their arms, and their very fingers, had as much employment as their feet. Their voices also occasionally screamed between, in short, broken sentences, challenging and answering each other, while they kept time to the noise of seventeen instruments, on which as many skilful musicians were playing in concert and producing sounds far more melodious than the notes of the dancers. We left them as we found them—as happy as mere animal exhilaration could make those who had forgot yesterday and thought not of tomorrow.

The rice-fields being greatly infested with birds, we were much amused with an ingenious method which obtains here, of teaching the pretty marauders to keep their distance. In the middle of an extensive ground a small shed is raised upon bamboos to the height of about ten or twelve feet. In this watch-tower a man takes his station, holding in both of his hands the ends of forty or fifty strings, which diverge in all directions to the extremity of *the preserve*, where each is so fastened at the other end as to leave a slack length between. When therefore the watcher perceives the birds about to alight on any particular spot, he has merely to shake the line which runs towards that quarter, and the enemy are instantly put to flight.

Buffaloes are used throughout this island for all kinds of hard labour to which their strength can be applied. They appear to be very docile, and little boys easily manage them. When the day's work is over they are unyoked, and allowed to swim in a pond or deep pool to cleanse and reinvigorate their weary limbs. This luxury the poor animals love to indulge in to the very tips of their muzzles, keeping their bodies completely under water, except at those breathing-places, while the lads themselves, enjoying the cool element, continue to sit on their backs till they are sufficiently refreshed, when they patiently submit to be guided home for the night.

July 31. (Lord's day.) Mr. Bruckner, a Baptist Missionary here, at Samarang (formerly of our Society), accompanied us to the Dutch church. The congregation might amount to three hundred persons; the women sat in the middle of the church before the pulpit, in full dress and without caps or bonnets, while the men occupied the galleries and the side seats beneath them. After the sermon, two children were baptized, and a couple of young people were married. The lady came from her seat, and the gentleman from his, and met in front of the pulpit from which the ceremonial forms were read. The bridegroom and bride gave each other the right hand in presence of the whole congregation, and then returned to the respective places whence they had risen. All these services were conducted with appropriate solemnity. We afterwards repaired to Mr. Bruckner's house, to attend a prayer-meeting for the universal diffusion of the gospel throughout this island, and all the dark regions of the earth. Mr. Bruckner formerly resided in this city, and still continues occasionally to do the work of an evangelist in it; but he lives principally at Salatega, a town about forty miles distant from Samarang, where, under many difficulties and discouragements, he occupies himself in visiting the people from house to house, and, wherever he can find an open door or an open ear, announcing the message of salvation. Alas! it is

eared that as yet all hearts are closed it. Towards evening we accompanied ɔdhurst into the Chinese camp (quarter), erse with such as would hearken respect- religion of Jesus. We met with ten or priests at their temple. These are dis- ıed by having their heads entirely shaven, ise they wear the ordinary dress of their men. Their superstition requires that ould remain in celibacy as their brethren their own land; but here they take the to marry. They were very friendly to- us, though they regarded the words of life but as the wind blowing where it and passing *them* by, who neither knew red whence it came or whither it went. we were taking a social refreshment of ı them, a kind of lizard (called, from the it utters, geko) suddenly uttered a loud rom the roof of the temple, and presently its appearance among the timbers. The were transported, and said that this was omen, for we were good men, and the ing pleased with our visit to his temple, d the lizard to come and show itself as ssenger. Would God that our coming have been an omen of destruction to that ery other temple and idol of the kind! ıtfall the priests lighted up many lanterns place; and sticks of sandal-wood, about ckness and length of a knitting-needle, red before each of the several images that the court of the presiding idol here.

3. After having inspected the various institutions, schools, hospitals, &c., at ıng on the preceding days, we set out this ɔn for Solo, a hundred miles off, in a ast direction. This part of the island ɜn much distracted lately, in consequence ispute between the Dutch government native prince who was disposed to resist hority. We have been warned that the still infested with banditti; but, deem- ɔur duty, as far as may be prudent, to see rselves the extent and circumstances of st uncultivated field of paganism and Ma- ɜdan error, that we may judge how far ts may be made to introduce the gospel its multifarious population, we deter- to proceed till we had stronger reasons ır, accompanied by an official guide, the governor was so polite as to appoint We were lodged and entertained with ɜst frank hospitality by Mas Reo Singuo- head man of the village of Boeilale, a ɔmedan. Here we felt ourselves under otecting providence of God, on the de- of a volcano, great part of this village built upon lava, in the middle of a country civil war was raging—military prepara- were going on around—robbers were ng about—and the inhabitants were keep- ıtch all night, to repel aggression upon amilies and their property. But we re- l in peace. The city of Djojokarta, the in Java, is the centre of the present re- ı. The sultan is a child, and it is said ıs two guardians in his name have excited commotion for the perfidious purpose of finding, in the course of popular excess, some pretext for dispossessing him of his rights, and seizing the local government for themselves.

Our host, among other rarities in his possession, with peculiar pride and pleasure showed us his criss, or family dagger, which he assured us was three hundred years old. This, as well as the points of his spears, arrows, and other weapons of war, were poisoned so inveterately, according to his account, that no length of time could wear out their deadly virulence, killing with a scratch almost as surely as with a deep wound. He says that this pestiferous contagion is communicated to them by the heads of venomous serpents, crushed and laid upon the steel till they become putrid; after which, by some acid, the malignant matter is irremediably fixed there. When the servants of this grandee presented anything to him, it was upon their bended knee, and with the most humiliating deference. The distinctions of rank in Java are rigidly observed. Sovereign princes, we are told, always speak to their subjects in the same language, but they, according to their situations in life, reply in different dialects; probably this may mean no more than such etiquette in speech as prevails between superiors and inferiors in Europe.

CHAPTER XXXIX.

Arrival at Solo—Description of that City—Enormous Cannon—Emperor going to the Mosque—Deputation introduced to the Emperor—Ceremonies and Amusements in the Palace—Sumptuous Repast—"God save the King"—Reflections—Samarang—A Cavern—A Grotto—Cheangor—Upas-tree—Return to Batavia—An incident—Mr. Deering—Coffin-dealers—Javanese New Testament—Chinese School—Origin and Progress of an Insurrection—Idol Temple—Mahommedan Superstition—Chinese Block-printing—Rice-food—Chinese Festival—A peculiar Village—The Javanese and their Masters—English highly esteemed—Feeble Effects of Religion in Java—Tradition respecting Budhu.

1825. Aug. 5. We reached Solo in safety, guarded however from our last station by five horse-soldiers, and accompanied by five travellers who availed themselves of the escort. This city stands in the midst of a fertile plain, and is watered by a noble river flowing through it. The population is reckoned at a hundred thousand, of whom there are said to be not more than five hundred Europeans, nearly all Dutch. There is a large fort belonging to these in the centre of the town, surrounded with a wet moat, having four draw-bridges, and mounting fifty cannon.

Adjacent to this is the residence of the personage who bears the title of emperor—a very equivocal one, while foreigners are masters of the whole of his dominions, either by sovereignty or influence. Many of the native chiefs we have observed on horseback, or in gorgeous carriages, in the streets, with their trains of servants on foot; one carrying his lord's betel-box, another his spitting-dish, another a superb umbrella over his head—his personal dignity being signified by the colour of the latter, or the metal of the former.

We found here Mr. William Stavers, brother to Captain Stavers of the Tuscan, with whom we came out from England. He was very courteous to us, and conducted us to the imperial palace, into the apartments of which, however, we were not permitted to enter, but were allowed to drive round the courts. In the first of these are two cannons of vast magnitude, the one measuring eighteen feet, and having thirteen inches and a half calibre; the other is somewhat less. They are of brass, with a Javanese inscription on each. Near these are two other pieces of ordnance; these are iron, and of equal length, but smaller bore. Hard by are the dens of three royal tigers, fine ferocious animals, deserving the name which they bear as the brute representatives of eastern despots, bloodthirsting and untameable. In another court a small square roof or canopy projects from the adjacent wall, and under it are two flat stones, on which the emperor's throne is fixed on public occasions. Near this is a railed platform, sufficiently elevated to allow his majesty to witness occasional fights of wild beasts in the yard. In another court is the greatest curiosity in the empire, if it be not belied. This is the sacred cannon, raised upon a stone pedestal, covered with rich silk, and wreathed with perennial garlands of flowers that never die, though it cannot be said that they never fade, being artificial, and very pretty for the work of mortal hands. This marvellous piece, on a certain occasion, is said to have discharged itself, without even being loaded, by which feat it killed a whole gang of traitors at once, who were twenty miles off; but what is more extraordinary still, if our memory and our information be correct, the ball, when it had done this notable execution, returned to its place in the gun. We are not bound to reconcile the two ends of this story, but no doubt the one is as true as the other, though in palpable contradiction.

Aug. 5. We had an opportunity of seeing the emperor on his way to the mosque. He rode in a magnificent carriage, preceded and followed by a large retinue of servants and soldiers, with flags flying and instruments of music sounding. A younger brother alighted first from the chariot, bearing a golden spitting-dish before him. His majesty, who is a graceful youth, about eighteen years of age, was dressed in loose black robes, flowing down to his feet, which were without stockings, and sandalled. He walked with much dignity, bearing a sword with a golden scabbard in his right hand. We were not permitted to enter the mosque while the royal worshippers were there, though we had seen the interior yesterday. The place for service is a hundred and twenty feet square, besides a spacious veranda all round it; and beyond this there is a broad moat, in which devotees wash their feet before they tread the holy place. We observed nothing particular within, except an immense drum suspended, for what purpose we did not learn. In the front court of the palace, opposite to this mosque, criminals are usually executed. Murderers there suffer the same kind of death as they have inflicted, and are shot, speared, or otherwise dispatched, according to circumstances.

In the evening we were sumptuously entertained by the resident Governor and General de Kock. A large party of civil and military gentlemen and their ladies were present, all of whom appeared interested in the Missionary intelligence which we gave them.

Aug. 6. Having expressed a desire to be introduced to the emperor at the governor's table last night, his Excellency procured us that honour this morning; himself, General de Kock, and other distinguished officers, all in carriages, accompanying us. Alighting at the first court belonging to the royal residence, we walked through that and two beyond, which were thronged with thousands of spectators—all kept in perfect order by native soldiers on duty. In the fourth and centre court, where the palace stands, the military presented arms and let fall their colours, in honour of the governor and the general, under whose convoy we were admitted. The people were all sitting cross-legged, having their persons, in general, uncovered as low as the chest. We found the emperor in this fourth quadrangle enthroned on a stone platform, which was raised four steps from the ground and supported by pillars, low and open on all sides. As we approached the presence, his majesty rose up and advanced to the margin of the platform, where he took the hands of General de Kock and the governor, and bowed graciously to the rest of us who were in their train. General de Kock as deputy governor of the whole Dutch possessions in Java, was placed in a chair of state on the emperor's right hand, and the resident local governor in an ordinary one on his left. Three rows of chairs were ranged on each side in front of these, to accommodate the Dutch officers and ourselves on the right, and the native courtiers and nobility on the left. The emperor wore a black vest, close at the neck and reaching to the waist; below which a Javanese cloth, dark brown spotted with white, descended to the mid-leg; his stockings were light-coloured, and his shoes black, with gold buckles. He had on his head a conic-shaped hat without brim, of a chocolate colour, and encircled with bands. The only extraneous ornaments about the royal person were three brilliant stars of jewel-work upon his breast. The throne was nearly four feet square, covered with yellow silk and splendidly fringed and flowered with gold; the legs also appeared burnished gold; and the height convenient for sitting upright, which his Majesty did with great dignity, though there were neither elbows nor back to rest upon. A sword in a gold scabbard lay at his side, and a superb criss hung in a belt behind him. When all had taken their stations, the sovereign conversed affably with his distinguished visitors, the general and the governor, for some minutes. Tea, coffee, sweetmeats, and wine, were then successively handed round to the company. Whenever the emperor drank he touched the glasses of the two gentlemen on his right and left with his own, and then looked graciously round upon the rest of us as though he were pledging his guests.

ft hand, at the distance of twenty paces, ıg-doors of the royal apartments being covered great magnificence in the furnd embellishments.

these rooms presently issued a number g-girls, who, crouching down and workway on their heels, in spite of the ims of their long dresses and awkward seated themselves on a platform just on le of the folding-doors, and over against ror. Near them were placed a band of musicians, and a multitude of singers. nperor's right hand another band, also , but with European instruments, ap- The girls were not more than fifteen ı years of age, sumptuously apparelled; ts of their persons which were exposed : face, neck, arms, and legs—were f a delicate yellow tint by means of a ɜpared from sandal-wood and perfumes. ɜ musicians and singers began to play t, the girls rose slowly from the ground, ıany graceful and significant motions r arms, hands, and heads. These were rery slow, never violent, and always ɜous, as though the tunes or the burhe songs put one spirit into the whole . perfect consonance appeared in all ıures and attitudes, while their counteıanged not for a moment their expresrather their passionless quietude of In most of their gesticulations the girls of a beautiful scarf, or zone, of which ɜ hung down to their feet; sometimes ; these loose parts by slightly raising ɜ as with a touch; then throwing the e other over the shoulder or the arm, g them, as veils, before the face. The ıamented cloth also that girt the loins, g corner which fell to the ground, and train behind. This, in the course of e, they played with as fantastically as scarf above, spurning it with the heel ıe, first to one side, then to the other. l not seem to be any intentional indeany of their movements, and certainly, ɜntlest and easiest exhibition of limbs ɜs significantly following the sounds of ıts and voices, nothing could be less While we were looking on, attendıe bands several times approached the ɜ officers, as if to receive orders. These ɜatures uniformly crawled, forward or l, crouching on the ground, as though ɜ reptiles that feared to be spurned by f their superiors while communicating m. Both in advancing and retiring the palms of their hands flat together, hem till the thumbs came over the the nose. It was humbling to see ature so degraded.

he lapse of half an hour, when we had l that this was all the entertainment . we had been invited, the emperor we were directed to follow. To our we were conducted into another open e that which we had left, where a vast tables, in the form of a capital T, appeared, loaded with piles of all kinds of substantial meats, delicacies and fruits which the country afforded, set out in European style. The tables were so crowded with dishes that there was not room for another, and even the interstices were filled up with brilliant or aromatic flowers. The emperor took his seat in the centre of the arrangement; the general and the resident governor, as before, on his right and his left; the rest of us, natives and foreigners, occupying the remaining places. The breakfast (so it was called) was indeed sumptuous, and everything was conducted with as much order as it might have been in the palace of a European prince. Multitudes of servants were in waiting. A band, detached from the other musicians, during the feast, played on their various instruments exhilarating tunes, and among the rest, in compliment to us (the Deputation from England), "*God save the King.*" All the while the girls were dancing in the distance, the Javanese minstrels and singers accompanying them as before. The emperor honoured each of his guests with the opportunity of taking wine with him. Two or three toasts were also given, which were drank by all the company.

The emperor again rose up, and we returned after him to the dancing scene. The girls who had hitherto been engaged, now retired, and another company made their appearance, dressed like the former. When they were all seated, an old woman entered and laid down at the feet of each an instrument resembling a bow, with an arrow on the string, about two feet long, lacquered red and decorated with gold. The dancers soon afterwards rose and went through all the evolutions of the others, holding these bows in their hands, which added exceedingly to the beauty and picturesque effect of their groups and attitudes. The wheels and pinions of the most exquisite machinery could not more exactly have performed the prescribed motions —nor, we may add, have betrayed less conciousness of what they were doing, so far as their looks might be regarded as the interpreters of feelings or thoughts within them. The airs, we were informed, and the songs to which the dancers acted their parts, were national and mythological, referring to the wars and superstitions of the country. In due time we rose to depart, and, after wishing him a long and prosperous reign, were permitted to shake hands with his Majesty. This token of friendship he bestowed with apparently hearty good-will. The whole deportment of the emperor was that of unaffected dignity, ease, and condescension. In this respect no potentate of Christendom could have much excelled him. His nearest relatives, ministers of state, and the principal nobles of his court, were present. The whole time that we remained in the palace was something less than three hours. Our curiosity had been gratified, but our hearts were sad when we contrasted this vain and heartless magnificence with the simple dwellings and meek and lowly manners of the patriarchal kings of Eimeo, Huahine, and others in the islands of the west.

Oh, that as the natural sun comes in his course to Java from Tahiti, the day-spring from on high might thus visit the east from the regions of the Pacific!

Immediately on our return from the palace we set out for Samarang, and were happy, travelling through a district so full of perils from insurrectionary parties, to reach it in safety at midnight.

Aug. 8. About three miles from Samarang, at a place called Batu, a small Chinese temple stands close by the road-side, at the back of which there is a cavern, communicating, it is said, by a subterranean and submarine passage with Canton! In the floor are two wells, the depth of which we had no means of ascertaining. The cavern itself is eight feet high, of no great amplitude, and is entered by a door-way of wrought masonry, on either side of which is a tablet filled with Chinese characters. This place is held in great veneration by this people, in honour of their native country, and once a year they keep a patriotic feast here, to commemorate the homes and the graves of their fathers. After visiting this temple and cavern we renewed our journey back to Batavia, but did not reach the first resting-place, Pakalongan, till two o'clock in the morning. Thence, on the following day, we continued our route to Cheribon.

Aug. 10. While we were detained for want of post horses, we walked out in the neighbourhood, and, among other objects of curiosity, lighted upon a Chinese grotto, constructed about twelve years ago by order of the sultan of Cheribon. This work, in various grotesque forms, extends over more than an acre and a half of ground, and is so fancifully diversified as to bewilder the senses and defy description. A person wandering among its mazes—where all is art of the most uncommon character, and utterly unlike anything in nature—might imagine himself walking in a dream, among such scenery and images as never were made visible to eyes of men awake. The approach indicates nothing extraordinary. The entrance is through an old door, with its jambs and cornice curiously carved. Thence, onward, is a passage, two yards wide, between columns and statuary of the roughest style, yet evidently wrought by no mean hand. At the termination appears a brick gateway, on each side of which is placed a most outrageously mis-shapen lion of porcelain ware. From this portal we passed into a labyrinth of grottos—mounts, descents, subterranean ways, interior rooms, unexpectedly opening upon us; and all these decorated with Chinese temples, pagodas, figures of birds, beasts, fishes, and monsters, which no naturalist could classify, absolutely crowding the contracted view on every side. Several pools of water, here and there, like inlaid mirrors, reflecting the span-breadth of sky above, and the little circuit of rocks and images around, add much to the enchantment of the whole. Besides these, streams, cascades, and fountains, are carried through every part. In one of the recesses we were shewn the sultan's bedstead, superbly carved and gilded. This was so placed, that, by a singularly-ingenious contrivance, a current of water was conducted all round the tester, which, at pleasure, might be made to fall in transparent curtains of rain, completely encircling the royal couch, for the double purpose of keeping off the mosquitoes and tempering the warm air to the delicious coolness which, in this sultry climate, is the consummation of bliss to reposing listlessness. "The Castle of Indolence," itself, voluptuously as it has been furnished by the creative imagination of the first in rank of our descriptive poets (Thomson,) was here fairly outdone;—the conception of sleeping in state, surrounded, as in a tent, by the drapery of lulling, tinkling, glittering showers, of which the moisture was carried away in grooved channels, about the basement of the bedstead—could never have entered into the mind of a minstrel born beyond the Tweed. Besides this chamber there were other handsome apartments for the accommodation of his Highness and his harem, when they repair hither to anticipate the luxuries of Mahomet's paradise. But, if this were a paradise, there was purgatory (if not a place bearing a harder name) connected with it. Several horrid dungeons and deep pits were pointed out to us; and we passed near one fearful abyss, close by a narrow path, like that which Bunyan describes, along the verge of Apollyon's den, in the valley of the shadow of death. Cruelty and sensuality are such blood-relations, that, in eastern countries at least, they are rarely dissociated; the pleasures of palaces are heightened by the miseries suffered in prisons under their roofs, and the eyes of sultans and their concubines feasted with the spectacles of executions and tiger-fights in their court-yards. A shocking proof of this may be produced in the current story, that the Chinese artist who contrived and executed this "*Paradise of Dainty Devices*," this "*limbo of vanity*," when the work was finished had both his eyes put out by order of the sultan, his employer, that he might not make another like it for either sovereign or subject.

We left Cheribon at four o'clock in the afternoon, and reached Sumadang at two the next morning. The road lay through a forest-country abounding with wild beasts. A few days ago, as a carriage was passing along, a tiger made a spring to attack one of the servants behind, but the driver instinctively whipping his horses at the moment when he saw it darting, as if it flew through the air, the ferocious assailant missed its aim, and got entangled in the wheel, from which it was probably as glad to escape as the company were to pursue their way instead of pursuing their defeated assailant. Government gives ten dollars a head for the destruction of tigers in this district. We reached Cheanjor in good time in the evening, and had a full night's rest (a luxury which we have not lately enjoyed), at an excellent hotel, kept by a Frenchman, who was himself gone to the war, in which all resident Europeans, of whatever nation, are required to take a personal

part when their services are called for. The Chinese are not allowed this privilege of exposing themselves to hardships, perils, and death for their Dutch rulers, because, in a late insurrection, many of them joined the Javanese rebels. The Malays are also excluded, because they are, proverbially, too treacherous to be trusted.

Aug. 12. On our journey at Baitenzorg, we saw, in the garden of the governor, a small upas-tree growing there. It is five feet high, and as many years old, having a straight stem, with a few twigs and leaves upon them at the top. The leaves are very rough, serrated at the edge, and of a deep-green colour. It is from the *bark of the roots* (as we understand) that the famous poison is extracted by a process known to the natives only, and kept by them as an invaluable secret of mischievous knowledge. The tree grows nowhere to perfection except towards the eastern extremity of the island, where it sometimes attains the height of a hundred and fifty feet. It is unnecessary now to say, that its presence produces none of the blasting effects formerly and fabulously attributed to it. We were permitted to take away several leaves from this plant, which we plucked with our naked fingers with impunity. From the footstalks a white milky sap exuded.—At night we arrived at Batavia, after a journey to and fro of nearly nine hundred miles, in a crazy vehicle, along roads admirably constructed for the most part (though in some places, on account of swamps, precipices, &c., very dangerous) through beautiful and fertile regions, occasionally over volcanic eminences, not unfrequently traversing forests terrible with beasts of prey, or crossing rivers and ravines on floating or suspended bridges; above all, travelling unmolested through a line of country in a state of guerilla-rebellion against the established government. We were mercifully led, and guided, and kept through all these. The Lord's name be praised!

Aug. 15. A Malay servant of the family with which we are domesticated here came in, and told his mistress that a misfortune had happened to him—he had broken the top of an urn, but was very sorry for it. He added, "Hang me high, and throw me far: I beg your pardon under the soles of my feet." His mistress told him to go and fetch a rope, which he immediately did, and presented it to her, saying, "My mistress must hang me herself—nobody else shall do it." After such submission it was impossible to be angry with the fellow, who was forgiven. Such apologies are characteristic both of the simplicity and subtlety of this people.

Mr. Deering, a pious and worthy resident, who has been a diligent volunteer-preacher of righteousness among the motley population here, died this morning of the fever now prevalent in the city, and which cuts off lives in great numbers, with very little warning. He was buried in the evening, when Mr. Medhurst, our Missionary, to whom he has been endeared by much kindness received at his hands, pronounced a suitable funeral address, and offered up a prayer, in the presence of the kins-people and attendants —otherwise it is usual with the Dutch, in this colony, to inter the corpses of their friends in silence. The deceased was of the Baptist persuasion, and almost the only layman here who was known to concern himself much about the spiritual welfare of the inhabitants.

There are many coffin-makers in this great city, where death so often keeps his court, and slays not only his ordinary thousands, in the course of the year, but at particular seasons strikes down his tens of thousands, in the houses, in the streets, in the fields; walking with the pestilence in darkness, and slaughtering with the arrow that flieth at noon-day. We noticed particularly the Chinese coffins, which are not only exposed for sale in every undertaker's work-shop, but are frequently seen placed at the doors of their own dwellings; for a China-man likes a good bargain of any kind, and will eagerly buy a coffin for himself if he can get it cheap, though he hopes to live forty years; nor does the sight of it annoy him with any feeling less pleasant than the recollection that he has his money's worth in it. These coffins are not unexpensive, being made both solid and spacious out of four thick blocks of timber, the upper one forming the lid, and projecting over the edges, with a shoulder-piece; the body of the chest, thus compacted, is nearly cylindrical. The burying-place of the Chinese belonging to Batavia, like one which we have elsewhere described, is on the slope of a hill, where the graves are disposed in the most exact order, as cells, with their precious deposit sealed up in masonry, or brick-work, with ornaments according to the rank or riches of the deceased. A second corpse is never laid in a sepulchre already occupied.

Aug. 18. We visited a Chinese school, at a neighbouring village, conducted by a teacher of that nation, under the inspection of Mr. Medhurst. We found eight children in it. These are taught to read and repeat by heart portions of the Scriptures and religious tracts, which they do very well, though in a peculiar chanting tone of voice.

Intelligence arrived that the rebels in the east had burnt down several of the post-establishments on the road which we had lately travelled, and committed other outrages. The present rebellion against the Dutch government is said to have originated from a dream which a young sultan had, in which he was commanded not to suffer any European to live in his dominions. Nothing more calculated to make a superstitious people desperate could have been invented than such a revelation. It is, however, suspected to be a villanous device of the prince's own guardians to dispossess him of his dominions altogether, and by violence or intrigue seize the same for themselves.

Aug. 22. In a Chinese temple we saw five great images larger than the human figure. They stood in a recess, all in a row, with sandal-wood burning before each. Much as they may be reverenced, they have been sadly neglected; the gold leaf with which they were once completely over-laid, hangs in rags like yellow cobwebs about their squab limbs, enormous paunches, and meaningless visages. In another chamber

are preserved many Javanese idols of stone, of various shapes and sizes. These are placed upon a table, with this inscription over them, "May the gods of this country be propitious to our crops!" The Chinese will worship any one, or all of the divinities of other nations, as cordially as the best of their own, if they fancy it will serve their purpose. On going up stairs, we observed in the apartment above the sanctuary, that a space equal to that occupied by the idols below was railed off, to prevent any profane foot from walking over the heads of the gods, which would be deemed atrocious sacrilege. The windows of this upper room being open, hundreds of swallows had built their nests under the roofs; the air was alive with their wings, but noisome to us from the stench of their litter; how it could be otherwise to the beautiful and delicate birds themselves we cannot imagine; it is much easier to understand how the wooden and stone divinities below (considering their robust constitutions) should not be offended by this or any fouler nuisance. Contiguous to this temple is the aforementioned burying-ground, where once a year thousands of Chinese assemble to bewail their dead, and hold a solemn feast in memory of them. On these anniversaries Mr. Medhurst attends to distribute tracts, disclosing the folly of these senseless superstitions, and explanatory of the pure and purifying doctrines of the gospel of Jesus Christ, who himself to this end both died, and rose, and revived, that he might be Lord both of the dead and of the living. The priests sometimes forbid the people to accept such dangerous publications, yet they eagerly seek after them. It is the character of this people—so perfectly are they disciplined into inveterate adherence to the forms, and indifference to the realities of their rites—at once to laugh at the absurdities of their religion and to practise them still.

In the evening hearing certain clamorous lamentations proceeding out of a house in our neighbourhood, one of us went into it, and found there about twenty men sitting on a mat, cross-legged, with their hands clasped, their eyes closed, and their bodies in a see-saw motion, up and down, while they vociferated in chorus, in a barbarous dialect of Arabic, "*God is one*," as loud and as quick as they could. They were utterly regardless of anybody entering or going out, continuing their wailing without intermission for more than an hour. On inquiry we were told that they were Mahommedans, who were thus offering propitiatory prayers for their deceased relatives, that, in case their lives had not been over-righteous, all deficiencies might be atoned for by these howlings of supererogation; the burden of which was, "*God is one*."

We were much pleased with observing the process of Chinese printing in Mr. Medhurst's office. Nothing can be more simple or more effective in its kind. All the characters are cut in wood, of a fine but not very hard texture. Each block is about an inch in thickness, and the width of two pages. Being plained and smoothed on the upper surface to receive the characters, these are in the first place carefully written upon paper, which is laid upon the wood with the written side downward, and then pasted over. Before the paste is dry the paper is peeled off, when the characters are seen transferred to the face of the block. The blank spaces are then accurately cut away, by means of a sharp-pointed tool, and the written parts remain in alto-relievo, about the eighth of an inch high, like figures and letters in metal types, or pictures in what are called wood-cuts, among us. Mr. Medhurst employs two China-men in this work, to whom he pays seven rupees (about twelve shillings) for every thousand characters. Each man will execute about three thousand of these in a month, or a hundred a day on the average. The blocks being finished are placed upon a table at which the printer sits. The paper squared ready to the proper size, is laid dry before him; and on a board at his right hand the ink, which is little else than soot and water well tempered. With a brush made of fine vegetable fibres, he first blackens the characters; then having nicely with both hands spread the paper over the same, with another flat soft brush, he rubs the sheet down upon the face of the block. This when taken off exhibits the perfected impression. A clever printer will throw off several thousand such copies in a day. The paper is brought from China; it is manufactured from the bamboo, is exceedingly thin, and never printed on both sides.

Aug. 28. A singular Chinese festival was celebrated in the court of the great temple, where nearly two thousand persons were assembled, not only to witness the pageants and the ceremonies, but to share the spoil which was divided among the spectators at the close. A temporary shed had been raised on a platform, five feet above the ground, in front of the temple. Here sat the chief priest, cross-legged, upon a chair, with a table before him, apparently reading most devoutly from an opened volume upon it. Four inferior priests, on either hand of him, were occupied in the same manner. Others were playing upon small musical instruments; while a crowd of careless fellows, having nothing to do as far as we could discern, stood by them within the sacred erection. Two large flambeaux, and some sticks of incense, were burning on the table before the high-priest. On a smaller stage, about ten yards opposite to these, in the middle of the court, a slaughtered hog, shaved and gutted, was fixed upright upon a tressel, and by it a goat. Five yards beyond this, another platform, eight feet high, by twelve long and eight broad, had been constructed, on which were piled columns of cakes, pyramids of sweetmeats and mounds of other dainties, four or five feet high. Among these, and in different parts of the court-yard, were placed flags of gaudy colours and gay devices, some of silk, others of paper; in the midst of which, overlooking all, stood the representation of a lion, painted green. Baskets of rice were also interspersed, in large abundance, with the more luxurious fare. When the chief priest had finished his pretended devotions, he rose up, and gave a signal, which was well understood by the mul-

in an instant, on all hands, a rush and pig, goat, cakes, sweetmeats, rice, and all kinds of dainties were y. In the scramble, every one he could, and carried it off. The s, &c., in like manner, disappeared, urt was empty in a few seconds, is it had been with people and th provisions enough to feast an temporary walls of the stages, form- iderable enclosure, were then sud- n fire, and we were in the area, sur- the flames, which presently con- slight fabrics, and with them f slips of paper, curiously folded up, e were informed) money, to enable departed persons to pay their pas- other world; for we found that this e of mummery had been instituted, om time to time repeated, for the ose who had died without children, spirits, for want of affectionate rela- d them with offerings of the kind had seen, were suffering all the tarvation. These ample supplies of were, therefore, collected for them, understood that, while the priests g, and the victuals were exposed, of these famished creatures were the air, and feasting deliciously on ence of everything eatable that had fore them. When the priests con- r necromantic spells of reading and en, it was supposed, the invisible e meats, fruits, and delicacies had med by the invisible spirits of the nd after that the people were al- evour the gross substance. After erous ceremony the priests retired mple, which they illuminated with andles, and fumigated with sandal- ; while, on the outside, they placed ous caricatures of lions, carrying on two warriors more frightful than These appeared to be engaged in flict together; but what was in- he symbols we could not learn. On that were elevated round the build- oisted transparent lanterns, which, f strings beneath, were kept in per- ation. These were to light the their way back from the feast to beyond the grave. Though nothing ore puerile than the whole spectacle, ffecting to see multitudes of rational uped and given up to idolatry.

We were much pleased with the of a small village, in this neigh- f which the inhabitants are a dis- their houses remarkably neat, and ds exceedingly fruitful. About a the Dutch government abolished e, requiring that all Roman Catho- either quit their religion or the number of Portuguese families, to the soil through several genera- g more for their country than their nted to profess themselves Protest- ants, and forthwith determined to remain where they were, and to perpetuate the lineage of their ancestors by intermarrying only with each other. To this agreement they have so far at least adhered as to keep up their nationality, but not their language, within the compass of this small, sequestered spot. Though of European origin and pure descent, their complexions are darker even than those of the Malays and Javanese. A few years ago their number is said to have exceeded five hundred; but the recent ravages of cholera morbus have reduced them to a hundred and thirty-five, men, women, and children. They have a decent chapel for public worship.

Sept. 1. The natives of Java retain little liking for their Dutch masters of former periods, who exercised such means of fraud and violence to get possession of their island, and rule it arbitrarily, as was the case, more or less, with all European conquerors of continental or insular India. The heads of the present Dutch government, we must testify, deserve far higher esteem than their predecessors; adopting a policy at once humane, just, and liberal, in the administration of the most difficult kind of sovereignty—that over a country which, though subjugated, has a number of native princes, who, with their subjects, are reluctant vassals to the foreigners.—The French, during their brief dominion, if existing recollections do them justice, ruled, indeed, with a rod of iron. But their rule was beneficial in some of its results, however rigorous and severe in its general policy. The admirable lines of roads which we lately travelled, and others in different directions, were planned by the skill of their engineers, and for the most part executed under their reckless control. Their commander-in-chief was a Buonaparte in Java, both for the boldness of his projects and the despotic measures which he employed to accomplish them. The roads were made by local requisitions upon the natives and their princes. It has been stated that eight thousand lives were sacrificed, by one means or another, in the progress of these Herculean labours—for such they were to feeble and indolent orientals.

The character of the English is cherished with the highest respect by people of every description. Sir Stamford Raffles has left a name and a memorial in Java which can never perish, but must remain a pattern or a reproach to all that follow him in the government, as they shall laudably imitate or unwisely depart from the principles on which he acted in Java.

Sept. 2. We accompanied Mr. Medhurst to a village where he preaches once a week to a few Mahommedans. About twenty men and boys assembled; none of the other sex are ever allowed to attend. After the service the small congregation, severally, gave us their salaams, or greetings of peace, with profound obsequiousness, putting the palms of their hands together and bowing down nearly to the earth. On inquiry of Mr. Medhurst concerning the actual and visible success of the Missions belonging to our Society in further India, he says

that, whatever preparation may have been made by preaching, schools, and Scripture-tracts, there are, in the whole, not more than three or four natives of whom it can be affirmed that they make a credible profession of Christianity. In this island, up to this time, it is doubtful whether any abiding religious impression has been made upon the heart of a Chinese or Mahommedan. The frivolous superstitions of the former, and the blind bigotry of the latter, are alike opposed to the pure, sublime, and humbling doctrines of the cross; while the depraved passions and profligate lives of both classes render the gospel-promises and gospel-threatenings alike unwelcome to those who cleave to their ungodliness and worldly lusts as the elements of existence. Mr. Brockner's testimony is to the same effect. It is one of the traditions of the Budhists of Ceylon, that Brahma, having created the world, retired again into himself, in his heaven of quietism, and left his great work to stand or to fall, as might happen. Seeva, therefore, took possession of it, and commenced his march of devastation—trampling on man and beast, and blasting the soil and its productions. All these he would have soon utterly destroyed, but for the repeated interventions of Veeshnoo, becoming incarnate, as a saviour, under various forms, to deliver the subjects of Seeva's fury. The armies of the destroyer, in spite of these interventions, still mightily grew and prevailed, till, in process of time, the air was so full of devils that there was not room to thrust a needle between them. Budhu, then, in compassion to mankind, came down, like a shower of gracious influence, upon this suffocating atmosphere, and so far thinned its pestilent population that there was room for the sun to shine upon the human inhabitants, and the fresh air to blow upon them. Verily, this seems to be a just figure of the state of Java, and probably of all the realms beyond the Ganges, at this hour. There the firmament might indeed be full of evil fiends, under the prince of the power of the air, in person; while, from heaven, neither clear light, vital warmth, nor healing breath can reach the infatuated multitudes beneath, that tread each other down along the broad way of destruction. Oh, that an influence, more gracious and irresistible than that of Budhu, might descend, to scatter the locust-clouds! Oh, that the Spirit might be poured upon them, from on high, that the wilderness may be a fruitful field, and the fruitful field counted as a forest!

CHAPTER XL.

Passage to Singapore—Circumstances of that Place—Hinderances to the Gospel—Preparation of Sago—The Camphor-dealer—Ludicrous Mistake of a China-lad—Mission-ground—Undecipherable Inscription—Voyage to Macao—Lord's Day—Appearance of the Island—Chinese Pagoda—Statistical Notices—Idol-worshippers—Cave of Camoens—Ancient Nunnery—Crippled Feet of Chinese Ladies—Portuguese Catholics—Tea-plantations.

1825. Sept. 6. We went on board the brig *Fly*, a small vessel, in which we had taken our passage to Singapore, and on the evening of the following day found ourselves among the Thousand Islands, as some hundreds of these freckles on the face of the ocean are called that spot the vicinity of the Straits of Sunda. We were favourably borne through the perils of this navigation in the course of the night.

Sept. 11. We have continued our course, without interruption, leaving behind us, on the right hand and on the left, numerous islands, in the coves and creeks of which, under the shadow of rocks and woods, pirates lurk in ambush, and sally out, suddenly to seize their prey—the little vessels, passing to and fro along the eastern coast of Sumatra. From the gripe of these tigers of the deep we have been preserved.

Sept. 14. For the first time we caught a glimpse of continental India; the distant mountains of the peninsula of Malacca appeared to the north. They rose but as a little cloud, like a man's hand, out of the sea; yet who, with a knowledge of history—who, with a heart to sympathize in all that belongs to man, under every form and condition of his existence in this world—who could look with indifference upon that dim shadow of mighty realms beyond, though hardly distinguishable from the atmospheric vapours around? These were but momentary creations, vanishing for ever; those were the perpetual hills, which in that very shape had been seen by every voyager's eye since the day when the first keel left a wake on the waters which we were then ploughing. Singapore, also, hove in sight. This is rather a low island, at the southern extremity of the peninsula. As seen from the vessel it appeared one forest of verdure. When we were within a few miles of shore there came on, suddenly, a tremendous thunderstorm, accompanied by floods of rain, which, in the sailors' language, *killed* the wind. The latter revived, however, when the enemy had spent itself, and carried us against a strong thwarting current into the habour, where, from the captain's unacquaintance with the shore (and his crew, consisting of fourteen stupid Malays, not worth two English sailors), the ship was run aground, and several seas rolled over her. Providentially a boat, with two natives, arrived in this crisis, and enabled us to land in safety, though not without being well drenched.

Sept. 15. The town of Singapore is quite new, and has grown up into importance within two or three years. Many large warehouses have been built upon the banks of the river, and much commerce appears already to be carried on. There are about a hundred British residents. The Chinese are reckoned at eight thousand; they have erected decent houses and opened well-stored shops in the streets. They also act as middle-men, carrying on a miscellaneous traffic with Borneo, Sumatra, and other adjacent countries, by purchasing their commodities of the merchants here. There are about seven thousand Malays and Bengalese. The military are almost solely composed of the latter class, from Hindostan. This island was purchased of the two native rajahs, who previously possessed it, for a sum of money and annuities on their respective lives. The popula-

tion is Malayan, and their religion Mahommedan. We were kindly welcomed by Mr. Thomson, the Missionary of our Society here. Mr. Milton, formerly in the same connexion, also resides at Singapore, and acts, occasionally at least, as chaplain to the colonists.

Sept. 16. Mr. Crawford, the governor, to whom we were introduced, received us very politely. Mr. Napier, a merchant, also showed us the most acceptable hospitality during our brief stay, previous to our embarkment for China. We found many hinderances in the way of the gospel here, and consulted with Mr. Thomson on the best means of obviating them. The fallow-land, or rather the desert, that never was reclaimed since the confusion of tongues at Babel sent the builders to the ends of the earth, is so inveterately overrun with briars and brambles, that it must take much labour, long suffering, and many prayers, to break it up, before even the seed can be cast in extensively, or the return of the word be expected, with fruits meet for repentance. In these eastern regions, it is like sowing wholly by the highway-side, on the rock or among thorns,—and never upon good ground, or by many waters.

Sept. 19. In the course of the day we came to a place where a number of Chinese were preparing sago for the English market. This production is brought from Siam. It is the inspissated juice extracted from the pith of a kind of palm-tree *(cycas circinalis)*, and in its raw state resembles pipe-clay. When brought hither it is broken into small pieces and passed through fine sieves. It is then granulated, by being tossed to and fro through a long canvas bag, out of which it comes rounded like millet-seed. Being dried afterwards in wide and shallow iron pans, it retains its shape, and is fit for market.

Sept. 20. At Mr. Napier's we saw a quantity of camphor spread on a sheet of paper. It was in minute grains, and had a dirty appearance. Not knowing what it was, at first, we fingered it, smelled at it, and one of us touched the tip of the tongue with a little. The China-man, who had brought it for sale, eyed us suspiciously, then contemptuously, and at length angrily, perceiving our untradesmanlike manner of handling the precious commodity. He afterwards asked Mr. Napier—"Who are those men, that do not know better how to examine my camphor? They can't have come by that ship, or they would not have been so ignorant. One puts his hand among it, takes some up, puts it to his nostrils, and then throws it down as if it had been dirt. The other looks, smells, and tastes it; and he too throws it down as if it was sand. Then they go away, turning their backs on my fine camphor as if it was good for nothing. Those men cannot understand what camphor is, or they would not have abused my good camphor so!" The poor China-man perfectly mistook the character of our ignorance, which was that of sheer curiosity, while he supposed that we were merchants, and had been depreciating his article by not trying its excellence in a more scientific manner.—A Chinese lad here, who had learned a little English, the other day gave his master a pleasant specimen of his proficiency: "Master," said he, "the dog have five childs; three of them be bulls, and two be cows."

Sept. 22. A plot of ground, situate about six miles from the town, having been liberally presented by government, for the use of the mission here, we visited the same. The boundaries include seven hills, and nearly the whole has been cleared of the trees, by burning and felling. About five and-thirty acres are in cultivation, and planted with bananas, pepper, coffee, and nutmegs. In a cottage upon this ground live six China-men, who farm the land for the missionary. The soil is light and sandy, and such sites (the slopes of small declivities) are preferred for the growth of pepper.

Sept. 24. On a point of land south of the town and close upon the sea stands a rock, about ten feet high, shaped like a horse-mounting stone, of only two steps, the lower being half the bulk of the upper. On one side the surface has been planed, and bears a very ancient inscription, sculptured in square characters, like the Hebrew, but belonging to an alphabet of which not a letter can be made out—apparently from the action of the elements having undecipherably defaced it. The lines are straight and close together. The letters are on the average three quarters of an inch square. There is no tradition in existence concerning this tablet, which, in every respect, seems worthy of the temple of oblivion itself.

Sept. 29. Mr. Napier having kindly negociated with Captain Heaviside, of the Windsor, China ship, for our passage to Canton on board of his noble vessel (nearly fourteen hundred tons, and a hundred and forty men), we embarked, and found ourselves in such comfortable quarters as we have not occupied, at sea, since we left England.

Oct. 14. After a pleasant voyage, without any extraordinary incident by the way, this morning several fishing-boats were descried, indicating that land must be near. Before noon we entered between the Lamas and the island called Ass's Ears, towards Macao, in the Gulf of Canton; but, being too late to reach the harbour this evening, we came to anchor, the bay being bestudded with small islands and rocks, which made navigation dangerous.

Oct. 15. Captain Heaviside took us to Macao in his boat. The town is situated on a small bay, which extends a mile from point to point. The white-fronted houses, rising from the beach upon a gentle slope, present a good appearance, on the approach: a fort above, and several churches among the inferior buildings, giving the whole an air of European consequence. On landing we proceeded to the residence of the Society's agent, the celebrated translator of the Scriptures into the Chinese tongue,—the Rev. Dr. Morrison. Here we experienced a serious disappointment, he having departed some time ago on a visit to England. Expecting our arrival he had made arrangements for our reception in his house; in which, notwithstanding the inconveniences resulting from the absence

of the host, we preferred to make our abode, rather than go to an hotel. Mr. Daniel, a resident, kindly assisted us in settling there.

Oct. 16. (Lord's day.) The Protestant chaplain being at Canton, whither the principal Englishmen resort during the season (which this is) —leaving their wives at Macao, because females are not permitted to approach the confines of the "celestial empire,"—there was no divine service here which we could with propriety attend. Indeed, we had no ground to expect to find a *native* congregation here; as we well knew that the state of the country and the circumstances of the esteemed labourer in it, Dr. Morrison, had not admitted of efforts directly missionary. His honour has been to translate the Holy Scriptures into the language of that vast empire, and thus to lay a foundation on which other builders may, hereafter, be appointed to build a stable and stately edifice. A Chinese having, on the Lord's day, asked Mr. Tyerman whether he should not take his linen to be washed? "Not to-day, because it is the Christian's Sabbath, or day of rest, consecrated to the worship of God;" was the answer. The poor fellow expressed no surprise, but inquired, with the most unaffected simplicity, whether the other gentleman (Mr. Bennet) was likewise a Sunday-man!—These people seem equally unimpassioned and unimpressible. Their quietism of idolatry is mere apathy; they do as they like—that is, just as their fathers did—in matters of religion, and they leave all the world beside to do the same; saying to those who differ from them—"Your way may be very good, for anything we know to the contrary; ours is so too; follow yours, therefore, and we will follow ours, after the steps of our fathers."

Oct. 17. We walked across the island, or rather the peninsular part of Macao, to the barrier-gate which separates the European from the Chinese section of the soil; and where that jealous people have built a great wall, from sea to sea, on a narrow isthmus or sand-bank, to keep the strangers within the limits prescribed to them. This peninsular part is one mass of granite, heaved into small eminences, and fractured into crags and hollows, having a few acres of soil in the centre, on which vegetables (principally rice) are cultivated with the utmost care by Chinese husbandmen. There are a few clumps of trees on this spot, but its general aspect is that of incorrigible sterility. The summits of the hills are crowned either with Portuguese churches or with forts. A little earth may here and there be traced among the crevices of the granite strata, by the miserable phenomenon of short starved grass, struggling here and there for existence, in obedience to a law of nature which compels life, in one form or another, to come forth wherever there is the possibility of it being in any manner maintained. As there are no carriage-roads, those who do not walk must either be conveyed in sedans or ride on horseback; and paths for the convenience of the latter have been made in every direction, over the uneven rock, where beasts of burthen can travel.

On the Macao side of the barrier-wall and isthmus stands a sumptuous Chinese pagoda, consisting of several compartments. In each of these are idols of many barbarous models, before some of which incense is continually burning. In one of these sanctuaries an urn containing warm tea is placed on a table, with two saucers, for the use of passengers; and every one that chooses may turn in to drink from the footpath near which this temple for worship and refreshment has been built. Many smaller temples, some not larger than an old English arm-chair, appear by the way sides; all having their images, their incense, and their devotees.

A prodigious population of Europeans (principally Portuguese) and Chinese is crowded within the prison bounds (for such they may be called) of this city. According to a census taken three years ago, the former reached five and the latter forty thousand. Here are thirteen Roman Catholic places of worship, and one English chapel. The foreigners and natives live on good terms together, each being governed by their own laws and amenable to their respective authorities. The English reside by the sufferance of the Portuguese, and both are only tolerated by the Chinese, who claim the territorial right of the soil, but allow the strangers to occupy their district as tenants-at-will! The climate is said to be very healthful, though extremes of cold and heat are occasionally experienced in the course of the same day, the thermometer varying between 84° and the freezing point. Ice is sometimes formed the thickness of a dollar. Yet there is not, we are told, a house to be found with a fireplace in it.

The prospect from the church-hill, on the west of the town—the harbour, with a thousand ships, praaus, and boats (Chinese and European), the seas beyond, and numerous islands —is very gay and attractive. In the distance, across the peninsula of separation (which the eye may pass though the foot may not), we could perceive many Chinese temples, towns, villages, rice-grounds, gardens, and orchards, occupying the low and level lands. Above these many naked rocks raised their cragged precipices, like skeletons of hills once clothed with soil and verdure, which devastating storms and the slow decay of atmospheric influence had, in the lapse of ages, wholly worn or washed away, and left nothing but their fossil rudiments behind.

Oct. 18. At a famous Chinese pagoda, situated among granite rocks on the sea-shore, and consisting of various attached temples, with places for offerings, all in the gaudiest style of nationally fantastic architecture, we met a mandarin of high rank coming to worship, with a large train of attendants. We were not allowed to follow him into the shrine, whither he went to prostrate his magnificence before a deaf, dumb, blind, lame, dead stock, which a man who durst not have looked him in the face, had they met by the way, may have carved out of a piece of wood, and, when he had finished his work, gathered up the chips and made a fire

with them to boil his paddy-pot! But we had an opportunity of witnessing the antic rites exhibited by another personage, of no mean rank, at the same temple. Immediately upon his arrival he put a white robe over all his other clothing. While he was doing this a man brought a large wooden tray, on which were laid two ribs of fat pork, a boiled fowl, and a baked fish. These were placed upon an altar-table before the idol, together with a teapot and five porcelain cups. The worshipper first poured water out of the pot into each of the cups. He then produced a bundle of incense-sticks rolled in sacred papers, which, having reverentially lighted, he fixed them one by one —there might be thirty in all—before the idol, on either hand of it, and in various niches both within and on the outside of the building; at each act making certain grotesque, but grave, gesticulations, as though an invisible divinity dwelt in every hole and crevice where he could stick a splinter of sandal-wood. After this preparation, he went and kneeled down in front of the altar where the provisions had been deposited. A servant on each side of him did the same; and all three repeatedly bowed their bodies till they touched the ground with their foreheads. This part of the service was accompanied by three loud strokes upon a bell without, and as many upon a great drum within, by a boy in attendance. Some sacred scrolls of paper, which had been carefully counted and put into a kind of fireplace on the outside of the temple were now set in flames, by a scroll of the same hallowed character, which was lighted at one of the incense-sticks. Finally a parcel of small crackers was opened, and the train of them suspended before a hole in the wall at the back of the fireplace. One of these, being ignited, communicated with the next to it, and on went the blaze, the fume, and the explosion, till the whole had been dissipated, and left nothing but the stench behind. Here ended the ceremony. The water was poured back from the little cups into the teapot, the tray and its savoury contents were carried away again. We were informed that the spirit of the god had regaled itself on the spirit of the food, and the latter, not being a whit the worse for wear, was taken home by the devout owner for his own use. This is genuine Chinese thrift. All the while a company of gamblers were seated on the floor, within the same sanctuary, playing at cards with quite as much devotion as the idolater and his menials were playing at religion. Better employed than either party were a few lads, in the joy of youth, romping and racketing at their own more commendable, and not less intellectual, pastimes; though our presence somewhat interrupted the indulgence of their mirth, that they might amuse their curiosity with looking at the strangers, and wondering—if even a Chinese child can wonder, born and brought up as they are in dogged indifference to everything *not* Chinese—wondering, we say, what two outlandish fellows could be doing there, who were neither gambling nor worshiping, nor playing, like themselves.

Oct. 19. Having heard much of a cave here which bears the name of Camoens, the Portuguese Homer, we visited it this morning. The gentleman's grounds in which it is situated are curiously and tastefully laid out. The soil, which is covered with fertility in every form of tree, and plant, and flower, blooming into beauty, or expanding into luxuriance, runs in irregular lines and breadths between the masses of bare granite which emboss the surface of the earth, and in some places are piled fearfully, but firmly, one upon another, beyond the art or strength of man to have accomplished, yet all to the eye that art could desire for the adornment of the place. From various points, the peninsula, the town, the shipping, and the harbour, south-westward, are seen in a diversity of agreeable aspects. On the south side of this oriental elysium, overshadowed with stately trees, is the cave of the poet, which is formed by two vast rocks standing four feet apart, and roofed with a third enormous mass transversely laid. Between and underneath there is a passage, open at either end, but closed with a column and arch of masonry at the further extremity. In a coved recess, upon a rough pilaster against the side of the rock, is a bust of him whose name, having been given to the cavern, needed not to be inscribed under the sculptured memorial of his features. These are sufficiently recognised when it is remembered that

"Here, nobly pensive, CAMOENS sat and thought."

And what he thought here three centuries ago he has left the world to think upon so long as the language of his country shall be spoken or understood. At Macao, Camoens held the singular office of commissary of the estates of the defunct on the island. During the five years of his residence here he wrote a great portion of his Lusiad, in which he celebrated the glory of his countrymen, who, under Vasco de Gama, discovered the south-east passage to India by doubling the Cape of Good Hope. Here, too, in his almost poetical occupation of standing between the dead and the living, that justice might be done to both, he acquired a fortune which, though small, was equal to his wishes. Unfortunately, however, on attempting to return to continental India in a vessel freighted by himself, he suffered shipwreck in the Gulf of Mecon, on the coast of Cochin China, and there lost all that he had except his life and his poem. The manuscript of the latter he held in one hand, while he fought his way through the waves with the other. Being cast friendless and fortuneless on an unknown coast, he was nevertheless humanely received and hospitably treated by the natives, among whom he remained a considerable time before an opportunity occurred for him to re-embark for Goa, the metropolis of Portuguese India. This kindness of his semi-barbarian friends he has gratefully and gloriously celebrated in the tenth book of the Lusiad; and among them he composed a pathetic paraphrase of the 137th Psalm: "By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion," &c.

Upon the rock over the cave of Camoens, which we have described, an elegant summer-house has been erected, of an hexagonal form, and commanding beautiful views from the different sides, especially towards the barrier-gate, which separates the China in miniature on one part of the island, and the Portugal in miniature on the other.

On our return we passed by the ruins of an ancient nunnery, once of great extent, but the whole of which was accidentally destroyed by fire, two years ago, neither chapel nor cell being spared in the unexpected conflagration. We were not permitted to violate the sacred ground within the exterior walls with our Protestant feet; but we could not help remarking how the multitude of iron gratings (many of which were collected in rusty heaps, and others yet filled their respective places) indicated that no attention had been spared which could be necessary either to keep in or to keep out. At the time of the calamity there were few nuns in the establishment; and it must soon have died a natural death, with the last of its inmates, no young persons having been permitted to join the sisterhood for several years previously. One person lost her life in the flames; the rest, about forty, were rescued, and now reside together in a far humbler habitation.

We are pained, in walking the streets of this town, to see the crippled condition of the Chinese women of the higher order, whose feet have been so stunted and cramped in their growth as to be reduced to mere clubs. The monstrous fashion of their country makes its victims vain of this deformity; the effect of which they artificially exaggerate to the eye by making the soles of their shoes (the outside of which are white, and the heels raised) so short that the heel projects two inches backward beyond the shoe, while, forward, the foot terminates in an abrupt stump. And, to make this outrage on nature more flagrant, their shoes are lavishly ornamented. The gait of these females is anything but graceful, though it must be confessed that a Chinese lady might be as certainly known by her step as the Venus of Virgil. The difficulty and misery of walking are much increased to them by the uneven pavements, and many are obliged to avail themselves of the aid of an umbrella to support their decrepitude as they totter and hobble along.

Macao is the see of a Roman Catholic bishop, who has under him nearly a hundred officiating priests. These have two schools, one for boys and another for girls, containing about a hundred of each sex. Twenty-four of the boys, we are informed, are educating for Missionaries in China, some of whom are natives of that empire. It is remarkable that the Portuguese should still maintain their ground at Pekin, and be able to supply vacancies from hence, while Christians of every other nation are said to be excluded.

Oct. 25. In the afternoon Mr. Daniel, to whom we have been indebted for much kind attention, accompanied us across the harbour to the small island of Lapas. This, like Macao, is a mass of rugged granite, intersected or spotted with stripes and patches of verdure and fertility. Our object was to visit a tea-plantation, nearly at the summit of one of the highest eminences, about two miles inland. We found a dozen or fourteen plants, growing upon a narrow platform, cut along the side of a sandy hill—such a soil, in a dry situation, it is understood, being most favourable to the cultivation of tea. The shrubs were set about eight feet from each other; they were the size of an ordinary black currant-bush, and more resembled that than any other in England. These specimens, however, did not seem to be in healthy condition. On the same plant might be found leaves, blossoms, and berries, but all of a puny appearance. In the evening we returned.

CHAPTER XLI.

Deputation sail to Canton—Chinese Dramatic Exhibition—Music—Deputation visit the Governor—Description of the Suburbs of Canton—Hong Merchants—City Wall—Trades and Shops—Cracker-cages—Beggars—A Tea-house—Population of Canton—British Factory—Edible Birds' Nests—Bad Food of the Poor—Chop-sticks—Idol Worship—Ancient Temple—Sacred Swine—A Hong Merchant—Whampoa—The Three Forts—Contrivances on the River—Magnificent Entertainment—A Chinese Bride.

1825. Nov. 2. We embarked on board a Chinese chop-boat for Canton. The vessel was about sixty feet long, with an airy, comfortable cabin in midships; forward of which was another inferior cabin, for the crew. At setting out, a series of fantastic ceremonies were observed, like those which we witnessed of the devotee, in the pagoda, the other day. A tray loaded with provisions, lighted lanterns, sticks of burning incense, discharges of crackers, the deafening din of gongs, and the thumping of dull drums, were the ingredients of this idolatrous rite, which was to render some god, whose name we could not learn, propitious, and thereby secure a good voyage.

Nov. 5. We reached Canton this morning. The country, on each flank of the river, is exceedingly beautiful, fertile, and populous. The lands are cultivated close to the channel of the stream, from which numerous lateral canals are cut, for the purpose of irrigation. Rice, sugar-canes, bananas, &c., seemed to be the principal products. Many of the hills are crowned with pagodas, consisting of seven or eight stories, octagonally formed, having arched windows, and the whole structure exactly proportioned. Frequent villages were seen; and our course led us through two large towns, each being built along both margins of the river. The river itself was peopled in these places, not only by the crews and passengers of vessels passing to and fro, on business or pleasure, but multitudes of boats, moored side by side, alongshore, were the regular abodes of families; and these were so busily occupied, that the population on the water appeared to rival that on the land.

The river at Canton is about three-quarters of a mile in breadth, on the bank of which, where we disembarked, stands the Foreign Factory, consisting of a long range of substantial buildings, painted white or blue in front,

and bearing, on different parts, the British, American, and Portuguese flags.

Mr. Davis, a gentleman of great respectability, and who is well acquainted with the Chinese language, made us welcome in this strange place. In the course of the day we got our luggage on shore, and established our quarters at an hotel kept by an American, in the line of the factory-buildings.

The first spectacle that detained us, in walking out, was entirely novel. A crowd of people had been assembled to witness the performance of a Chinese drama, of so heterogeneous a cast that it comprised all the elements of tragedy, comedy, farce, opera, and pantomime. The stage was placed across the street, being about three yards square, and two above the ground. The scenery and furniture consisted of a large screen, a table, and two chairs, gaudily decorated with yellow silk. On either side there was a door for entrances and exits. The entertainment was open, and without cost, to everybody who chose to waste time at it, in broad daylight; and multitudes were gazing with stupid or lively, enraptured or horrified, interest upon the silly or mad pranks of the actors. These were all men, though two appeared in female characters; there must have been five-and-twenty, or thirty, of them, so thronged and tumultuous, at times, was the stage, as well as gorgeous and glistening with tinsel, gold-trimmings, and silk robes, in the most fanciful costume of this fanciful people. The performance consisted of recitals, conversations, songs, battles, murders, resurrections from the dead, tumbling, kicking, screaming, scolding, boxing, brawling, laughing, crying—all that man, in folly or in frenzy, can do or suffer, most absurdly and extravagantly represented. The nimbleness, dexterity, strength, and self-management of the performers, were surprising, in the changes and chances of all kinds of calamities to which they were every moment exposed. Those who personated the women played the men most valiantly. The chief heroine fought a whole army at once, knocking down one, falling upon another, tripping up the heels of a third, and finally clearing the field of them all. The exhibition was outrageously ludicrous, and altogether different, in violent personal exertion, from anything that we had hitherto seen in hot climates, and such as we should previously have imagined could not be endured. The Chinese music is either contemptible, puerile, or horribly barbarian. Behind the stage a fellow was employed in beating a stick, laid across his knees, with two others in his hand. A second made a miserable jingle with a pair of harsh cymbals. A third was scraping as much dissonance as he could out of a two-stringed fiddle. Occasionally was heard a flourish of invisible trumpets, in sound resembling those which children buy at country fairs; but, above all, an ill-toned gong, from within the enclosure, made the ear tingle, and the blood run chill, with its terrible vibrations. The din of this instrument is absolutely excruciating to unaccustomed nerves.

Nov. 6. We dined, by invitation, with Sir James Urmston, the governor. Many gentlemen of the factory were at table, from whom, as well as from his Excellency, we received the most polite attentions. But the absence of Dr. Morrison is felt by us to be a great drawback from the satisfaction which we derive from civilities and acts of kindness shown us by official or mercantile gentlemen, with whom we cannot confidentially consult on the main objects of our mission in these remote regions. Here, indeed, a language is spoken into which the Scriptures have been translated; but, whatever partial effects may have been produced, we do not find any public signs of evangelization among the people.

Nov. 7. We walked through the greater part of this remarkable city—that is, through the suburbs of Canton, for these, though very populous and extensive, are the only unforbidden ground, in the immense empire of China, to foreigners—Canton itself being walled and guarded as jealously from their intrusion as though it were the capital of the celestial empire. The streets in this quarter are very narrow, rarely exceeding seven feet in breadth, while the lanes are little more than four. These are generally paved with hewn granite. Every house is a shop, or store, open on the whole width of the front, which is seldom more than twelve feet; but the premises are frequently two or three rooms deep. The roof is flat and galleried round. Many of these shops are richly and abundantly furnished with all kinds of commodities in demand, which are displayed in the best manner. We entered several of the warehouses of Hong merchants, which are of prodigious extent—many of them being little less than a quarter of a mile from end to end, though not more than twenty-five or thirty feet wide. They are generally built in long lines, terminating at the river, for the convenience of importing or shipping off their goods. The business done in these repositories is immense, and the transit of stock very quick. One day there may be thousands of chests of tea, and the next thousands of bales of cotton, or packages of different articles. These Hong merchants have the whole trade with foreigners in their hands, and, being few in number, are supposed to be exceedingly wealthy.

Coming to one of the seven gates of the enclosed city of Canton, we were not allowed to enter, of course, at the peril of a severe bambooing; but, looking through into the place, the character of the streets, buildings, &c., seemed much the same as those in the suburbs. These gates are very old, and somewhat the worse for wear. At one of them we calculated the adjoining walls to be nearly ten yards in thickness, and the same in height. There is no moat, and the houses on both sides are built close up to this rampart.

Separate trades are here carried on in separate streets. Blacksmiths and whitesmiths occupy some; locksmiths others; carpenters, silk-mercers, makers of gods, manufacturers of sacred paper, &c. &c., class together. Most of the streets are hung across with silk drapery, of

various fantastical and tawdry patterns, to attract attention to the shops, in front of which, from the eaves to the ground, are placed long boards, fourteen or fifteen inches wide, on which are written, in Chinese characters, the names and descriptions of the commodities in which the owners deal.

We went into many idol-temples of various dimensions. In all were gilt images; and in most we observed high circular wire-cages, tapering to a point. These are safeguards for confining the explosions of the crackers, which are fired during the devotions of the people, and which might otherwise endanger the temples and the dwellings around, where population is so dense.

Beggars swarm. They are generally blind, or otherwise maimed, and quite inoffensive. They go from shop to shop, singing and beating time with a bamboo-stick. This they continue at each halting-place till a piece of money is given them by every man upon the premises. None gives more or less than a small coin, the thousandth part of the value of a dollar; nor need any one give that amount more than once a day. Each beggar is confined to his appointed walk, within a certain district, beyond which he dare not trespass; and to every district a fair proportion of the whole mendicant fraternity is assigned. A certain provision is thus made for these unfortunate people, and a poor-rate collected by those who are to consume it, without being a burden to be complained of by the inhabitants, however moderate their own circumstances may be.

Calling at a tea-house on our return, we found the public apartment furnished with about five-and-twenty tables, at each of which was a small party of men taking refreshment. As soon as we sat down a square wooden tray was set before us, covered with a great variety of sweetmeats, together with cakes, tarts, and other confectionary dainties; also a teapot and cups and saucers. Everything was exceedingly clean, and the different articles for making a slight repast were very palatable. The Chinese are particularly fond of sweetmeats and preserves, and consequently excel in preparing them.

We cannot ascertain the exact population of this city by any authorised standard of computing. Sir James Urmston, who has resided twenty years in China, calculates it at half a million within the walls of Canton and throughout the suburbs, exclusive of two hundred thousand more who live habitually on the water, up and down the river. But though the population is so vast, and the streets are alive with perpetual streams of going and returning passengers, scarcely a woman is to be seen among the multitudes, excepting here and there a blind beggar, or occasionally one of the decrepit victims of preposterous fashion, hobbling on her two club-feet, suffering the punishment of pride in the indulgence of it, and exciting pity by that which was devised to create admiration. But no lady of respectability deems it becoming to appear abroad. On the water, however, among the amphibious population that are born, live, and die in boats, the females come as much into daylight as the other sex, and have their feet in the natural state.

The jealousy, or rather the policy, of the Chinese government in reference to foreigners, descends to the most minute particulars. None but the subjects of the celestial empire (as they style their human ant-hill, with its tens and perhaps hundreds of millions of busy inhabitants) are permitted to possess any permanent property in Canton, the only port to which strangers are admitted. Though what is called the factory, and the attached warehouses, were built by the British East India Company, and other traders, an imperial edict was issued about two years ago, ordering that the whole of these immense and multifarious erections should be paid for by the Hong merchants, and thenceforward rented only by the occupants. To this limited boundary European traffic is confined. By a singular but convenient species of monopoly, all the goods which are imported must be purchased by eleven or twelve Hong merchants, who are not an incorporated company, though recognised by government;—and through their hands, in return, all the products of China which are exported must pass.

Nov. 9. From the platform of the roof of Sir James Urmston's house, which is considerably elevated, we obtained a bird's-eye view of the city of Canton and the adjacent country. The former is exceedingly crowded with buildings, and the latter neither picturesque nor fertile. On the roofs of the houses, which are all flat and tiled, and apparently touching each other, scaffolds are erected for drying clothes and dying manufactured goods. Conveniences for piling firewood and other lumber are also arranged on the tops of the dwellings, that no room may be lost below, where ground is so precious that men are made to grow in forests, of which the "trees of life" are not suffered to occupy more space than is barely sufficient for thriving individually, and drawing each other up in society. Above the monotony of ordinary structures, rises one pagoda of great height, while three others appear at some distance from the city. None of these seem to have any connection with idol-temples, standing quite apart from such, and being built, it is said, in honour of the illustrious dead. While these monuments to mortal man are thus stately, the temples dedicated to "the immortal gods" of China (so far as we have had opportunity of observing, both here and in the islands) are comparatively low, and without towers or domes sufficiently elevated to give them any measure of grandeur.

The modes of living among the Chinese are, of course, very different, according to the rank and wealth of the people—but the extremes of luxury and misery are nowhere more ludicrously contrasted. Those who can afford to purchase rare and expensive delicacies grudge no cost for them, as is proved by the price paid for edible birds' nests—formed by a kind of swallow (hirundo esculenta), in vast clusters,

·aves in the Nicobar and other islands usand dollars being sometimes given l, weighing 133⅓ lbs. In the streets, s of men are employed preparing these with a pair of tweezers plucking from ·y hair, or fibre of feather, or extra- :ter; and, at the same time carefully ; the form of the nests, by pushing :hem very slender slips of bamboo. ns are highly prized, and when well y fetch a great price. The beche-de- horrid-looking black sea-slug, for- scribed), brought from the Pacific also exceedingly esteemed by Chinese But, while the rich fare thus sump- he mass of the poor subsist on the rbage. The heads of fowls, their en-, with every scrap of digestible animal arth-worms, sea-reptiles of all kinds, other vermin—are greedily devoured. noticed lots of black frogs, in half- d together, exposed for sale in shallow f water. We have seen the hind a horse, hung up in a butcher's shop, ecommendation of the whole leg at- A lodger in our hotel complains that, om being over the kitchen, he is annoyed in a morning by the noises d cats, which are slaughtering below y's consumption—but not at our table. e nor a green leaf is ever seen in the ome use or another is found for every- t would be refuse elsewhere. Their ooking is effected by the simplest and process. An earthen fireplace, four hes wide at the bottom, and expand- en or eight at the top, with an opening , is employed. In this, with a hand- or charcoal, the fire is made, and a nary vessel being placed above it, a r a family is soon prepared. These patterns of economy. In eating they hat Europeans call a pair of chop- o pieces of wood or ivory, about the of a goose-quill, and nine or ten g. For rice they hold the basin con- to the chin with one hand; while, by the chop-sticks, dexterously managed he fingers and thumb of the other, rive to shovel every grain into their Fish, meat, and vegetables they pick ll morsels with the ends of the sticks m as we do a pair of tongs), and thus, lible tact, convey all the food to its eptacle. To us these substitutes for d forks appeared the most inconve- gs that could have been invented, yet, ccustomed to use them, no tools can ed more handy for the work.

.. At sunset the Chinese light incense- candles, and burn sacred papers be- household gods. In one of the shops, front to the view of passengers, this e observed a young man at his ves- ere were three small altars, at each of performed the same ceremonies. First ed, with a reverential inclination of a lighted piece of sandal-wood and a candle, which he placed in a recess appropriated to hold them. Next he kneeled down and bowed three times before the idol, touching the floor with his forehead, while a boy, standing behind, filled a cup with water from a teapot, which the worshipper poured out, as a libation, in three places, before the altar, again bowing himself to the ground as many times as before. This was done with the most imperturbable gravity, or rather apathy, as an affair of course, in which he neither courted nor shunned observation—certainly not being one of those who make long prayers, for a pretence, that they may receive honour from men — but going through a mechanical duty, in which so many genuflections, prostrations, manual acts, and unmeaning looks, were absolutely necessary, and alone necessary. Before the principal idol there was set a meat-offering of about four pounds' weight of pork, on the spirit of which the divinity was presumed to feast, leaving the offal (the better part), the flesh itself, for the use of the humble devotee. He then crowned his pantomimic sacrifice by taking three bits of gilt paper, curled into a peculiar form, one of which he lighted at a sacred candle, and, laying it across the other two, placed all three upon the ground before the altar, and stood by, in silence, till the whole were turned to tinder. We may remark that, in a temple at this place, and nowhere else on our travels in the east, we have seen a woman at worship, lighting and presenting sandal-wood incense-sticks at the idol-altars, with the usual mummery of stolid looks, antic postures, and low adorations. Females, indeed, are not excluded from Chinese temples as they are from Mahommedan mosques; but that habitual reserve, which prevents them from appearing in the public streets, restrains them from visiting the public sanctuaries.

Nov. 12. Accompanied by two mandarin-soldiers we visited a large and very ancient temple, on the isle of Honan, in the river Tigris, as the Canton river is called. The priests were very polite and accommodating to us. They form a monk-like fraternity, under vows of celibacy. Their garb is of coarse grey cloth, their heads are either entirely shaven, or the hair is cut very short, and without the vulgar appendage of a long tail. They are a poor-looking class of people, who, being of the religion of Budhu, scrupulously forbear to take away animal life, and subsist wholly on vegetables. The buildings occupy several acres of ground, and stand in a row, constituting one multiform temple, to each of which there is a separate ascent by steps. That in the centre is the principal. In this are three gigantic statues, twelve feet in height above the pedestals, and entirely overlaid with gold. In another part a female colossus is worshipped. All these structures are substantially built, the roofs being peculiarly compact, admirably wrought, and, on the angles, ornamented with figures of dogs, lions, tigers, serpents, dragons, and monsters indescribable, that seem to be starting from the tiles, and descending upon the heads of those

that walk below. Internally the apartments are splendidly furnished with altars, lamps, great drums, and great bells, but, above all, with multitudes of carved and gilt idols, many of them as large as life, but we cannot say much resembling life in any other respect. In one room we counted four-and-twenty of these mockeries of humanity, by which man represents Deity. On either side of these temples there is a row of very humble buildings, each about twelve feet square, containing cells for the accommodation of the priests; besides which there are kitchens, dining-rooms, and other outhouses, under different roofs. In one of the kitchens we were shown a boiler of prodigious capacity, in which, during times of scarcity, victuals are cooked by the priests for the poor. Here is a wooden drum, formed of the hollowed trunk of a tree, ten feet in length, with a low narrow aperture on one side. When used to summon the poor to their charitable repast, this huge cylinder is struck with a wooden mallet, and gives out a very loud sound. On the south of these temples is an extensive and well-stored garden (as indeed it needs be) for the maintenance of the priests, whose number amounts to a hundred. Hard by is their burying-ground, in the centre of which stands a large square stone sepulchre, for the preservation of those of their order whose bodies are burnt after their decease, in a furnace, upon the premises. Others, however, who prefer to be laid in the earth, and consumed by the worms, are deposited in separate graves round about this common receptacle of the relics of those who pass through the fire. Adjacent to the garden is a grove of flourishing trees, in which thousands of birds build their nests and breed, without fear of being robbed or murdered by the votaries of Budhu, and with the certainty of finding good board, as well as lodging, in that neighbourhood.

Behind the cells of the priests, and opposite the main entrance to the sacred edifices, are temples of another kind, dedicated to live gods; namely, the sties of twelve enormous hogs, so fat that they are scarcely able to move, and some of them, according to register, fifty, sixty, and even seventy, years of age. These are kept perfectly clean, and it cannot be denied that they are as worshipful as any of the works of men's hands that we have seen since we left home. They are immortal, also, in the same sense that the Lama of Thibet is, for, as surely as he never dies, these are kept in life, and as soon as one of this "swinish multitude" goes the way of all flesh, another of the same species is honoured with an *apotheosis*.

We are informed that Lord Amherst and his suite were entertained in this island on their embassy to the emperor of China; and that in one of these pagan temples (the idols having been previously removed) divine service, to the only true God, was performed by the chaplain during the ambassador's residence here.

Nov. 14. Some friends conducted us through a Hong merchant's warehouse, as long as a street, and stocked with goods enough to freight many vessels. We were introduced to the proprietor, a plain-looking man, whose wealth is reported to exceed four million pounds sterling, but who is too discreet to make any extravagant display of it, under so jealous and rapacious a government. Once, when he was charged with some slight offence, a fine, equal to a hundred thousand pounds, was imposed upon him by the mandarins; but, when the case was laid before his Imperial Highness, the penalty was deemed disproportioned to the fault, and reduced one-half. However, knowing the character of the local authorities, and willing to conciliate them, the prudent tradesman paid them the fifty thousand pounds which had been rebated at Pekin.

Nov. 15. We went, in a boat, with Captain Thomas, of the John Scott, a country ship, lying at Whampoa, to see that vessel, intending to take a passage in her to Singapore. She is about a thousand tons burthen, and has excellent accommodations. Whampoa is fifteen miles below Canton, where English and other foreign ships are accustomed to anchor, but above which none are allowed to go. We passed innumerable boats, barges, junks, and vessels of all kinds, on the river, and, among others, a Chinese fleet, of between thirty and forty men-of-war, lying off the dock, at Honan Island. At a little distance from that station are several streets of boats, inhabited by women of loose manners, who, not being permitted on shore, or in the city, are here tolerated, if not protected, by government. These water-dwellings are decorated as gaily as the occupants can afford, with painting, sculpture, gilding, flowers, lanterns, and other ornaments.

We observed three forts by the way. The first bears the name of *Dutch Folly*, built on a small island, under false pretences; but some cannon being landed betrayed the secret of the adventurers, who were immediately dispossessed of their new territory. A second fort is called *French Folly*, for some reason, as wise, no doubt, as that which stigmatized the former, though we have not learnt what it was. The third is a Chinese fort, at the confluence of two rivers. Each of these streams may be the breadth of the Thames below the metropolis, and the low lands on their margin appear to be rich and highly cultivated. The soil is principally alluvial, having been gained from the water, and liable to be overflowed by the occasional high tides.

Along the banks are ingenious contrivances, of great extent, for catching fish. Stakes being driven into the ground, bags are suspended between them, into which the fishes are drawn by the flowing, and left by the ebbing tide. But what struck us as most singular, or rather most amusing, was a duck-boat. The size was considerable, with wide outside accommodations for the ducks. Of these we saw hundreds, swimming on the river, picking their feathers on the banks, or busily gobbling in the rice-fields adjacent. The birds are so trained that, at the whistle of their keeper, they all hasten home from their feeding or resting-places, half

on foot and half on wing, till they reach a board laid upon the water, along which they waddle, as orderly as soldiers of the line, into the boat. They are kept for their eggs, and to supply the Canton market. Another boat attracted our attention—a small, low one, painted white; about which the fishes, being frightened by the agitation of the waters, and not understanding trap, or probably not distinguishing the snare by reason of its light colouring, leap into it, and are thus caught in considerable numbers.

Nov. 26. In company with several gentlemen of the factory, we dined with Houqua, an eminent Hong merchant, at his house on the other side of the water. He lives in Chinese magnificence, and the entertainment was of the most sumptuous kind. The whole house and premises were brilliantly illuminated with lamps. The decorations of the rooms, and the style of the furniture, were splendid and curious, but absolutely undescribable otherwise than in the general terms—that everything was according to the perfection of Chinese taste. The dinner, which lasted nearly four hours, consisted of between thirty and forty courses, including all the luxuries of the clime and the season, served upon China table-ware of the richest patterns. To attempt a description here would be hopeless, for everything was so thoroughly national, that to be understood would require more knowledge of the manners of this singular people than many of our countrymen possess, and certainly much more than we could have learned without seeing, hearing, and tasting for ourselves. Before each guest was placed a pair of chop-sticks and a silver spoon, with a plate resembling a saucer, and an embossed silver cup to serve for a wine-glass. The first course consisted of various sweetmeats, to which every one helped himself from the dishes which were placed down the middle of the table. Presently the wine (prepared from rice, and not unpleasant to the taste) was poured warm from a silver vessel like a teapot into the wine-cups before us. In pledging healths this cup is held between both hands; the parties then, exchanging courteous looks and bows, drink it off, and each turns the inside of the cup towards the other, to show that the whole has been fairly drunk, it being deemed a great incivility to leave any liquor at the bottom. More substantial provisions, in basins and tureens, were next set upon the table, every one choosing for himself from the nameless and bewildering diversity of soups and made dishes, composed of fish, beef, mutton, fowls, ducks, geese, quails, pigeons, pigeons' eggs, turtle, &c. &c., all in a stewed form, for the most part very palatable, and not pungently seasoned. A salt-cellar, and a saucer of soy, before each person, enabled him to heighten the flavour of the food to his own taste. Towards the conclusion, besides a second course of sweetmeats, basins of boiled rice, quite dry, were set before all the company, with cups of tea; the tea, as usual, being prepared in each cup, with hot water poured upon the leaves, and without either cream or sugar. The cloth was then removed, and the table covered with a profusion of the most delicious fruits. These were accompanied by Madeira wine, which was drunk, like every other beverage here, out of cups of the most delicate and exquisitely beautiful porcelain.

The greatest rarity, however, after this feast, was the sight of a Chinese bride. The son of our host having been married a few days before, we were honoured (according to the usage of the country during the honey-moon) with permission to look at his wife, as she stood at the door of her apartment, while we were passing out. The lady was surrounded by several old women, who held tapers and lamps above and about her, that we might have a more complete view of her figure and attire. She was a young person (perhaps seventeen years of age), of middle stature, with very agreeable features and a light complexion, though she seemed to us to have used paint. She wore a scarlet robe, superbly trimmed with gold, which completely covered her from the shoulders to the ground. The sleeves were very full, and along the bottom ran a beautiful fringe of small bells. Her head-dress sparkled with jewels, and was most elegantly beaded with rows of pearls, encircling it it like a coronet; from the front of which a brilliant angular ornament hung over her forehead and between her eyebrows. She stood in a modest and graceful attitude, having her eyes fixed on the floor, though she occasionally raised them, with a glance of timid curiosity, towards the spectators. Her hands, joined together, but folded in her robe, she lifted several times towards her face, and then lowered them very slowly. Her attendants, presuming that the guests would be gratified with a peep at that consummation of Chinese beauty, the lady's feet, raised the hem of the mantle from hers for a moment or two. They were of the most diminutive kind, and reduced to a mere point at the toe. Her shoes, like the rest of her bridal apparel, were scarlet, embroidered with gold. In justice to the poor creature, during this torturing exhibition (as we imagine it must have been to her), her demeanour was natural and becoming; and once or twice something like half a smile, for an instant, showed that she was not entirely unconscious of the admiration which her appearance excited, nor much dipleased by it.

CHAPTER XLII.

Another Hong Merchant's Hospitality—Dancing—Taking leave of a Friend—Marriage Procession—Smugglers of Opium—Christmas Day—Deputation return to Singapore—Clanship and Inhumanity of the Chinese—Deputation proceed to Malacca—Description of that Town—Extraordinary Tree—Pepper-plantations—Schools in Malacca—Chinese Fopperies—Proficiency of Native Scholars—Foundation of a Chapel laid—Tomb of Dr. Milne—Process of Extracting Toddy—Landcrabs, Frogs, and Alligators—Arrival at Pinang—Sabbath Exercises—Fantastic Marriage Procession—Popish Mission College—Singular Paintings—A deposed King—The Great Tree—Monkeys and Birds—Sensitive Plant—Dress and Habitations of the Malays—Personal Habits—Musical Cricket—Ingenious Spider.

1825. Nov. 28. We dined with Chinqua, another Hong merchant. All the English gentlemen

at Canton, with most of the captains and principal officers of the ships at Whampoa, had been invited, so that the company amounted to nearly a hundred persons. The feast was more than all that the heart of a Chinese could desire, for it was in the English style, and therefore the best that he could offer to his outlandish guests. A sing-song, or drama, had been prepared in front of the dinner-table, and a distinguished company of actors, from Nanquin, performed what to us was an unintelligible medley of dialogues, songs, feats of strength, tumbling, and other muscular exercises, accompanied by the incessant din of jarring, jingling, and discordant music, which required Chinese ears to relish, and which ours could with difficulty endure. We retired at nine o'clock in the evening, but the play and the feast were expected to continue till two or three the next morning. It is singular that the Chinese have nothing among them that resembles dancing, ancient, and nearly universal, as this practice is among other nations, savage and civilized. One reason may be the jealous separation of the sexes, and the privacy in which the women are kept. Perhaps the outrageous fashion of maiming the female foot may have been an invention of the men to incapacitate their wives and daughters for this amusement. We are told that there is not even a word in the language of this people which technically signifies *dancing*.

Dec. 4. Being prepared for our departure, we took leave of Sir James Urmston, the governor, from whom we have experienced many acts of kindness, and the gentlemen of the English factory, to whom we also acknowledge ourselves to have been greatly indebted during our stay here, especially Mr. Majoribanks, Dr. Pearson, Mr. Toon, Mr. Plowden, and others, whom, if we name them not, we yet remember with gratitude and esteem.

Dec. 5. We went down the river to the ship which is to convey us to Singapore (the James Scott); but as she was not to sail till to-morrow, we accompanied the first officer and Dr. Barnes several miles up one of the lateral creeks. The sugar-cane was growing in great luxuriance on either side of the river. This being what the Chinese call "a lucky day," we saw, alongshore, in the course of our cruise from Canton to Whampoa, four marriage processions, with large lanterns, bands of barbarian music, and gorgeously-decorated sedans for the bridegrooms and their brides. The "lucky days" are specially marked in the almanacs of China, like the red-letter ones in ours; and this cautious people never venture upon any important engagement without having such earnest of success as these will afford. Matrimony, of course, must be formed under the best auspices; and he would be a bold man who durst contract it in the face of an unlucky day. The musicians in the several processions were all dressed in scarlet, which is the colour for rejoicing, as white is for mourning.

On our subsequent way to the island of Lintin we passed many merchant and other ships, which we mention for the purpose of stating that among these, at one station, we were assured that, out of twelve, ten were smugglers of opium; which being contraband, the left-handed traders in it have lately been so discreet in choosing lucky days for sailing, as well as for landing their cargoes, that of this drug, in spite of "the preventive service," quantities to the value of between nine and ten millions of dollars have been imported within twelve months.

Dec. 24. After a favourable voyage we reached Singapore, and landed to spend Christmas.

Dec. 25. Mr. Tyerman preached from Luke ii. 10, 11, on the birth of our Saviour, to about thirty Europeans, merchants and military. Not to one in a million of the uncounted population of China, further India, and the beautiful islands of the most magnificent archipelago in the world, have the "good tidings of great joy, which *shall be* unto all people," been declared with any more effect than the whistling of the wind, or the gurgling of the water, at the moment, produced on beings who have ears, but *not* to hear the things that belong to their peace. Of by far the greater bulk it must be confessed, in plain truth, that they have never yet had any better opportunity of hearing "that Christ Jesus came into the world to save sinners" than their dead ancestors in their graves, or the unborn of a century to come. Yet the false prophet has kindreds, and tribes, and peoples, and tongues, throughout the east, the willing and resolute dupes of his imposture. It is surprising what multitudes of devotees make the pilgrimage to Mecca from the remotest regions beyond the Ganges. Not less than eight hundred of these are said to pass annually by Singapore, in Arabian vessels. They are represented to be proud, supercilious, and infatuated beyond measure with the notion of personal merit in undertaking this achievement, and acquired sanctity when they have performed it.

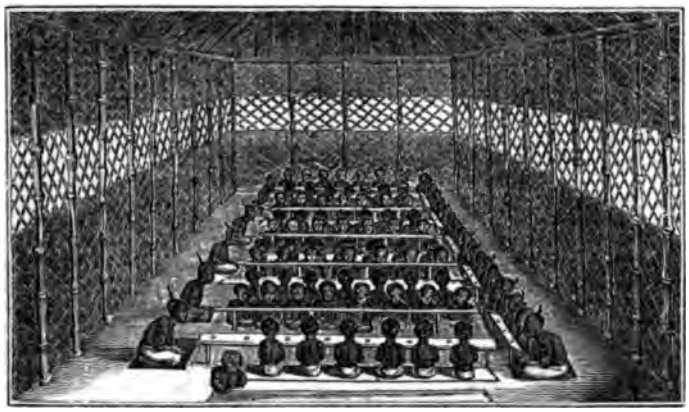
The Chinese here are of different clans, or tribes, of which the members attach themselves to their own respectively, and are bound by oath to aid and promote each other's prosperity. This they may do as long as all goes well with them, but certain it is that, in many instances, they treat their nearest relatives with inhuman neglect, and even cruelty, when they become infirm and burthensome to them. We have heard of cases in which families, deeming a sick person incurable, have not only left him to perish, but hastened his demise by stupifying poison, when they have carried him out of doors, and laid him down on the ground to die. We saw two fellows dragging a poor, emaciated old man along, by the legs and shoulders, in the most brutal manner, and then throw him into a boat, like a powerless piece of lumber, to be carried to another place out of the way. While the Missionary-house here was building, one of the workmen experienced a stroke of the sun *(coup de soleil)*, and fell down in the midst of his fellow-labourers. They looked on for a moment, laughed, and said, "There will be one less to eat rice!" He expired within two days.

Jan. 1, 1826. Having shipped our luggage on board the Alexander, Captain Armstrong,

we embarked for Malacca. The ship had lost her two last captains by death in the course of a few months; the first on her voyage from Singapore to Batavia, and the second on her return from Batavia to Singapore, two or three weeks ago; both in the Straits of Banda, and very near to the same place. The command therefore devolved upon the second officer, now Captain Armstrong, twenty-one years of age. He showed us in the log-book of the ship the following remarkable instance of the superstition of seamen. When the late captain lay dead, some Portuguese sailors were appointed to watch the corpse by night. A black cat happening to be on board, they all armed themselves with handspikes, to defend their charge against the "foul fiend," saying that if she should walk over the coffin between sunset and sunrise, the body would immediately rise up, when no power on earth could ever make it lie down again. They likewise placed a glass of brandy and water in the cabin where the captain had breathed his last, shrewdly observing, that as the deceased had always loved that kind of grog, perhaps his spirit might be hovering about, tormented with thirst, and if so, it would certainly be glad of a draught of its favourite beverage. It would seem to be much easier for the mass of mankind, even among those who are called Christians, to believe anything, rather than the truth, respecting "an hereafter."

Jan. 15. Without any extraordinary adventure on our voyage along the peninsula, we reached Malacca, and immediately on landing were welcomed by Messrs. Humphries and Collie, who conducted us to the College House. This town which has been in the hands of the English since April, 1825, contains about thirty-five thousand inhabitants — Chinese, Malays, Portuguese, and a few English. It is a poor place, extending along the shore; the houses towards the centre are pretty compactly built together, but those at the extremities mean and straggling; the old church-tower (a ruin) and the lighthouse (built on the site of a dilapidated Portuguese chapel) are the most conspicuous objects, and the Missionary College is the best building. The vicinity is marked by ranges of low hills, with one conspicuous eminence, Mount Mora. All these as far as the eye can distinguish are covered with wood.

Jan. 18. On an inland excursion, with Mr. Humphries, to distribute religious tracts among the Chinese, we had an opportunity of seeing some extensive pepper-plantations, which are cultivated entirely by these industrious people. The plants, in rich luxuriance, support themselves by the boles of trees, or against posts fixed in the ground, up which they are trained. They grow to the height of seven or eight feet, much like hops, throwing out, in profusion, their clusters of green and unripe fruit. Indeed, the latter is gathered green, and, when dried in the sun, becomes what is called *black* pepper. On some of the bunches are found berries which are covered with a thin red rind. These are kept separate, and, this coloured coating being carefully rubbed off, the kernel is *white* pepper. A tenth part of the produce of these grounds is paid by the owner for rent.



Chinese School.

Jan. 19. Mr. Collie conducted us through the schools, in Malacca, for Chinese children, under the care of the Missionaries. In these, and a few smaller ones in the country, they compute about two hundred and forty scholars, besides twenty-six who belong to the college. These attend from six o'clock in the morning till eight in the evening, including proper intervals for meals. They all sleep at home with their families. In the schools which we visited, the boys were learning to read, and to get by heart catechisms and other religious lessons. A few of their countrymen's books are used for particular purposes, but none which contain anything contrary to the gospel. Their teachers are Chinese; yet, in none of the rooms, excepting one, did we perceive any trace of idolatry.

The nails, which we observed growing on three of the fingers of one of the schoolmasters, were of surprising length, the largest being not less than six inches. They were all considerably curved, like talons. We offered the man a

dollar a-piece for these loathsome excrescences, but he was too proud of ornaments so precious in his own sight to part with them for twenty times their weight in silver. This is one of the finical and foppish Chinese fashions, to show that the persons thus disfigured do not live by a menial occupation, but rank as gentlefolks. We have been assured that women's feet are maimed for the sake of the same vanity, as none but ladies can afford to lose what Providence has made indispensably necessary for the use of those who are compelled to labour for their subsistence.

Jan. 22. (Lord's day.) Mr. Tyerman, on the invitation of Mr. Humphries, who acts as chaplain here, preached in the old Dutch chapel, before a congregation of about seventy people, English, Dutch, Chinese, and Malays. In the afternoon a hundred and twelve Chinese scholars were catechised, in the lecture-room at the college. They answered questions, and repeated lessons, with mechanical accuracy. Some of these lads could recite the contents of a moderate-sized volume, without mistaking a single character—no small achievement in Chinese literature. In the evening several of them were exercised in psalm and hymn singing, in their own tongue; when their performances were quite as well as could have been expected. To eight of the boys who understood English pretty well we delivered a few words of suitable advice and encouragement. All the children in these schools are half-castes; the fathers being Chinese, and the mothers Malays. They generally speak their *mother* tongue—Malayan; but in the college they are required to employ the Chinese only.

Several attempts have been made to open schools here for girls, among the Malays; but these have hitherto been ineffective, the parents insisting that the Koran, and sundry books of their own, to the exclusion of all others, should be used;—terms to which no Christian teachers could ever agree without themselves becoming renegades.

Jan. 28. At the request of the Missionaries, we laid the foundation-stone of a chapel (there being none at present), for the benefit of the Chinese and the Malays. Most of our countrymen at Malacca attended the ceremony, together with a great concourse of the mixed native population. Mr. Tyerman, in English,—Mr Humphries, in Malay,—Mr. Collie, in Chinese, —severally addressed the audience on the purposes of the intended building. Some of the Mahommedan Malays expressed much displeasure at the idea that they should be thought to need the instructions of British Missionaries; while, on the other hand, the idolatrous Chinese were not a little chagrined that a Christian church should be erected just opposite to their principal temple. We trust that this very cause of offence will ultimately be the means of grace to both.

Jan. 30. In the Portuguese burying-ground we saw the tomb of the Society's late excellent Missionary, Dr. Milne. It is a plain oblong sepulchral structure, arched and elevated about four feet above the ground. On the headstone are inscriptions relating to the death of his wife, his child, and himself. All Missionaries who die on this station will be entitled to interment in the same humble mansion of mortality.

Feb. 4. We were shown the process of extracting toddy from the cocoa-nut tree. Just as the young nuts are beginning to be formed, they are cut off from the stalks on which they grow, and a bamboo, that holds about half a gallon, is attached to the wounded part, so as to receive the sap which flows from it, and which would otherwise have nourished the fruit. This vessel is emptied twice every day, before sunrise and after sunset. One of these stems will yield as much as a quart in twenty-four hours. The liquor must be drunk immediately, or it will soon ferment and turn sour. In taste and colour it much resembles milk and water; sweet, but slightly acid. Arrack, an intoxicating spirit, is distilled from it. The fresh toddy is hawked about in the streets, morning and evening.

Land-crabs abound here, in the low grounds, where they burrow in the earth, and throw up hillocks of such bulk that one of them would fill the body of a cart. There is a frog which is found both in fresh and salt water. It is long-bodied, like a lizard, having very prominent eyes. It runs over the surface with surprising celerity. Alligators are numerous in the rivers, and in the sea at their confluence. They are not very audacious, but will generally make their escape at the approach of a man; yet they are prompt enough to carry off any one whom they catch at his ease, leaning on the edge of his canoe, with the gunnel near the water.

Feb. 9. We came to anchor this evening in the harbour of Pinang, having left Malacca on the 6th in the barque Malvina, Captain Howard. George Town, the metropolis of the island (or rather the small group known by the general name of Pinang, or Prince of Wales's Island, near the main land of the Malay peninsula), stands upon at least a square mile of ground, and is well laid out in streets at right angles. There is an air of superiority about it—an English character, which we have not seen before in the east. Many of the buildings are in good style. The residences of the governor and the principal officers are very delightful retreats, adjacent to the town, having high hills for their back ground, and being surrounded by gardens and plantations, of which nutmegs, full of fruit, cloves, and other spices, are the ornamental trees and shrubs. Malays and Chinese, as usual in this part of India, compose the bulk of the population; the former the drudges, the latter the mechanics, tradesmen, and farmers of the settlement.

Feb. 12. Being Lord's day, Mr. Beighton, the Missionary here, met his Malay congregation. About seventy persons of both sexes were present, one half of whom were adults, the rest children under religious instruction. The service was principally catechetical; prayer was offered, hymns were sung, and certain portions of Scripture expounded.

We met a Malay marriage procession. The bride, a girl apparently not more than nine

years of age, was drawn by a buffalo in a cart, with a low white curtain carried round the sides, but not high enough to hide her altogether. She was neatly dressed, and sat at the hinder part of the carriage, in which, immediately before her, a man was dancing and posture-making in the most ridiculous manner. The bridegroom, a boy about twelve years old, and gaudily dressed, came after, on a singular kind of vehicle, richly bedizened. It was in the form of a green dragon, with hideous head and gaping jaws, and a tail of serpentine length. In the hollow of this monster's body sat the happy youth, with several of his friends, under a tawdry canopy; the whole being borne on the shoulders of twenty men. Then followed another cart, on which a huge drum was mounted, and beaten with hearty good will by a lusty fellow behind. A band of noisy musical instruments accompanied the procession, with no small rabble of spectators.

Feb. 15. We called at a Roman Catholic college, in a sequestered spot called Pulo Tekos, or the Island of Rats. Here a number of Chinese youths are trained up for Missionaries to their parent country. Eighteen such, from fifteen to twenty years of age, are at this time on the foundation. We found them all reading Latin. The padres informed us that their church has 300,000 good Catholics in China, principally in the province of Fokien. The priests there have to carry on their work with great secrecy in propagating the faith. Yet there have been put to death within the last ten years two of them, for having entered too precipitately upon their duties, before they had obtained leave from government. How they obtain leave at all is a question not easily answered; but it is quite certain that there is a remnant of popery in the heart of China, which neither emperor nor priest has yet found a pretence to cast out. The expense of that unique mission is defrayed from Europe.

Nor far from Pulo Tekos stands a Siamese temple, in a grove of cocoa-nut trees. Calling upon the chief priest, a very old man, we found him in a yellow silk dress, wound like a scarf about his body, from the left shoulder, hanging down on the right side, and braced with a sash about the middle. His house was very dirty, though quite a pantheon of his country's divinities. Here were idols of all shapes (intended to be human), and all sizes, from two inches to two feet; of silver, marble, wood, and several of them richly gilt; some sitting, some standing, like the Hindoo and Budhu images. He afterwards courteously accompanied us to the temple, himself taking the lead, as we approached under a covered way to the house of the great idol, before which, the instant when he had opened the door, he threw himself prostrate. As we entered he rose up, and, hastening to a great bell which was suspended on one side of the pathway, he gave it a smart blow with the clapper; then went to another bell on the contrary side, and did the same—to prepare his god, we presume, for the reception of the strangers who were come to visit him. The image was somewhat larger than life, gilt all over, cross-legged, and in a sitting posture, the usual attitude of Budhu. A net was suspended over the head, which hid the temples. The sanctuary was not more than six feet square; and within it were contrivances for lamps, and urns for incense-sticks. The door could scarcely be opened wide enough to admit a full-grown person. Beyond this, within another enclosure, stands an elegant minaret, on a square basement, of which each side measures fifteen feet. This structure consists of six steps, or stories, gracefully diminishing upward. On the topmost of these stands a column thirty feet high, most curiously and lavishly ornamented, especially towards the capital, about which a multitude of bells are suspended. A small iron rod, supporting a vane, crowns the whole.

Near these edifices are several graves, with monuments over them, manifesting much reverence for the dead, with equal good taste and good feeling in the living. In a building raised only a few feet above the level of the ground, and open at the sides, are hung two pictures, from seven to eight feet long by three broad. One of these, portraying a future state of happiness, has certainly no attractions either for this world or the next. Several ill-drawn figures are all grouped in the same attitude, "where fixed in dumb stupidity they stare." The other, which exhibits the pains of a heathen hell, makes amends for the neutral tint of the former, and almost compels the spectators to exclaim, "O horrible—horrible! most horrible!" Pregnant women (adulteresses) are represented as suffering the most unheard-of tortures. A liar is stretched upon his back, while a fiend is tearing out his tongue. One wretch attempts to escape through a hole in the wall, but meets a fellow on the other side, who drives him back with a ponderous maul. A cauldron filled with human skulls is placed upon a fire composed of human bodies, from every limb of which flames are bursting forth. These are but samples of the infernal diversities of torments, the most excruciating, which are crowded in detail upon the dreadful canvass—the inventions of some Siamese Danté, equalling, at least in atrocity, the sternest fictions of the Italian poet.

Feb. 18. Mr. Beighton introduced us to his Majesty the King of Queda, who lives next door to him. Queda is a considerable province of the peninsula of Malacca, where this petty sovereign reigned, as a vassal of the King of Siam, till the latter expelled him from his throne about three years ago, for neglecting to pay the customary tribute. Seeking refuge under the British government at Pinang, he has been hospitably treated, and a pension of 500 dollars a month settled on him. He received us with great condescension; and after we had taken coffee with him, to do us a kindness, as he imagined, his dancers were ordered to be brought in for our entertainment. These were three little girls, eight or nine years old, who, with no extraordinary grace or science, exhibited a variety of gestures and attitudes, sitting, standing, and moving, which were accompanied by

ıtal music, resembling that of Java, and
s, behind a screen, of other females.
sty keeps up sufficient state to make
ıtion of it contemptible. The palace
l dwelling must be called) is a kind
all his household (we are informed)
ales, and in number nearly two hun-
ıe ex-king was dressed in ordinary
biliments, and there was nothing in
ıal appearance that indicated the pride
:ness of an eastern despot. A guard
s is allowed him, who attend at the
ı residence.

:. Crossing the straits of Pinang, where
bout six miles broad, we landed on
ıf the peninsula which is called Queda,
of which, thirty miles long and three
belongs to the English, having been
of the reigning prince in 1786, at the
:n Pinang was obtained. Captain
ı has the command of this settlement,
r him a few Sepoys (native soldiers),
ndred and twenty convicts, who are
in making roads. The population,
of Chinese, Malays, and Bugis, is es-
: 16,000. This shred of coast is very
; little above the level of the sea, but
far inland with mountains of consi-
evation. The whole was one wilder-
traggling trees and rank underwood,
of reptiles and wild beasts, till the
leared a few habitable places, which
gradually enlarging by carrying fire
l, as it were—the axe and the flame—
ıe jungle.

ı. Eight miles south of George Town
: *setomian*, or great tree (as it is
ıtyled), which attracts the curiosity of
ers, and is the pride of the natives.
ond comparison, the most beautiful
the kind which we have yet seen in
vels. This paragon stands on a steep
facing the east. Five feet from the
e bole measures ten yards in circum-
ıd thence, gracefully tapering, ascends
ight of nearly a hundred and twenty
re it sends forth branches. Beyond
, several large ones diverge in various
, and form a head to the further height
feet, not very broad, but towering,
ıiadem of verdure, far above all the
file of the forest. The stem is per-
ight, and as shapely as the shaft of a
n column. From the bark, when
, exudes a white gum, which dries to
tency of Indian rubber.

return we observed several monkeys
ıout from tree to tree, as though they
ɔwer of flight, without wings, through
o free and unfearing they seemed to
ustomed eyes. By the way-side, how-
ı sundry traps, set by man, the com-
ıy of all his fellow-animals, to tempt
ıble denizens of the woods to risk
:quin liberty for a paltry bait of fruit.
against monkeys and serpents in these
ɔme birds suspend their nests, like
ım the extremities of small branches.
These, which are exquisitely wrought of grass, have the entrance at the bottom, through a long tube-like, or bottle neck; on one side of the interior is the depository for the eggs. They may be literally called castles in the air. Those which we took belonged to the tailor-bird (*motacilla sutoria*), and were cunningly hung on a tree, armed at all points with sharp prickles; the politic little builder choosing that in preference to others, as affording her brood the best security from monkeys, who were not very likely to gambol in such a neighbourhood.

Feb. 27. The Malays, here and elsewhere, build their houses, or rather hovels, two or three feet above the ground, over brooks, water-courses, or swamps, by preference, for the sake of coolness. These are constructed of bamboos, with open floors and thatched roofs; seldom having windows, and being entered by steps of boards or sticks. Within there is a partition, forming a day and a night room; and on the floor those who can afford such a luxury spread a mat. On this they usually sit cross-legged, though here and there a chair or a bench may be found, as an article extraordinary among their scanty domestic furniture. Living almost entirely upon rice, a pot or a pan, with a fire-frame, are all their cooking requisites. Both sexes wear a length of cotton cloth, doubled, and sewed together at the ends like a towel on a roller. This they wrap twice round their loins, and, when long enough, throw one end of it over their shoulders. The men occasionally wear short drawers, a jacket, and a handkerchief, folded like a turban, round their heads; but this is "full dress;" necessity with most, and choice with many, causing them to make much less serve. The women generally cover the upper part of their persons with a loose frock, and, if they are wealthy enough to purchase a shawl of any kind, they fasten a key, or some small matter, to the lower corner, and carry it over one shoulder. Few of either sex use ornaments, probably because they are too poor to afford such superfluities. The women's hair is worn indifferently, either in a knob at the back of the head, or in elf-locks over their shoulders. In general these people are indolent and filthy in their habits, being, as we have repeatedly remarked, the *coolies*, or doers of all work that nobody else will do who can find more creditable employment.

Though there appears to us little similarity between the Malay language and that of the Pacific Islanders, excepting a few words found in both, we cannot doubt of the community of their origin. Their persons, colour, hair, and eyes; their general features, manner of walking (especially the gait of the women), their habits of life, their mode of clothing, &c., plainly indicate that they are of one stock. There is, indeed, one remarkable distinction—the Malays never tatoo their bodies.

March 2. There is an insect in the mountains here, a species of gryllus (cricket), which makes a loud noise with its wings at certain seasons, probably to attract its mate. Not content with the simple sound which it can pro-

duce by a natural action, it is said to resort to an exceedingly curious acoustic contrivance to increase it; but we shall merely describe its nest, leaving its musical capabilities to better judges. In the sides of a hole which it forms in the earth, large enough to contain its body, it hollows out seven small tunnels, which, diverging from that common centre, and penetrating towards the surface of the ground, at length open above in a circle of a palm's breadth in diameter. These cylindrical apertures, being made quite smooth within, expand towards the top, where each may be half an inch wide, like so many minute speaking trumpets. The insect then taking its stand in the central cavity, which communicates with these, and there exercising its fairy minstrelsy, the sound passes through every tube; and, whatever be the use of this peculiar structure, the tiny musician within makes hill-side and thicket to ring with the chirruping din that he emits from it.

On the same mountains is found a species of tarantula, a monstrous spider, which forms *a den* for itself in the ground, two inches in diameter, exceedingly smooth within and well-shaped; but what most deserves admiration is a trap-door over the entrance, which it perfectly covers. This ingenious appendage, composed of different vegetable materials matted together like felt, is so hung at the upper part as to allow of being raised up when the animal goes in or out, after which it immediately falls down again into its place. The edges are curiously fringed with a kind of network, either for ornament—the whole nest displaying exquisite skill and beauty of contrivance—or to conceal the access and render it less liable to be discovered.

CHAPTER XLIII.

Voyage to Calcutta—Enter the River Hooghly — Approach to the City—The Rev. James Hill—Visiting various Places—Archdeacon Corrie—Female Orphan School—The Black Town—Fort William—Museum of the Asiatic Society—Town Hall—Visit to the Episcopal Clergy—The Palanquin—Ramohun Roy—Intensity of the Heat—Bishop's College—Botanical Garden—Banyan-trees—Visit to Serampore—Dr. Carey and his Colleagues—A Temple of Juggernaut—Mahommedan Mosque—Baptist College—Return to Calcutta—Bridal Pageant — Bullocks — Mr. Trawin at Kidderpore — Dancing Serpents—Docility and Sagacity of Elephants —Kali.

1826. March 11. Having, by invitation, visited the governor, who was not at home on our first landing, but who now received us with great kindness, we prepared to sail for Calcutta, by the Danish brig Pearl, Captain Bendichson, burthen three hundred tons. This afternoon we embarked accordingly, after taking leave of our esteemed Missionary friends, and other respectable residents who have shown us many civilities.

April 15. Our log-book records nothing remarkable since we left Pinang on the 12 ult. We have, indeed, suffered a little from heat and scarcity of water, but on the whole have been graciously brought on our way through squalls and calms and favourable gales. We are now entering the river Hooghly, a branch of the Ganges. The channel is about five miles wide, the land on either side very flat, with many stunted trees of variegated foliage, among which the fan-palm rises with superior grace, though to no considerable height. The population must be very dense; innumerable native dwellings appear on every hand, principally in village groups and under clumps of trees, for the benefit of the shade. Small herds of buffaloes are seen grazing on the banks of the river, and a few land-birds have visited the rigging of our vessel.

The villas of European residents now begin to appear, and add a new feature of elegance to Indian landscape. As we were sailing in view of the government botanical garden, a spectacle, truly Hindoo, for the first time caught our attention—a human carcase floating down the current, with ravenous vultures standing upon it, and tearing the flesh from the bones, which were already half stripped, the ribs on one side being completely bare and seen above the water. Other dead bodies we observed lying on the beach, all in charge of the vultures, hawks, and adjutant-cranes, who were eagerly preying upon them.

Now the far-famed city of Calcutta burst upon our sight with imposing grandeur, from its vast extent and the magnificent style of its buildings, though situated upon a plain so flat, that those only along the banks of the river can be seen. On the right is a spacious dockyard, with several large ships upon the stocks in it, where, though it is the Lord's day, all hands are at work—as if the proprietor were not a Christian, and the world of business must no more stand still than the earth in its orbit on the Sabbath. A little above stands the vast and formidable fortress, Fort William, though very low, according to our notions, for such defence. From within rises the observatory, a column-like structure of great elevation; near which appears a new church, of florid Gothic architecture, not quite finished. Further on we were shown the government-house, with its goodly dome, and many other sumptuous buildings, all of brick, but handsomely stuccoed. The harbour seemed crowded with ships, among which were two steam-vessels from England. Having come to anchor, we were glad to land, and hasten to the house of our friend, the Rev. James Hill, of Union Chapel, which we had some difficulty to find, amidst such a labyrinth of masonry as we had entered into. We were carried through the streets in palanquins, with four bearers to each. Well may Calcutta be called a city of palaces. Mr. Hill and his excellent wife received us with Christian affection, for His sake, whose we are, and whom we wish to serve, and for the sake of that great and good Society which we, however unworthily, represent.

April 17. Few cities in the world will strike an untravelled stranger from England, on his first arrival, with more astonishment that Calcutta. Wide streets, reaching for miles; numberless mansions of the most superb architecture, in general standing apart at short distances —all with flat roofs and parapets; the singular

omy, costume, and manners of its population; the pomp and variety of s, native and foreign, in the streets; ber, rank, and character of European — civil, military, and commercial; ith the inseparable ideas of multitude ensity, associated with everything that or hears of in connexion with society pursuits here, will, for a time, over-nd bewilder him. Perhaps, however, will strike him as more singular, in the a populous city, than to hear, when he n the morning, the cawing of innu-rooks, and the chattering of jackdaws, ch the air resounds, like the perpetual of waves

"Over some wide-water'd shore."

en he walks the streets, will he be less to observe the tameness of these birds, to and fro, and picking up what they er the feet of passengers; while vultures s, with keener eyes, and from higher are looking out for carrion prey, on hen they find it, they alight at once, wings, and rend it in open day on the re it has fallen. Above all, the beauty esty of the adjutant-cranes (fowls of size, perched upon palace-roofs, where er resemble ornamental sculptures than rds) will seem to delude his senses into ion that he has been transported into d of dreams or enchantment, where a r of nature exists. But here, as every-e, wonder is a brief and transient emo-l all these strangenesses will soon re-emselves into *commonplaces*. In fact, nity which birds of prey enjoy is a ne-provision for the health and comfort of ociety, in a climate and a place where leath are so frequently in contact, that, e perishing remains of mortality were ut of sight as quickly as possible, ex-would be intolerable, and the plague l. A heavy fine, therefore, is imposed s who wantonly destroy these feathered rs and undertakers.

18. We called upon Archdeacon Corrie, , as the friend of all who love the Lord e were most kindly welcomed. As we proaching his house we were informed idden death of the Bishop of Calcutta, llent and exemplary Dr. Heber, a few at Trichinopoly. All classes of people whom his worth was known, and by e highest expectations of future bene-ia from his evangelical labours had been ed, deeply lament his early removal.

terwards visited the female orphan handsome establishment, supported by ent, for the benefit of orphan children eans only, of whom there are at pre-ty-two on the foundation. The mas-Rev. Mr. Schmidt, a faithful Lutheran with his pious wife, conduct it on de-Christian principles, bringing up the in the nurture and admonition of the The girls are maintained here till they er married or eligible situations have been provided for them. Ten are instructed in the Bengalee and Hindoostanee languages, that they may be qualified to become agents in that "new thing in the earth," — the education of native females in India. Several who have gone out are already thus beneficently employed as teachers in schools.

To-day, while we have been carried about in palanquins, from one place of call to another, the air felt as though it came upon our faces from the mouth of a furnace; and the bearers, accustomed as they are to tropical heat, were in very ill humour, their feet being scorched by the very ground on which the sun shone; so that, when they could, they took refuge by the road-sides, where they might walk for a few paces in the shade upon the grass. In the evening we explored that part of Calcutta which is called the *Black Town*, being principally tenanted by natives of this country. With the exception of one stately mansion, occupied by some wealthy persons of rank, the dwellings in general are poor hovels, and, though built of bricks, are for the most part miserably out of repair. We passed many Hindoo temples; some of them handsome edifices, and one very extensive, but in utter dilapidation. Mile after mile are ranges of shops, where all kinds of wares are exposed to sale; while, in many of them, useful articles —and in others superfluous ones, but much in demand—are manufactured; such as gods, and trumpery ornaments to adorn the idol temples, and deck the persons of the worshippers, on festival occasions. Shows were exhibiting in various places, with images, puerile, monstrous, or abominable, on the outside, to attract attention; while drums were beaten, and bawling invitations given to the idle and the profligate. One fellow was haranguing crowds of strangers, all careless of a corpse, which lay in the street hard by, covered with a cloth. The body seemed to have been recently run over by one of the numerous carriages, which are driven in all directions, and without mercy, along the most public thoroughfares. On our route we passed two Fakirs, or holy beggars, to one of whom a man was presenting a flower. They were young fellows, with long hair and beards; and, though ugly enough by nature to personate any reasonable scarecrow, they had daubed their black bodies with a light-coloured clay, which gave them the appearance of having been badly white-washed. Besides this disguise, neither of them had any covering, except a rag round the waist. They were lounging by the road-side to attract the veneration and pity of passengers.

April 19. To the Rev. Mr. Crawford, a pious clergyman, and to several other respectable persons, we delivered letters of introduction. By all these we were kindly received. In the evening we rode to Fort William, on the south side of the city, which is probably one of the most impregnable artificial strongholds in the world. It is of great extent, and constructed on the most scientific principles of defence, where no natural advantages could be pressed into use—the ground being very little elevated above the dead level of the adjacent country.

It is surrounded with deep fosses, and presents an appalling front of resistance for any enemy to assail. Within are barracks for the garrison, and an observatory, which is a narrow circular tower, a hundred feet in height. From this magazine of terror and annoyance we went to an armoury of another kind, the weapons of which are not carnal, yet mighty to the pulling down of strongholds—the Bible Society's depository, which contains a large store of copies of versions of the Holy Scriptures, in the various dialects of the east. Happily, the ammunition for carrying on the holy war, against principalities and powers, supplied from this arsenal, is far more in requisition *now* than the artillery and implements of destruction shut up in Fort William.

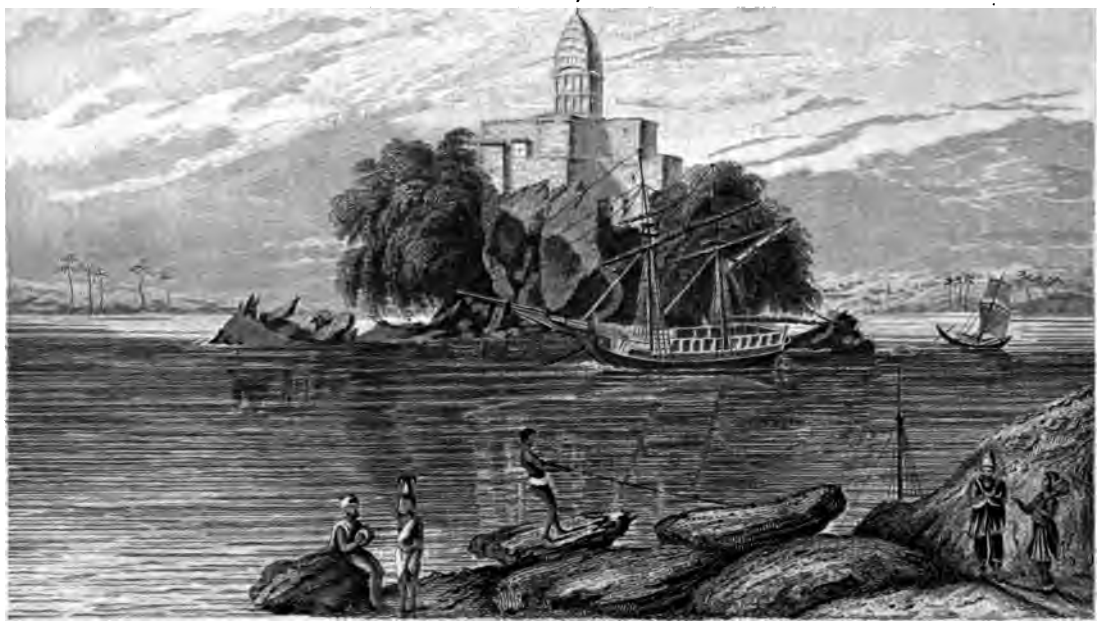
April 20. Our first visit to-day was to the museum of the Asiatic Society, established by the late Sir William Jones. The building is spacious, and well furnished with a multifarious collection of curiosities, natural and artificial. These have been greatly increased from the spoils of the late Burmese war, among which some ancient stones, with engraved inscriptions, are probably the most precious. The library is not extensive, but contains many valuable books and manuscripts of Indian literature. From the museum we proceeded to the town-hall, which includes two public rooms, the one over the other, each two hundred feet long by seventy wide, supported by a double row of massive pillars. On either side are suits of apartments, for committees, &c. There are no halls for the transaction of public business in London, that we have seen, to be compared in magnificence and convenience with these. The lower one is paved with marble; the upper, being used for balls and festivities, is most splendidly adorned, and furnished with every luxurious accommodation for such purposes. At one end of the former there is a noble monument, in marble, of the late Marquis Cornwallis, by Bacon, twenty feet in height. This was erected in honour of the deliverer of British India, at the expense of the European residents.

April 21. It is the custom here, about nine o'clock in the morning, to close the glass windows (for the outsides are all Venetian blinds), *to keep out* the hot air. This is an important contrivance, as the state of the thermometer, to-day, will show: in the closed room 85°; in the open air 96°. We dined in the evening with Archdeacon Corrie, at whose table we enjoyed the Christian society of most of the church clergymen of Calcutta, together with several ladies and gentlemen, friends to the gospel, and promoters of it in various ways. Among these we were particularly pleased to meet Mrs. Wilson (formerly Miss Cook) and Miss Bird, both of whom are signally and blessedly devoted to the education of native females.

Palanquin.

In this city none but the natives think of walking from street to street, if they possess, or can hire, a carriage. Coaches, chaises, and single-horse conveyances are much in vogue; but the palanquin is the national, if not the natural, vehicle here, and throughout the peninsula. There is a palanquin-carriage, which consists of an oblong box, on four wheels, in which from two to four people may sit, screened from the sun by Venetian blinds; but the proper palanquin is adapted for one person only. It is about six feet long and high enough to allow the body to sit upright, as in a bed, with the legs stretched forward, and cushions so placed as to allow the indulgence of the most indolent repose; sliding doors, curtains, and Venetian blinds, complete the accommodation. The whole may be called a moveable tent, which is carried, by means of horizontal poles, on the shoulders of four men.

April 27. The celebrated Ramohun Roy, accompanied by Mr. Adams, lately a Bapist Missionary, honoured us with a call this morning. This learned native is a man of majestic figure, with a very intelligent and prepossessing aspect. He was becomingly dressed, in a long muslin robe, with a modest form of turban on his head; he wears mustachios on the upper lip, speaks English fluently, and appears to be about forty-five



years of age. Ramohun Roy is, unquestionably, a person of high talents, which have been assiduously cultivated; but he is, unhappily, defective in that best part of wisdom—the pure, heart-humbling, soul-exalting knowledge of Jesus Christ, as the Son of God and the Redeemer of the world. His friend Mr. Adams having adopted Socinian views of the gospel, those of this remarkable convert from the superstition of his fathers are of the same forlorn kind, reaching no further than the mere humanity of our Saviour, and his pre-eminence as a teacher, exemplar, confessor, and martyr, in the cause of truth and righteousness. In the course of conversation we proposed a variety of questions, to which he answered with great promptitude. These were principally in reference to that form of Christianity which he professes, and which, so far as we could judge, seems, on some points, to be peculiarly his own. He told us that he was born a Brahmin, but had renounced the absurdities and abominations of Hindooism. He avowed his belief in the divine authority of the Scriptures, but denied the sinfulness of human nature, saying that men are born with an equal propensity to good and evil. The doctrine of the Trinity, and, of consequence, that of the divinity and atonement of our Lord, he rejects, and is on the whole, in these respects, a pretty consistent Socinian. He asked us whether we thought him a Christian. When an answer was given in the negative, he rejoined, "Will you not allow me to be half a Christian?" Sincerity required an ingenuous answer, and it was returned in nearly these words:—"No; you deny the doctrines which are peculiar to Christianity, and which distinguish it from all other forms of religion; while you hold only those general moral sentiments which are common to many other systems, or may be engrafted upon them. You cannot, therefore, be considered a Christian, nor in a safe state." He thought this was a hard judgment, but he bore it well, and preserved his good temper throughout the whole discussion, which was not brief, but lasted nearly two hours. He is perfectly skilled in the tactics of Socinian controversy, and defended himself and his notions with as much ability and discretion as any person of similar tenets whom we have encountered.

April 23. After attending the catechising of between thirty and forty children, in the vestry, by Mr. Hill, in the morning, and the public service, conducted by Mr. Trawin, in the forenoon, Mr. Tyerman preached in the evening, from 1 John iii. 8: "For this purpose the Son of God was manifested, that he might destroy the works of the devil." In compliance with a special request, and a public annunciation, on the last Sabbath, the preacher illustrated this text by showing, at considerable length, how the works of the devil, in the isles of the west, had been destroyed, to an unprecedented extent, wherever the Son of God, by a preached gospel, had been manifested.

April 24. At the sides of the streets of Calcutta are often seen stands for beggars. These are patches of whitewashed wall, about six feet square, with a raised ledge at one end, on which are placed a few large shells, for the receipt of charity thrown into them by passengers in the form of a few cowries (the *Cypræa Moneta*), which are current coin throughout the east. A ship, loaded with the latter (a small species of the shell bearing that name), comes annually from the coast of Arabia to this city; and the adventurers are supposed to make a very profitable voyage by the merchandise of these intrinsically valueless proxies for money, which are readily exchanged for less factitious articles of manufacture and produce, everywhere marketable.

May 2. We went to spend the day at the house of Mr. Ballard, in the Garden reach. After breakfast we crossed the Hooghly, to visit the Bishop's College, which is principally intended to prepare young men, born in the country, for the church. This noble building, which is much in the style of our university colleges in England, stands in a delightful spot, near the Botanical Gardens, and about a mile from the city. There are at present nine youths on the foundation, who study the learned languages and those of India. The chapel is not yet completed. The library already contains a valuable collection of books. We returned to Mr. Ballard's to dinner; but in the evening we again crossed the Hooghly, for a ramble in the Botanical Gardens, which are said to be the finest in the world. They comprise five hundred acres of ground, which are laid out, with consummate taste, in shrubberies, parterres, and flower-beds, with grass-plats and water-pools. All the plants of India, so far as can be ascertained, are collected here, besides numberless specimens from other parts of the world. Here are several banyan-trees, not less graceful in form than complex in ramification. One is of singular grandeur; its pillar-like branches, rooted beneath, are spread in arcades all round, and measure in circumference five hundred and fifty feet. The head is so dense with foliage as to be both rain and sunbeam proof. Several of the hundred-fold arms of this Briareus of trees having struck out horizontally, props were, from time to time, placed under them for their support; these have themselves vegetated, and now resemble trunks of inferior trees, embodied with the boughs that rest upon them. This is incomparably the most beautiful specimen of the *Ficus Indicus* that we have ever seen. Those in the islands, formerly described by us, though enormous in bulk, were of savage and irregular growth, and commanded admiration more by the magnitude than the symmetry of their shapes.

May 3. Dr. Carey and his brethren of the Baptist Missionary station at Serampore having invited us to pay them a visit, and sent their boat down the river to convey us, we went thither to-day. The banks of the Hooghly, on either side, presented lands rich and lovely with tropical vegetation. Many handsome villas of European residents, and frequent Hindoo temples, adorn the adjacent country. The places of idolatrous worship are peculiarly picturesque, as well as characteristic of the people; in some places they stand singly, and are simple or ele-

gant structures; in others a grand portico occupies the centre of six surrounding temples. These are usually about fifteen feet square each; the door in the centre, no window, and the vaulted roof crowned with certain ornaments, symbolical of the respective divinities to which they are consecrated.

After a pleasant sail of three hours we landed at Serampore—a word signifying, we are told, the town of the glorious god Ram; or the glorious town Ram. This is a little Danish settlement in the midst of the immense British territory, compared with which it is but a handbreadth of soil. A line of good-looking houses stretches along the margin of the river, though to no great extent. These belong to the Danes and other Europeans, whose number is very small. The population is reckoned to be twenty thousand, almost entirely Hindoos; who, for the most part, inhabit poor mud-walled or bamboo-wattled cottages. The Serampore College, belonging to our Baptist friends, is a spacious and admirably-planned building, with a commanding front towards the Hooghly.

Here we were most cordially received and welcomed by that venerable man Dr. Carey, whose "honour, name, and praise," are in all our churches, at home and abroad. Dr. Marshman being absent in England, Mrs. Marshman showed us every hospitable attention. We found Dr. Carey in his study; and we were both pleased and struck with his primitive, and we may say, apostolical appearance. He is short of stature; his hair white; his countenance equally bland and benevolent in feature and expression. Two Hindoo men were sitting by, engaged in painting some small subjects in Natural History, of which the Doctor (a man of pure taste and highly intellectual cast of feeling, irrespective of his more learned pursuits) has a choice collection both in specimens and pictured representations. Botany is a favourite study with him, and his garden is curiously enriched with rarities.* In the evening Mr. Tyerman was invited to preach, which he did from Acts viii. 5—8: the subject, Philip at Samaria. The congregation consisted chiefly of the Mission family; namely, a hundred and twenty children of both sexes at Mrs. Marshman's school, and about thirty other persons.

* Whatever serves to illustrate the character of the late venerable Dr. Carey I know will afford pleasure and possess an interest with all intelligent readers; therefore, without apology, the following simple account is given in this place.

When my late friend Mr. Tyerman and I were in India, in 1826, and favoured to be visitors for a few days to our respected Baptist Missionary friends at Serampore, the first morning after our arrival Dr. Carey took me out with him at five o'clock for an hour's drive,—an exercise which it was his practice daily to enjoy for many years. On returning, at six, I accompanied him to his extensive and well-arranged garden (in which he also invariably spent the hour from six to seven o'clock), containing most of the vegetable beauties and wonders of the tropical regions, with many others. Passing by a multitude of these, the Doctor conducted me to a shady nook, where, pointing to a clump of English daisies, and looking at them at the same time with peculiar fondness, he related how he had unexpectedly acquired the treasure, putting into my hand at the same moment for perusal my friend Montgomery's beautiful stanzas "The Daisy in India," and the poet's letter which accompanied the same. These stanzas, with the letter, had evidently made a strong impression on the heart of the learned Doctor, who, with modest simplicity, said, "I well know I am not entitled to the high commendations in these verses, but I am sure you will read them with pleasure, they are so beautiful and so kind."

The simple history of "The Daisy in India" is as follows:—

A Gentleman, a scientific botanist, residing near Sheffield, had sent out to Dr. Carey a package of various kinds of British seeds, some of which were enclosed in a bag with a portion of their native earth. In March, 1821, a letter of acknowledgment had come from the Doctor, who excelled as a practical botanist as well as an accomplished linguist. In that letter he says, "That I might be sure not to lose any part of your valuable present, I shook the bag over a patch of earth in a shady place:* on revisiting which, some days afterwards, I found sprung up, to my inexpressible delight, a *bellis perennis* of our English pastures. I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the unexpected sight of this English Daisy afforded me; not having seen one for upwards of thirty years, and never expecting to see one again."

This interesting letter was handed by the gentleman who had received it to my valued friend Montgomery and myself for perusal, and occasioned the beautiful poem, which you will readily suppose has both Indian and English associations in my mind with the eminently pious and amiable missionary Carey, as well as with my old friend the poet, which I cherish with delight. I transcribe the poem from the copy which I received from the author when on the Pacific Ocean in 1822.

GEORGE BENNET.

THE DAISY IN INDIA.

[Supposed to be addressed by the Rev. Dr. Wm. Carey, the learned and illustrious Baptist Missionary, to the first plant of this species which sprung up unexpectedly in his garden out of some English earth, in which other seeds had been conveyed to him from his native soil.]

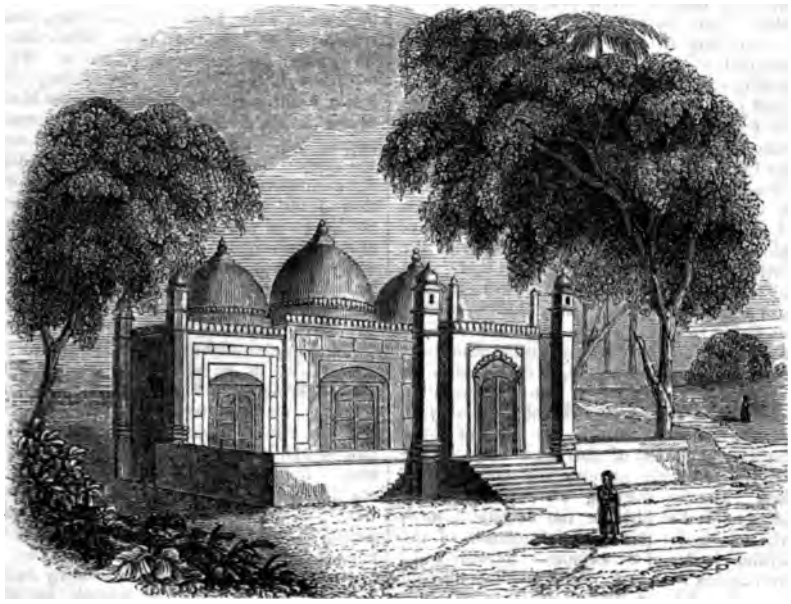
Thrice welcome, little English flower!
My mother country's white and red,
Never so lovely till this hour,
To me their simple beauties spread;
Transplanted from thine island bed,
A treasure in a grain of earth,
Strange as a spirit from the dead,
Thine embryo sprung to birth.

Thrice welcome, little English flower!
Whose tribes beneath our natal skies
Shut close their leaves while vapours lower,
But when the sun's gay beams arise,
With unabash'd but modest eyes,
Follow his motion to the west;
Nor cease to gaze till daylight dies,
Then fold themselves to rest.

Thrice welcome, little English flower!
To this resplendent hemisphere:
Where Flora's giant offspring tower
In gorgeous liveries all the year:
Thou, only thou, art little here,
Like worth unfriended and unknown;
Yet to my *British* heart more dear
Than all the torrid zone!

Thrice

* There is a remarkable coincidence between this circumstance and the very natural and striking expedient by which the ingenious author of Robinson Crusoe contrives to supply his hero on his desolate island with wheat or barley, which could not be indigenous there;—namely, that Crusoe one day, on a patch of ground near his habitation (long after his arrival), perceiving some blades of vegetation springing up after the rains, and not knowing what they were, watched their growth day by day, till he ascertained, to his inexpressible delight, that they were plants of English corn of some kind. He then recollected that he had once shaken out the dusty refuse from the bottom of a bag which had been used to hold grain for the fowls on shipboard.



Mahommedan Mosque.

May 4. Dr. Carey took us in the morning to one of those temples of Juggernaut which are so famous throughout India, and deservedly so infamous throughout Europe, since the atrocities and impurities connected with the worship at such places have been exposed by the late Dr. Buchanan and succeeding writers. This stands in the centre of a brick enclosure, nearly eighty feet square; the basis of the temple is about twenty. There is one door, no window, and the roof, which is pyramidal, is variously ornamented, terminating in a symbol, at the height of forty feet. There is nothing either attractive or repulsive in the appearance of the edifice; the whole in fact being of a very ordinary character. Near it the car of Juggernaut is kept under a thatched bamboo-shed. This "seat of Satan" rises in a pyramidal form like the temple, and is about twenty feet square at the base. It is an immense unwieldy mass of woodwork, supported upon rows of low wheels, under the middle as well as at the sides. Two wooden horses were in it, which are yoked in front when the car is dragged out by human cattle with strong cables on festival occasions. This vehicle is coloured red; the structure is complicated, and the ornamental paintings and embellishments are of the most grotesque, outrageous, and detestable description. The anniversary of the idol, which takes place about midsummer, is attended by myriads of infatuated people from all quarters of India; on some occasions, not fewer than three hundred thousand are computed to have been present.

Near this temple of "the beast" there is another to "the false prophet;" a Mahommedan mosque, erected, we are informed, by a Christian, who appears to have fancied that the Mussulman's religion might be as good as his own.

The Baptist Missionary College here has become so well known, in consequence of the numerous versions of the sacred Scriptures, in the languages of India and China, that have been produced and issued from it, that neither description of the building, nor panegyric on its professors, is requisite here. The labours of Dr. Carey, Dr. Marshman, and their coadjutors, are not for one generation only; others, indeed, may interfere and carry them forward to perfection, but they can never be superseded; the foundations which these master-builders have laid must remain, even though the earth cover

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Thrice welcome, little English flower!
  Of early scenes beloved by me,
While happy in my father's bower,
  Thou shalt the bright memorial be;
  The fairy spots of infancy,
Youth's golden age, and manhood's prime,
  Home, country, kindred, friends, with thee,
Are mine in this far clime.

Thrice welcome, little English flower!
  I'll rear thee with a trembling hand;
O for the April sun and shower,
  The sweet May dews, of that fair land,
  Where daisies thick as starlight stand
In every walk! That here may shoot
  Thy scions, and thy buds expand,
A hundred from one root.

Thrice welcome, little English flower!
  To me the pledge of hopes unseen,
When sorrow would my soul o'erpower,
  For joys that *were*, or *might have been*,
  I'll call to mind how, fresh and green,
I saw thee waking from the dust;
  Then, turn to heaven a brow serene,
And place in God my trust!

JAMES MONTGOMERY.

Sheffield, March 30, 1821.

them,—how high and how beautiful soever may be the edifices hereafter erected upon them. The beginning of *that* which shall not cease till the end of time must be had in peculiar remembrance, and hold its distinct and unclipsed precedence over all that comes after; not as being intrinsically better or greater, but because it necessarily led to greater and better things than could have been accomplished by the originators, and, we may add, than could have been accomplished without them. The word of God, once spoken in the dialects of people who are in number as the sands of the sea, will be spoken to them and to their children's children, till all hear it—and oh, may we not hope, till all that hear it shall keep it!

Dr. Carey informs us that there are about a thousand persons throughout India who have become professing Christians, in connexion with the Serampore Mission, of whom more than one-third have been baptized and received into their churches; concerning the most of those in the best judgment of charity, it may be believed that they are genuinely-converted characters. In the evening we visited several native schools for girls in the neighbourhood, which are under the superintendence of the benevolent ladies of Serampore. Several jackalls ran across the road. Such animals abound here, and "make night hideous" with their howling and barking, in the streets and gardens of the town, which they haunt for offal; but disappearing with the dawn, when they slink back into the jungles. No one injures them, for, as auxiliary scavengers to the vultures and rooks, they cannot be considered nuisances. In the Danish town resides a son of the late Tippoo Saib, one of the hostages delivered up by that tyrant as his recognizances to keep the peace. Here is a Lutheran church, but there being no resident minister the Baptist Missionaries officiate in it every Lord's day. There is also a Catholic chapel. One of the circumstances by which this neighbourhood has obtained notoriety is, that, being under the crown of Denmark, British delinquents fly hither, from Calcutta and elsewhere, till they can find opportunity to escape out of the country.

May 5. Returning to Calcutta, in the mission-boat, we had an awful instance of the power and malignity of that scourge of India—now making havoc throughout the continent—the cholera morbus. One of the natives, who was engaged in the management of the vessel, being suddenly seized by this pest, in the course of a few seconds fell down as dead. He was immediately taken on shore, and what became of him we have not heard.

In the evening a splendid procession passed up the street where we lodged, in Calcutta, in honour of the marriage, or rather the betrothment, of a young baboo, of great rank, to a girl of the same age—the parties being about eight years old each. In front marched a fellow who had work enough to carry a pair of huge drums, encircled with wire-work, which were beaten by two able-handed comrades on either side of him. These were followed by the representation of a mountain, made of paper and tinsel, with jutting rocks, trees, and animals upon it, supported upon men's shoulders, as were all the succeeding pageants. The next of these was a large boat, terminating forward in the head and breast of an immense bird; the vessel itself was full-manned with rowers, managing their paddles as though they were on the river. Next came the gaudy model of a temple, upon many pillars. A second exhibition of the same kind, in which appeared two well-dressed young women, came afterwards; and a third, open all round, and most sumptuously adorned, exhibited the bridegroom, sitting under a canopy and attended by four youths, the latter apparelled in crimson; but the former (a beautiful child) wore a brown silk frock, spangled with gold and strung with pearls. The bride, in an elegant palanquin, but not visible, brought up the rear. On each side of the way, artificial trees, flowers, companies of soldiers, and numberless other fanciful accompaniments, were borne along with the procession. Bands of musicians, meanwhile, made the air ring with their harmony or their dissonance, as the ear might be familiar or unaccustomed to their strains. The length of the whole cavalcade was nearly a quarter of a mile.

Bullocks are not only commonly employed here in drawing carts, two to each, but also for vehicles of state or pleasure. Some of these animals are very large and beautiful; both in their colour and decorations corresponding to the poet's description:—

> "In summer's day, when Phœbus fairly shone,
> I saw a bull, *as white as driven snow*,
> With *gilden horns*, embowed like the moon."
> SPENSER'S VISIONS.

We saw a pair of these the other day, in a small carriage, singularly diminutive in size, milk-white, and having the bos upon its shoulders (the *lesser Indian Ox*, the Bos Indicus of Linn., and Zebu of Buffon). Neither of them exceeded thirty-six inches in height, yet they were full grown and delicately symmetrical.

May 26. We went to Kidderpore, where Mr. Trawin is pastor, and attended a solemn service in his chapel, at which three native converts were to be added to the church there, already consisting of thirteen. An English hymn was sung at the commencement; Mr. Hill read the scripture portion, and prayed; Mr. Tyerman afterwards preached from Zech. iv. 10: "Who hath despised the day of small things?" A Bengalee hymn was then sung by the native Christians. The three candidates (two men and a woman) having satisfactorily answered the questions proposed by Mr. Trawin, both questions and answers being repeated to the congregation in English, Mr. Tyerman administered the baptismal rite, and Mr. Trawin prayed over them. The scene was very affecting; many Europeans and country-born whites were present. The newly baptized reside in a neighbouring village, where the old heathen temple has been demolished, and the materials given by the proprietor towards the erection of a Christian chapel.

May 19. Several men came to our door to exhibit dancing serpents. Some of these were six or seven feet long. Each was coiled up in a separate basket, out of which they were dragged and thrown upon the ground; their keepers singing to them certain drawling airs, accompanied by strokes upon a small drum, which regulated the motions of the serpents. These raised themselves to the height of two feet, flattening their breasts, and turning their heads to bite their keepers, which they were allowed to do occasionally, so as even to draw blood; but they are innoxious, their poisonous fangs having been extracted. We have been told of a gentleman, a fine performer on the violin, who, living at Chinsurah, was obliged to lay aside his instrument, as the lively sounds so charmed the serpents in the neighbourhood that his house could not be kept free from them.

May 20. Visiting a rich rajah, who lives about five miles from the city, his Highness ordered two of his elephants to be accoutred, that we might have the gratification of riding upon them. The seat was a scarlet pad, fastened on the animal's back by means of a crupper and girths round the body; an ornament of silver also was put round the face and over the upper part of the trunk. The command being given, the elephant crouched down, stretching his hinder legs backward, so as to bring his belly nearly to the ground, and then kneeling down on his fore ones. A short ladder was placed against his flank, which the rider mounted, and took his seat on the pad. The driver, then bestriding the elephant's neck, immediately behind his enormous ears, holds in his hand an iron instrument, about a foot in length, with several hooks along the side; the one end being blunt and the other pointed. With the latter he strikes upon the skull, to quicken the creature's pace. This seems cruelty, but is the readiest way of reaching sensibilities not very accessible. Ours, however, needed no such barbarous excitement, but were guided this way or that, and went slower or faster, by a gentle word or motion of their drivers. The gait of the elephant is a long step, which occasions an unpleasant rocking to the unpractised rider at first, but he soon contrives to accommodate himself to it. After an amusing ride we dismounted, each from his noble beast, as we had ascended, by means of a ladder; at parting, giving him a *salaam*, or bow of acknowledgment for his good services, which he courteously returned by raising his trunk above his head. These tractable creatures are sent out regularly to collect their own provender in the neighbouring jungles. This consists principally of the branches of trees, which they rend off with their trunks, and pile upon their backs in great ricks, so aptly laid together and so nicely poised, that their attendants have only to fling a rope across and fasten it under their bellies, when the load is perfectly secure, and they return home with it. The food thus gathered is given to them as they require it, and when exhausted they are despatched for more.

May 24. At the famous temple of the goddess Kali we witnessed idolatry in perfection. The building, which appears to be very ancient, stands near the river, in the midst of a village of miserable thatched cabins. The face of the great image (Kali) is black, having three red eyes, and a golden tongue a foot and a half long, of which the upper part is smeared with blood. The lips, eyebrows, and ears are of gold. Rich ornaments, and wreathes of crimson flowers, adorn the head. In one of her four golden arms this female fiend brandishes a scymetar, and in another holds, by a silver chain, a head of gold, as though it had been just smitten off. The idol is a bust, raised upon a stone pedestal, and the height of the whole may be eight feet. Many Brahmins, presenting flowers, performing puerile ceremonies, or muttering prayers, were seated cross-legged before the shrine; and on the floor were strewn many idols of black stone —all ugly, and not a few utterly detestable to look upon. Several men come in, and prostrated themselves, full length, before the horrid figure; others stretched their hands imploringly towards it, and struck their foreheads repeatedly against the stones of the pavement. In the place of sacrifice two posts were driven into the ground, forked at the tops. To one of these was tied a kid, with a garland of red flowers about its head, which had previously been dipped in the waters of the Ganges. The unconscious victim was waiting for its death-wound at the appointed hour, which being too late for our convenience, we did not wait to see the rite performed. The animal's head, whether kid, or sheep, or bullock, must be severed at a blow; miscarriage indicating ill-luck to the offerer. Multitudes of worshippers are on the road, to and fro, all day long; so great is Kali of the Hindoos—an incarnation of *Sheva* the Destroyer. Human sacrifices are confidently affirmed to be offered up occasionally here, but in secret.

CHAPTER XLIV.

Sailing up the Hooghly—Buffaloes crossing the River—Milkmen on the Ganges—Evening Sights and Sounds—Strong Current—River-scenery—Shocking Spectacle—Burning of a Hindoo Corpse—A Yogee or Hindoo Saint—A Funeral by Water—Benares—Allahabad—Voluntary Drownings—Baboon-worship—Subterranean Temple—Barbers and Bathers—Superb Mahommedan Procession—Privileged Monkeys—Native Termagants—Fashions at Benares.

June 8.—Finding that it would not be expedient to attempt the journey to Benares by land, we engaged a pinnace, about fifty feet in length; a flat-bottomed vessel, brig-rigged, and containing all sufficient means of accommodation for an inland voyage. The crew consists of eighteen men and boys, besides a cook and consumer,—that is, a person to go on shore and purchase such necessaries as might be wanted by the way. Accordingly, we embarked this day, and proceeded up the Hooghly, the most sacred branch of the Ganges, with wind and tide in our favour.

The daily incidents of this leisurely navigation, which was not completed till the 18th of July, though interesting to ourselves, were of too mo-

notonous a description to be detailed in this place. We came to anchor every evening, and sailed again the next morning—occasionally went on shore—and suffered some inconveniences, as might be expected, from weariness and confinement; but, on the whole, as hitherto, through all our journeyings, we experienced the presence, protection, and blessing of God. Our principal entertainment from without was in viewing and contrasting the scenery and aspect of the vast regions which we thus quietly traversed. The variety in these was abundantly gratifying to the eye; while the multitude of human beings, their dwellings, temples, persons, dress, manners, and occupations, alternately furnished subjects of painful and pleasing contemplation, as they glided in continual succession, like the images of a magic lantern, before us.

A few circumstances, by the way, may be noticed. At Terriagully there is a pass which, in former times, was of great military importance, and was often contested between the two provinces of Bengal and Bahar. The Ganges here is about two miles in breadth. Some men were driving a large herd of buffaloes across the stream, and they had to swim the principal part of the distance. It was curious to see the animals, with their muzzles and horns above the surface, while the drovers made a hideous outcry, swimming behind them, and splashing the water to urge them forward. Occasionally they plunged among the cattle, striking them with bamboos, forcing up their heads, or laying hold of their tails, to support them in the current. Some of the calves were taken over in a boat. One poor beast, whose calf was among these, appeared in most pitiable distress. For a while she would swim a little onward, then suddenly turn round, and, with sad lowing and moaning, come to the boat's side, to gaze at her young one, till at length, losing all patience, she made a resolute effort to get into the vessel, but was beaten off again. Distraction was in her looks, and every motion exhibited intensity of affection. When all were safely landed on the other side, no small joy was discovered by the whole herd gamboling and bellowing about the beach for very transport. The drovers, whom we have repeatedly seen conducting such transits of buffaloes, seem to have no fear of the alligators that infest the river, but wade or swim about wherever they like, or as necessity requires.

The *doodh wallas*, or milkmen, who have to cross the Ganges to milk their cows, or to sell their commodity, are equally regardless of these formidable-looking reptiles. The vessel which they use is a large bottle made of thick leather, which, when empty, or rather when filled with air, is very buoyant. This, being fastened to a piece of light wood, makes a powerful float, on which the man rests, and easily ferries it over the river by the action of his hands and feet. On the contrary, when the bottle is full of milk, though it sinks deeper in the water, yet, the contents being specifically lighter, his raft, including the attachment of timber or bamboo, is sufficient to bear him through the current, paddled, as before, by his hands and feet.

Among the numberless temples which, wherever we sailed, marked the landscape on the right hand and on the left, we observed one which the roots of a banyan-tree had so entirely overgrown, that the walls, both within and without, were imbedded in the wood. The edifice was about eight feet square, and, being open at the top, there was placed in it the odious symbol most worshipped throughout India (the *lingu*); and on this "abomination" a votive wreath of flowers had recently been hung, before our arrival.

Anchoring in a narrow creek, near the town of Colgong, and the evening being very calm, numbers of the natives of both sexes came down to bathe in the river, which they did with the utmost decorum. Many women also were seen returning with their water-pots on their heads; some carrying their infants in their arms, and others astride of the hip, as in the South Sea Islands. A drum, trumpet, and human voice singing, in the distance, were sounds so familiar as to remind us at once of the land of our nativity, which was brought, as it were, before our eyes, by the appearance of a flag flying on the top of a long bamboo. Towards this we hastened, and found it to be hoisted in the market-place of the little town, consisting entirely of native houses, low and thatched, except one of European structure, deserted and in ruins. Nearly opposite were three monuments, which, on examination, we found to have been erected in memory of some Englishmen. Meanwhile, as night came on, starlight and tranquil above—from layers of far-distant clouds, frequent flashes of lightning, unaccompanied by thunder, played in zig-zag coruscations, illumining and darkening the horizon by turns. Millions of fire-flies covered the ground, and glittered to and fro through the air, as though all "the motes that people the sunbeams" by day were now lighted up under the covering of gloom. Our ears were entertained with the chirping of crickets, and the buzz, the hum, and the drone of a great variety of other insects. This harmony, however, was soon interrupted by the dismal yells and screams of innumerable jackalls and wolves, sallying out of the jungles, prowling for prey, alive or dead, about the streets of the town, or through the adjacent country, down to the banks of the river, and sometimes close to our vessel. These lugubrious howlings were sent forth by fits and starts, lasting about ten minutes at a time; then, for a little while, all might be still; but no sooner did one of the horde of night-rovers give mouth than he was answered by a thousand horrid throats, rising in clamour to the utmost pitch, then gradually sinking away, to be renewed, in like manner, a hundred times over, from nightfall to dawn.

On the 29th of June we anchored near the Fakier's Rocks. Here is a conical hill, eighty feet high, the foot of which is washed by the Ganges, and on either side this eminence is

girt with monstrous crags, very hard and resembling granite. Not far thence, and standing in the channel of the river, is another stupendous upright rock. Here the wind, blowing in the direction of the stream, brought down so strong a current that it was impossible to proceed against it. Several vessels were at anchor, having been detained for nearly a week by this adverse circumstance. Two days ago three Hindoo keels, laden with cotton, got into this current, and were wrecked; the lives of the crews and the cargoes being with difficulty saved. On the day of our arrival we had the affliction of seeing two others lost in the same way. The first of these was hurried down the stream with uncontrollable violence, and struck upon the rocks, when the poor creatures on board uttered a dreadful shriek, thinking all was then over; but, before their little bark filled with water, they had time to take to their boat, and to throw a few articles of clothing into it as they leaped from the sinking deck. Within two hours of this disaster, another vessel, loaded with goods belonging to the East India Company, was caught in the same irresistible vortex, and dashed on the same rocks; but, being jammed into a crevice, with her stern under water, the crew had opportunity to effect their escape.

On the summit of the hill, at whose fatal base hundreds, probably thousands, of such shipwrecks have occurred, is a Mahommedan mosque, with three domes, which formerly belonged to an ascetic, who lived here in contemplative retirement. Though it is now a ruin, and forsaken, its lofty exterior, as well as many other relics of internal decoration, prove that it has been a place of considerable grandeur and extent. Near the mosque is a burial-ground, while in many places, round the hill and on the declivities, are fragments of towers and traces of walls, all of brick, but finely wrought and faced with durable cement. From this elevation the prospect of land and water is the most striking that we have seen in India. The magnificent Ganges, rolling in its amplitude below our feet, presents, at the distance of half a mile, in the midst of its channel, another high rock, already mentioned, crowned with a superb Hindoo temple. Beyond this the river is traceable, in splendid reaches, through the whole country. Towards the right the land is flat, but well adorned with trees, and thickly peopled, and skirted with fine hills.

The insulated rock, with its idolatrous diadem, forms one of the most singular and picturesque objects in the world, according to the testimony of those who have seen most of nature's curiosities by land and water. It is pretty evident that this columnar mass has been separated from the adjacent shore by the encroachments of the Ganges, working its way behind an obstacle which it had not force to remove, and taking prisoner an opponent not otherwise to be overcome. It is about a quarter of a mile in circuit at the base, where many huge crags rear their heads above the water. Over these the great rock rises abruptly, but in such angles, protuberances, and recessions, on their flanks, as baffle all description. The height we could not ascertain. Hindoo superstition and ingenuity have made the most of this singular pile, and have constructed upon its summit a handsome temple, of which the conical roof, conspicuous from afar, terminates in a trident, the symbol of Seeva, the destroyer. Various minor temples are placed on the flanks, where there was room to build, down to the water's edge; also small houses for the use of the Brahmins, and others, who either reside on this holy mount or frequent it. Wherever suitable surfaces presented themselves, the rocks have been sculptured all over, like Egyptian monuments, with mythological figures and characters, of which the rude style and caricature-resemblances of the things intended are the best recommendations, the subjects being, in many instances, too gross to be endured, except by eyes blinded by the god of this world. Staircases are hewn upwards, and along the slopes, in different directions, from the water below to the several edifices on this unique island, which is substantially one huge stone.—One of the very few fine mythological traditions of the Hindoos (most of their fables being as monstrous as madmen's dreams, or as silly as those of idiots) is, that in the beginning of the world all the channels of the sea were dry, impassable abysses, till Brahma, in mercy to mankind, poured out the Ganges from heaven upon the earth; which soon, with its perpetual stream of sacred waters, filled up all the void, and engirdled the land with the ocean.

Several women, with children in their arms, presented themselves, from time to time, on the shore, near our pinnace, begging with such importunity and perseverance as would take no repulse. We usually dismissed them, enriched and delighted, by giving each woman two pice, and each child one. A pice is the hundred and twentieth part of a dollar. But every necessary of life here, where necessaries are few and simple, is so cheap, that the wages of a servant, even in Calcutta, are often not more than four or five rupees a month, at two shillings sterling the rupee; out of which he provides house-rent, food, and clothing, for himself and his family.

Near Monghir we saw exposed on the bank, as we sailed by, the dead body of a human being, quite naked, partly in and partly out of the water. On this a savage dog had fastened, and was tearing the flesh from the bones with no small appetite, while about forty hungry vultures and a gigantic crane were keenly watching for their turn, when he should have sufficiently gorged himself; but, growing impatient, they ventured a little nearer than he liked, when the dog bolted upon them in fury and instantly put the whole covey to flight. From Jelingy we entered the "Burra Gunga," or Great Ganges. This is most truly a magnificent river. The noble width of the channel, the sea-like waves that frequently agitate the vessels, of which great numbers are always in sight, produce altogether a most powerful impression on first entering this mass of yellow water.

July 11. Sailing close upon shore in the vicinity of Patna, we had an opportunity of being spectators at a Hindoo funeral. The corpse of an old man was brought to the beach upon a bier of bamboos, and set down with the face towards the sacred Gunga (Ganges), as it is called. Presently a boat laden with wood for the burning arrived; and with this the pile was formed, consisting principally of small sticks, with some large logs, all very dry; over which four green boughs, one at each corner, were placed. Two half cocoa-nut shells, containing fire, were set on the ground to be ready for use. Two muslin cloths, one white, the other crimson, which had concealed the body, but were longer than necessary, were then each curtailed at one end, when the pieces torn off were divided in shreds among the kindred of the deceased. The corpse, thus barely covered, was brought to the water, and part of the head immerged, the nearest kinsman standing in the stream and throwing handfuls of water over the whole, till every limb was drenched; after which the red cloth was carefully raised and smoothly adjusted over the body. This was lifted again upon the bier, and from thence stretched upon the pile, with the head towards the river. Abundance of fuel was heaped above and around, so as entirely to hide it, and the whole encompassed with dry brushwood, that might kindle at once when the flame should be applied. But a long and furious altercation ensued at this critical juncture; the boatman who had furnished the wood, sitting down by the cocoa-nut shells, from which the fire was to be taken, positively refused to let the ceremony proceed till he had received payment for the materials. His demand was two rupees (four shillings), which being deemed too much by the party, they strenuously resisted, but in vain; the fellow would not move till the money was in his gripe. The nearest kinsman, then tying about his loins the remnants of cloth that had been rent from the shroud of the corpse, stood prepared to do the last office of affection for the deceased. A quantity of ghee (Indian butter), resembling thick oil, being poured upon the faggots, to make them burn more fiercely, this person walked six times round the pile and applied a brushwood torch to it in three or four places, and soon the heap was in a blaze. He then stepped into the river, and falling prostrate towards the corpse, with his feet in the water and his body along the sand, he set up a howling lamentation, which was accompanied by the hard din of several conch-shells, blown by people that stood near the funeral pyre, for about a minute. After this he rose up and carefully superintended the process of cremation. The utmost pains were taken that every part of the body and every fragment of wood should be reduced to ashes. Some of the larger joints however remained. When the fire was nearly extinct, the chief mourner and his relatives threw water from the Ganges upon the embers from cocoa-nut shells till the heap was saturated. One large log having nearly escaped the flames, he flung it into the river, and followed its course, throwing water upon it with both his hands, till, having reached the main current, it was quickly borne away. All the relics of the pile, wood and bones, were afterwards cast into the same sacred depository; and the ground on which the holocaust had been made was washed perfectly clean from every trace of defilement. When all was over, the relatives retired from the spot with much apparent solemnity, and the spectators quietly dispersed. Several Brahmins were present, but took no part in the performance of the rite.

July 12. Within a few yards of the river on our left stood one of those horrid figures called a *yogee*—an Indian saint—a gentleman-beggar, who had placed himself in a certain attitude, from which he had vowed never to swerve during the remainder of his life, but spend his existence in mental abstraction. He appeared on a platform of earth, raised about eighteen inches from the ground. At one end of this mound (which might be seven feet long by five broad) were erected two bamboos, seven or eight feet high, and sufficiently apart for him to stand between them. At elbow-height a broad board was placed across from the one bamboo to the other; and upon the middle of this another piece of plank, two feet long by five inches wide, was fixed, sloping upwards from him. He, therefore, standing on the platform and resting his arms upon the cross-bar, held with his hands on each side of the upright sloping board. He seemed to press equally on either foot, leaning a little forward, with his face turned rather aside and raised towards the sun. His personal appearance was squalid and miserable. His body was daubed all over with blue mud; his hair—long, matted, discoloured to a yellowish brown with exposure—dangled in all directions. His beard was bushy and black, and the rest of his face so disfigured with hair that it might be said to be all beard. Not the slightest motion in one of his limbs nor in a muscle of his countenance was perceptible. He was altogether without clothing, except a slip of brown stuff about the loins. He wore the poita, or sacred thread, indicating that he was a Brahmin. Night and day, it is understood, the wretched sufferer (if indeed his state can be called one of suffering) maintains without any variation this paralysing position. However, at the contrary end of the platform are four upright bamboos, with a mat suspended upon them, forming such a rude canopy as the Hindoos often sleep under: and at a short distance there is another shelter of the same kind; so that it is not improbable the crafty mendicant (like many of that fraternity in all countries, who live by their miseries, but know how to relax from them at due seasons), occasionally at least takes the liberty to slip out of his pillory, and enjoy a restorative nap under the darkness of night. It may be a question whether he is most a dupe to his own fanaticism, or a deceiver of the credulity of others, on whose charitable contributions he subsists. After all, it may be no great penance for an idle fellow to loll day and night in a wooden frame, especially

if he be untroubled with thought—which Hindoo abstraction necessarily implies—and which, without a quibble, is nothing at all if it be *not* nothing at *all*, requiring the utter absorption of every faculty and feeling—the consummation of felicity to which Brahma and Budhu alone of all the three hundred and thirty thousand of gods of India have attained; with the ineffable privilege of drawing their true followers into the same beatitude of stupefaction.

July 14. A funeral by water, at which we were present to-day, may be recorded, in contrast with the funeral by fire already described. Perceiving a small company of persons carrying a corpse among them on the shore, we landed from our pinnace. The body, shrouded with a figured shawl, which left the feet alone bare, was that of a woman. A female who accompanied the corpse assisted the bearers to lay it under the water, leaving the face only above the surface. After this immersion it was drawn out and extended along the bank, with the feet close to the last ripple of the stream. At our request the husband uncovered the face and showed what he had put into the mouth—a mixture of gold, silver, sugar, and ghee, to the quantity of half a teaspoonful. This was a kind of viaticum or passport to the other world. The head and shoulders were then strewn over with dry grass and palm-leaves, to which the son of the deceased, a young man about twenty-two years of age, set fire with a whisp of straw; when the family and friends walked six times round the corpse, till the momentary blaze went out of itself, having done no apparent injury; a Brahmin meanwhile muttered something for a prayer. The young man next, standing in the river, threw water with his hands from that sacred source to purify his mother's remains. A boat passing by at this juncture was hailed, and lay to, whereupon the husband and son fastened to either arm of the deceased, by a yellow string, a new earthen vessel with a narrow neck, holding about two gallons each, and which had never been used for any ordinary purpose. They then took up the body and floated it till they reached the boat, into which they got, but kept their charge buoyant alongside till they felt the motion of the mid-current. There, where the stream was deep and strong, filling both vessels with water, they let go their grasp, and instantly the whole disappeared in the gulf beneath. The son took the lead in all these transactions, the husband being a mere occasional auxiliary. Previous to the ceremony the former had caused his head to be shaved on the spot to purify himself for the mournful duties; yet neither he nor his father shed a tear, or seemed any more affected than were the two earthen jugs with which they sunk their nearest relative to the bottom of the river. We might be mistaken, but indifferentism, if not apathy, is the characteristic trait of Hindoo countenances on occasions the most likely to excite the deepest and strongest emotions in human hearts, however hardened or disciplined they may be by brute habit or vain philosophy.

July 17. We anchored off Benares in the evening. This city has long been celebrated as the seat of Brahminical learning and Hindoo superstition. It is of vast extent, and corresponding wealth and magnificence, combined with the usual proportion of poverty, filth, and wretchedness, as may be judged when we state that, according to a census taken in 1803, there were twelve thousand stone and brick houses, sixteen thousand mud-walled ones, and a population of five hundred and eighty-two thousand souls. This number was exclusive of the retinue and attendants of three resident Mogul princes and several foreigners of distinction, who had large establishments. After a lapse of twenty-three years all these estimates must be increased considerably; and the inhabitants of Benares may now be taken at six hundred and fifty thousand. Approaching the city from the river the greater part of it is seen at once, being built on a moderate slope, across which it forms a crescent. The cliffs which front the shore, being thirty feet in elevation, give no mean eminence, amidst a land of dead levels, to ground regularly rising beyond them and covered with buildings, among which are many public edifices of imperial bulk and singularly splendid architecture. The famous mosque of Aurengzebe, erected on the site of a demolished Hindoo temple, is most conspicuous, being two hundred and ten feet to the top of the dome; its two minarets, of vast height and slender diameter, first strike the eye in the distance, and, whatever objects beside attract it for a while, to these it returns with unsatisfied admiration. Wishing to proceed to Allahabad (the extent of our present expedition) we stayed only two days at Benares, lodging at night in our pinnace, but otherwise availing ourselves of the kindness of the Missionary of our Society here, Mr. Adams, who, with his excellent wife, showed us very acceptable attentions.

Aug. 2. At Allahabad, seventy miles from Benares, having letters of introduction, we were politely received by Judge Colvin and other gentlemen. This city stands at the confluence of the Ganges and the Jumna, and is regarded as one of the holiest of all the holy places of Hindoo resort, on account of the virtues of its double stream. By some it is deemed so privileged a spot, that whoever dies here may be surely reckoned to have gone to Paradise. From time immemorial, therefore, devotees have been wont to come hither at the festivals for that very purpose, who, that they might not fail, in the first step at least, took the shortest road out of this world. To that end an earthen vessel, filled with sand, was fastened to each foot of the voluntary victim, who, being placed on the gunnel of a boat, was rowed to a particular point in the main channel of the united rivers, and there thrown overboard. Of course he sank immediately. Several Brahmins were wont to attend this solemnity, for such it was considered; and they, and an old woman who kept the boat used on such occasions, made no small gain by the delusion, which, therefore, they were anxious to keep up as long as possible. When the present upright and intelligent British judge

came to office here, he prohibited the Brahmins from making any processions in such cases, and the old woman from hiring musicians to attend in her boat when miserable fanatics were predisposed to destroy themselves. This broke up the murderous custom; the Brahmins were enraged, but could not help themselves; while the female Charon, whose business it was to ferry souls about to be disembodied upon this daylight branch of the Styx, raised a piteous clamour about the loss of her occupation, saying (in substance) with the spectre that appeared to Burns—

> "Folk maun do something for their bread,
> An' sae maun Death;"

pleading, moreover, that people had a right to drown themselves whenever they pleased, as their fathers had done before them. The judge plainly replied, that if *they* thought fit to go and drown themselves, they might do so for aught that his ordinance included, but if the old woman chose to help them she must take the consequences. Not soon appeased, away she went to Benares, and laid her grievance before the supreme court; but not obtaining the justice which she wanted there, she returned chagrined and disappointed. Since then the practice has ceased altogether; and not the smallest commotion has arisen among the natives from this resolute interference with their evil superstition.

In one of the temples here we found a living god—a great brown baboon, who appeared very little aware of the dignity of his state, and quite as regardless of the profane honours that were paid him. Several men were seated on the pavement before him, bowing down, beating drums, and singing songs to the disgusting beast, who, to do both parties justice, seemed quite as rational as his worshippers.

In another quarter of the city we were introduced into a subterranean temple, dedicated to an idol which we cannot name, but which is more worshipped throughout India than all the millions of other false gods put together. An ancient female led the way, with a single lamp, through a long dismal passage, about seven feet high and six wide, at the extremity of which was this sanctuary of abomination, literally a "chamber of imagery," more than a hundred and twenty feet long, and nearly half as broad. The ceiling, which was not higher than that of the passage, was supported by a very great number of square stone pillars, in rows, forming various dreary aisles, through which the glimmer of the lonely lamp, casting strange black shades from all the stationary objects, as we passed along, made darkness visible, and peopled it with flitting phantoms. Multitudes of images, some without heads, others without bodies, and others again mutilated in various ways (all equally good, and all as good as new), were discoverable in recesses of the walls, and on the floor, in the spaces between the columns; they were of the usual sizes and shapes, standing, sitting, and lying. At length the sibyl brought us to a place where there was nothing to be seen but the forms of two human feet, cut upon a flat stone. Here she set down her lamp, and, squatting herself upon her heels, by certain very significant motions gave us to understand that here she expected to receive a gratuity for having shown us the rarities of her dungeon-temple. Half a rupee brought a smile over her gaunt countenance, which certainly made her appear the most beautiful object among all that she exhibited. In one corner of this noisome, dark, and filthy den, she pointed out to us an "immortal tree." It was a biforked stump, and actually had upon it a few young and tender shoots. This also was a god; but, god or tree, that it could live and grow in such an atmosphere was beyond our strength of faith to receive; and we were afterwards assured that when one stock decays, or ceases to germinate, another is substituted; and this change—though the roots of the incumbent are daily watered, to keep up the semblance of vegetable life—takes place not much seldomer than once a year. The information was confirmed by the suspicious appearance of a castaway stump, of the kind, which we happened to spy in another part of the temple. This is a place of great resort, being antiquated also beyond the memory of man; free ingress is allowed to the natives by the British government. The Mahommedans, it is said, levied a very productive tax on admissions to it.

Some idea of the prodigious multitude of pilgrims that annually visit this holy city may be formed from the circumstance that there are four hundred barbers in it, who are supported, principally, by shaving the heads of bathers in the sacred waters of the Jumna and the Ganges; such purification being indispensable before venturing upon an ablution which is supposed to reach the very soul, and cleanse it from all defilement. A tax is preposterously levied by the *British* government on each of these strangers; and, at festival-times, the office where it is received, and licences to bathe are issued, is thronged with eager applicants, who grudge no labour, suffering, or expense that they may obtain heaven by such means as are here required for the purchase of it.

The very extensive and well-built fort of Allahabad, and the ancient palace of the rajahs of these regions, which seem one mass of building, and which stand on the point of land at which the rivers meet,—are seen at some distance as we ascend the Ganges, and give Allahabad an air of grandeur and magnificence, which, when we travel through the city, we do not find sustained, either by the extent of the population, or the houses, streets, or bazaars.

To the judge and magistrate, A. J. Colvin, Esq., we were much indebted for his obliging reception of us, and furnishing us with his buggy, palanquin, &c., which enabled us to see the place, temples, &c., to advantage. The Hindoo temples and Mahommedan mosques are here, as almost everywhere, numerous. Some remarkably shocking instances of absurd superstitious worship we saw whilst here. We happened to be visiting a very handsomely-built stone temple, covered with well-executed sculptures of their idols, holy persons, &c., in

stone, of the highest relief. In this temple are several stone idols representing the serpent — the *cobra capella*, or hooded snake. The largest, which represents a serpent twelve feet long, with five heads, and the hoods on all expanded, coiled into a sort of Gordian knot, and very well cut, is the principal object of worship in this temple. While we were looking at this stone snake, a horrid-looking man, unclothed, rushed in (he was about twenty-five years old), being covered with the ashes of burnt ordure, and his huge quantity of hair matted with mud-dust. His eyes appeared inflamed: he bowed before the serpent, then prostrated himself, afterwards respectfully touched his head, looked fixedly upon the serpent, prostrated himself again, then touched it, and rushed out, as if in a paroxysm of delight at the thought of having worshipped this thing! When he got out of the temple, he walked all round, within the verandah, and, having once more bowed at the door of the temple, he departed with a hurried step. We cannot conceive of any human being having more the appearance of a demoniac than this miserable creature, who, nevertheless, is regarded by the poor Hindoos as one of the holiest of men.

Mr. Mackintosh informed us that, in this part of India, there are now none of those suttees, of which formerly there were many. He observed that he never knew instances here of infants being exposed in trees, or thrown into the Ganges, nor of parents brought down to the river, and, having their mouths, ears, &c., filled with the mud of the Ganges, left to die. But Mr. M. took us to see some tombs of persons who had procured themselves to be buried alive, as the most immediate way to heaven. The last of these shocking interments took place about seventy years ago. Another horrid form of self-murder has happily been put down by a regulation of the government, and the wise and firm application of it by the present truly worthy judge and magistrate, Mr. Colvin, who said he had not suffered any one to drown himself at the junction of the Ganges and the Jumna; having declared that, if any one attends another, either with a boat or to assist in tying on the earthen pots, or helps the individual to throw himself into the river, the person or persons so acting shall be regarded as accessory to the murder, and be dealt with accordingly. An instance of this self-drowning, Mr. C. said, had not occurred since he has held the government of Allahabad; nor will he tolerate either these or any other cruelties which it is in his power to prevent.

Aug. 12. On our return to Benares we were in time to witness the most superb procession which we have yet seen in India. There were in it twelve elephants, richly caparisoned, each carrying four men; also six camels, finely bedizened and mounted; after which came many horses, not less sumptuously appointed, some having riders, and others being led. Bands of musicians, with a posse of attendants and gazers, accompanied this truly oriental spectacle. On inquiring the occasion, we were informed that it was in honour of a Mahommedan festival, and given by a widow of that profession, who had lived on loose terms with a wealthy European, over whom she had exercised such influence, that, at his death, he left her nearly the whole of his immense property.

Among other temples, in the city and neighbourhood, which we visited, was a famous one of Doorga. The image of the goddess is nothing more than a small medallion of a female face, of a gold colour, fixed in the wall, ornamented round about with tinsel, and having a lamp on one side. Two Brahmins, seated near this representation, were receiving and offering the gifts of the people, which were merely chaplets, or handfuls of white flowers, or green foliage. These were thrown down upon the ground. Many persons were coming and going, some of whom prostrated themselves before venturing within the door. In the outer court a sacred bull was couched at his ease, chewing the cud, but, though he lay directly in the way, none ventured to disturb his rumination. The precincts of this temple are more lively than such places usually are, on account of the number and activity of the monkeys which frequent them, and which are said to have first flocked hither when the temple was opened—a circumstance which the superstitious builders would naturally interpret into a happy omen. There are several large and ancient trees at hand, some of which with their foliage overshadow the walls. On the branches of these, on the roof of the edifice, and on the top of the surrounding piazzas, multitudes of these impertinent animals, tame, quite at home, and conscious of their perfect impunity, are to be seen playing their tricks, up and down, here, there, and everywhere. Some of the elder and graver ones were lounging on the companion-places, watching the gambols of their fraternity above, but, with more interest (from selfish but laudable motives), the less exhilarating mummeries of those who, to them, might appear kinsfolks below—the priests and the votaries of Doorga; for many of the latter, after presenting flowers and leaves to the goddess, threw offerings, more savoury and not less acceptable (sweetmeats), to the monkeys in her train. The habits of the females, in nursing their cubs, were very amusing, and as these chartered denizens of the sacred domain are fearlessly familiar, we might approach near enough distinctly to observe their actions. Some of them had young ones not more than a few days old; others were training up their progeny, through all the stages of adolescence, up to monkey's estate. The dams were exceedingly vigilant and affectionate in performing their duties, and kept their little ones generally within reach of their hand, and always of their eye. While swinging about on the boughs of the trees, or scampering along the walls, if a giddy thing attempted to get too far from her, the dam darted forth her paw, caught it by the tail, or, if the tail slipped through her fingers, laid hold of a leg, and gently pulled the truant back. On any alarm, or disturbance, she hud-

dled it instantaneously to her breast, the little one seized the teat in its mouth, clapsed its arms and legs round her body, and remained closely attached, while she ran up the trunk of a tree, or sought security on the extremity of a branch. Frequently the cubs mounted on their mother's shoulders, back again, frisked or lay down, at a growl, a beck, or a grin—for she seemed to rule by a set of nursery-signals, well understood.

Some of the women in Benares are inveterate shrews; such, no doubt, there may be elsewhere, but here we have particularly remarked it. The tongue, however, is the main weapon (for they rarely come to blows), and fearfully expert are they in using it, for the annoyance not of their antagonists only, but of all who have the misfortune to come within "the wind of such commotion." Downright scolding-matches are kept up for hours in the market-places among those who deal in commodities there. If domestic or other business call off one of the combatants before the affair is duly settled, she coolly thrusts her shoe under her basket, and leaves both on the spot, to signify that she is not yet satisfied. Immediately upon her return, the lady takes up her shoe and her argument, and begins where she broke off, nor ever ceases till she has exhausted her spleen, her strength, and her vocabulary of foul phrases, or obtained from the object of her vengeance the satisfaction required.

But the sex here, as might be expected, have a passion far more universal than the love of termagancy—the love of finery. Fashion can make anything beautiful or becoming in the eyes of its votaries, otherwise one would think that the preposterous rings and other appendages, which many of the females attach to their noses—to say nothing of pendants to the ear like clock-weights, or garniture going all round it, like the numerals on a dial-plate—would be deemed disfigurements rather than embellishments of genuine loveliness; but here such outrages upon nature are so common as scarcely to appear such after a little familiarity with them. Besides these, the women wear as many gold, silver, or copper rings as they can afford upon their wrists and arms, up to the shoulders. A metal knob suspended by a string, and dangling to and fro as they walk, is also a favourite ornament. Their breasts and arms are tatooed, after the manner of the South Sea Islanders, with curious if not seemly devices, which are often well executed. The hair is generally divided upon the forehead, where a red line is drawn, besides the mark of caste down the nose, and some fanciful patch of colouring above. The lower limbs are not less loaded than the upper with manacles of fashion; ponderous links of which are placed round the ancles, and lesser ones upon the great toes; the latter rising in a conical form to the height of an inch and more. Their heads being generally covered with cloth of some kind, the mode of wearing the mass of hair is not much apparent; but many tie it in a knot behind. One of the finishing touches of beauty is to blacken the eyelids and lashes, which to us appeared the last mockery of ugliness, defacing countenances sufficiently disagreeable before. The men often wear necklaces and strings of beads, which they employ to keep the reckoning of their prayers and ejaculations at their devotions: but they seldom employ any other fopperies, and never tatoo their bodies.

Benares contains a population of nearly 700,000 souls, Hindoos and Mahommedans, besides an immense accession of pilgrims at particular seasons of the year. It is the most celebrated of the holy eastern cities, and for beauty, majesty, and novelty, as it is first seen, sweeping to a great extent along a noble reach of the river, can scarcely be surpassed; its numerous proud and picturesque ghauts, temples, mosques, and other buildings, forming the arch of a grand semicircle.

CHAPTER XLV.

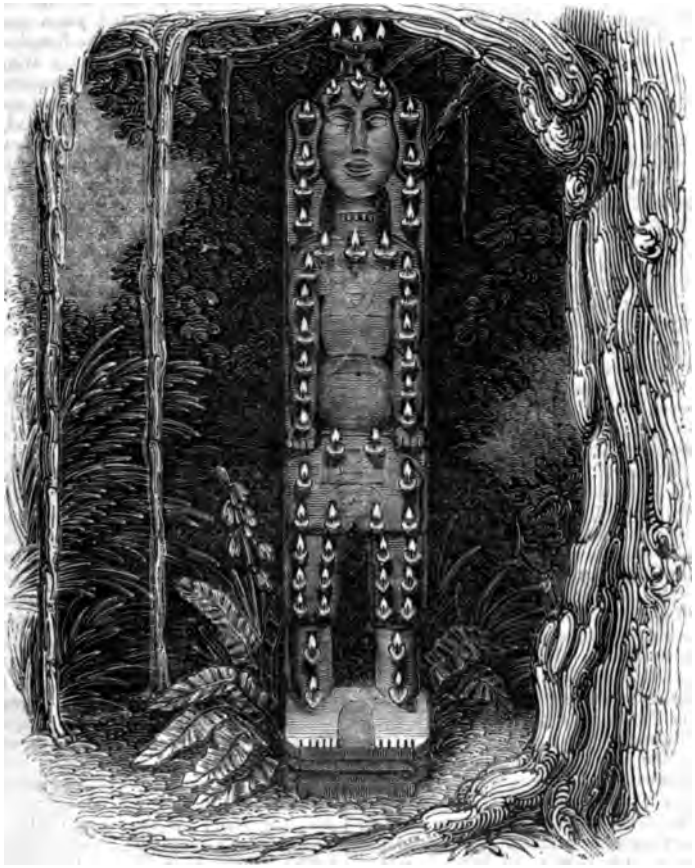
Departure from Benares—Farm-establishment—Monument at Patna—Boat swamped—Hot Springs near Monghir—Singular Superstition—An Entertainment—Worship of Working-tools—Riding on Elephants—Sagacity of those Animals—Hindoo and Mahommedan Oaths—Indifference of Criminals to the Sentences passed on them—Infanticide—A great Piece of Ordnance—The Adjutant-crane—Festival of Doorga—The Bull-god—Tongue-boring—Worship of a black Stone.

1826. Aug. 31. We left Benares on the 24th, and having moored off Dega, near Dinapore, for the night of this date, we took the opportunity of visiting the farm of Messrs. Howell and Son—an establishment so thoroughly English in character, that there was scarcely anything in our own country of which we were not reminded by some counterpart or other on the spot. Here are extensive flower and kitchen gardens, in which most of our native fruits and vegetables are carefully cultivated. In one part stands a large open building, with a tank full of water, on which a great number of teals, young and old, were sailing to and fro; in another a spacious piggery, where multitudes of hogs were wallowing in all the luxury of indolence and plenty; the beautiful birds and the gross swine being alike pampered, according to their habits, for the market and the table. A third and fourth arrangement consisted of stables and yards for horned cattle and horses, of each of which were many valuable ones. A fifth enclosure presented a deer-park; fish-ponds, abundantly stored, and menageries for a great diversity of fowls, were likewise included in the round of accommodations; on the entrance to which might indeed have been inscribed the old road-side-inn motto, "Good entertainment for man and beast." Besides these, there was what might be called "the victualling-office," a convenient building for curing beef and pork, also a well-furnished store-room for pickles and preserves; a cotton-warehouse; a shop for all kinds of European articles, including jewellery, glass, stationery, &c. &c., splendidly displayed. In suitable places we observed sheds for carpentry, turnery, and smith's-work; a metal-foundry, and a tanyard; the bark used in the latter being from a tree of this country. In fact, this polytechnical establishment comprehends the

means for carrying on every ordinary trade, and for supplying every peculiar want which foreigners here must feel in a land so different from their own. The dwelling-house of the proprietors, a very handsome edifice, stands in the centre of the premises, which are a mile in circuit.

Sept. 1. At Patna, among other objects that attracted our attention, we were particularly struck, in the foreign burying-ground, with the appearance of a monument in commemoration of the massacre, in cold blood, of two hundred European prisoners at this place in the year 1763, by a German adventurer, then in the service of Meer Cossim. On a square pedestal stands a stately column, fifty feet in height, ornamented with five fillets, which project considerably from the shaft, and having a well-executed capital. There is no inscription; but he who asks why this stone has been raised may find thousands of voices to answer, in words which will probably outlast the pillar itself.

We stayed a day or two at this very ancient city, both as we went up and descended the river. The Hon. Judge Douglas (to whom we had a letter of introduction from his niece, Lady Brisbane, of New South Wales) received us very kindly, and furnished us with palanquins and attendants, that we might see this curious and interesting city, whose entire population of 250,000 souls are as yet uncared for by Christians of any denomination; only we understood that incidentally a Baptist native Christian has gone to see them. Morning, evening, and at noon, we saw countless multitudes performing their ablutions and devotions in the *sacred* river; and under almost every green tree they had some idolatrous object of worship. Some of their stone and other gods, to which we saw them presenting offerings, and on which we observed them pouring libations, we succeeded in purchasing from one of their priests; and these we have with us, that our privileged fellow-Christians of Britain may see additional instances of what contemptible things these poor Hindoos are contented to put their trust in, and pay their adorations unto. The city of Patna is, by the course of the river, about 550 miles above Calcutta. The Ganges is about five miles wide here.



Hindoo Idol.

R.

Sept. 3. We reached Monghir by sunset. The current being very strong and rapid off the old fort here, the boat which towed our pinnace across the river came under the lee side of her, and was instantly sunk with five or six of her crew. Happily, however, they all got on board without injury, and the boat was afterwards recovered. Thus again hath the good hand of our God been upon us, to ward off danger, ever near, yet always kept at sufficient distance not to harm us.

Near Monghir is a famous hot spring, called *Seeta Koond*, from the act of a Hindoo goddess, who, being accused by her husband of infidelity, absolved herself by offering to take an oath of her innocence, and, as a pledge of its truth, giving him the choice whether a hot spring or a cold one should spout forth on the spot. He, being of a cold temperament, chose the former; and no sooner had his wife sworn than up bubbled this fountain, which a hundred ages had not been able to cool. The water is limpid and tasteless, and esteemed so pure that it is not only sought for drinking at table by the better classes of inhabitants, but stored for voyages, under the idea that it will keep better than any other. We found the temperature at 132°, but it varies in different parts of the well, which is enclosed in a brick cistern, thirty-four feet in length by twenty-nine in breadth, having steps to the bottom, which appears to be from five to six feet in depth.

Sept. 12. At Burhampore the Mahommedans (as indeed throughout India) are childishly superstitious, and their belief in the potency of charms and witchcraft equals anything among the pagans of the South Sea and Sandwich Islands. Here they practise a singular kind of ordeal. There is a tradition that, at some remote period, four righteous kings reigned in India at the same time, who coined rupees of a particular die. These are now become exceedingly rare and precious, for their virtue rather than their value, the royal saints having bequeathed their personal holiness to these their silver representatives. When a theft, or other public offence, has been committed, and several individuals are suspected, in order to find out the real criminal one of these sacred rupees is put into the balance against its exact weight of rice; and that quantity of the grain being delivered to each of the persons on test, he is required to put it into his mouth. Those who are innocent, it is said, will return it well masticated and moistened with saliva; but from the lips of the guilty it will come out in dry powder. Instances of the success of this ingenious experiment have been mentioned to us, which there is small reason to question, since the very fear of detection may so effectually parch the tongue and palate as to answer the general purpose with a timid and superstitious people.

Sept. 14. We dined with the nawaub (nabob) of Moorshedabad, in company with most of the distinguished Europeans, civil and military, at this station. The entertainment was exceedingly sumptuous and profuse. We were first received in an open tent, in front of which pantomimes and dances were exhibited; afterwards the nawaub, a youth about sixteen years of age, led the way into the palace, and, though he ate nothing himself, sat at the head of the principal table, in a dress of the most splendid costume, brilliantly adorned with diamonds and pearls, in long chains and knots, among which an emerald, of extraordinary size and beauty, was remarkable. The feast was set out in several rooms, all of which were crowded with guests and the great officers of the prince's court. In the evening there were illuminations and fireworks, on a scale of magnificence which we had never seen or imagined. These, which were exhibited on the river and its banks, consisted not of unmeaning displays of flame and light, but they very picturesquely (we might say very poetically) represented battles, sieges, and sea-fights, with a measure of grandeur and terror, amidst surrounding darkness, which powerfully affected spectators like ourselves, to whom the mimic belligerency appeared at once novel and real. In retiring, the nawaub, who stood at one extremity of a handsome apartment to take leave of his guests, presented, with his own hands, a curious necklace of silver wire to each lady as she went out, and put a small quantity of attar of roses upon her handkerchief. Similar necklaces were thrown by his Highness over the heads of several of the gentlemen, among whom the Deputation were thus honoured.

Sept. 15. A blacksmith who had been employed yesterday on the Mission premises fetched away his tools this morning for the purpose of worshipping them, this being the day on which the Hindoos pay divine honours to the implements of their various trades: the files and hammers of the smith, the chisels and saws of the carpenter, the diamond of the glazier, the crucible of the goldsmith, &c. &c., all become idols on this anniversary. Thus do they resemble those of old, who sacrificed to their net, and burnt incense to their drag.

Sept. 18. In traversing the city and neighbourhood to-day we were each mounted upon an elephant, and seated in a houdah, or tent, upon its back. The motion to us was irksome, being slow, and the pace long. The caution of these animals in passing upon any infirm or dangerous ground, is so great as even to betray timidity. They frequently cannot be prevailed upon to venture upon the slight bamboo bridges, for instance, which are common here. We had to cross a small one, over a mere ditch; but the ends of some of the bamboos appearing, the animal hesitated, slackened its pace, and tried the strength of the support by putting first one foot upon it and then another, before it would trust its whole enormous bulk. In going over loose or boggy soil, they thrust the end of their trunk down to the bottom, to gauge the depth for solid footing; and thus they stalk along, sounding their way. The beasts on which we rode were full grown, so that we seemed to look down from a moving hill, along the flanks and over the head; but they were docile enough to be guided by the driver, astride upon the neck, with a touch or a word, and rarely required a

hint from the goad which he held in his hand. In marching through some of the narrow streets, their rounded sides nearly came in contact with the buildings. When they approached a corner, they always made a loud noise, that people or cattle might get out of the way, and no sooner was this warning heard than passengers and animals scampered off to make room, where there could be no disputing for the right of road. We must honestly add that these, our majestic bearers, were complete freebooters, seizing food which they liked wherever they could reach it. Not content with breaking off the branches of trees that overhung their path, and plants that grew on walls fourteen or fifteen feet high—which they easily did with their trunks—one of them laid hold of a bundle of green sugar-cane, which he drew out of a cart, and eagerly devoured it: the poor man to whom the property belonged complained loudly of the theft, but this gave no concern to the elephant, and as little to the driver. In another place, while passing a shop where grain was sold, the "lithe proboscis" was plunged unceremoniously into a basket, and as much as it could hold laded out into the ready mouth below, without the pilferer halting an instant. If allowed to stop for a moment or two where there was grass, he twisted his trunk round as much as he could gather within its grasp, tore it up, roots and soil together, and, with the horny toes of his fore-feet, carefully beat away all the earth from it before he put the morsel into his mouth. The trunk, indeed, is an admirably appropriate member of the unwieldy body to which it is attached, combining strength and flexibility in an extraordinary degree; while the eye, quick and piercing, is ever on the scout, and regulates all the creature's motions. The elephant in its domestic state endears itself to all its acquaintance by its gentleness, sagacity, and tractable disposition. In travelling, it often carries a large leafy bough upon its trunk, with which it can drive off the teasing insects from the fore parts of its body; while with its tail, which is long and bushy, and almost as flexible as the proboscis, it keeps clear its hind quarters.

At Moorshedabad we were told that a gentleman had a young elephant, which, being allowed to roam at large about his premises, one day entered the dining-room, where a large company were assembled. Being treated with a biscuit from one person, a piece of bread from another, and a sweetmeat from a third, it went all round the table, levying contributions, till it came to a young gentlemen who pricked the end of its proboscis with his toothpick. The insulted animal retired immediately, but soon returned, and raising its trunk blew out of it, full into the offender's face, thousands of ants, which it had collected from a nest hard by, whither it had repaired for the means of vengeance.

Elephants sometimes become blind, yet continue to be nearly as useful as when they could see; their surprising sagacity, their delicacy of touch, and probably of smell, amply compensating for loss of vision. An old bridge having been broken down, and a new one erected near the same site, a blind elephant was driven to the place, to try whether he would go over that which was dilapidated; but no sooner did he approach the ruin than he turned back, and nothing could induce him to proceed. Where they doubt the security of the ground, they keep their trunks nearly close to it, and thus ascertain their footing at every step. The natives value their elephants by their tails, which are long and lithe, and can be spontaneously knotted into a ring, and untied again. The estimate is made according to the perfection of the hairs on this appendage, which are like copper wire, and stand upon the opposite sides as the bristles of a brush. If an elephant, in an encounter with a tiger, has lost his tail, his worth in the market is thereby greatly reduced.

Sept. 22. Attending a court of justice, we observed the manner in which Hindoo and Mahommedan witnesses are sworn, respectively. When the Hindoo was placed at the bar, a copper vessel (copper is deemed a sacred metal), the size of a tea-saucer, was presented to him, containing some water from the sacred Ganges, and a few leaves from a sacred plant. This he held flat on the palms of both his hands all the time that he was under examination, and consequently regarded himself as swearing by Gunga—the Holy River—to the truth of all his words. Some Hindoos of the higher castes, it is said, will not take this oath under any circumstance, deeming it a profanation. The Mussulman, in like manner, held a copy of the Koran, wrapped in a cloth, which was laid upon his hands, while he answered the questions that were put to him.

The Hindoos, in general, are stupidly passive to the sentences of law passed upon them. A criminal, being condemned to be hanged on the following day, made a low salaam to the judge, and coolly replied, "*Bhote hkoob*"—"very good." Another, when asked if there was anything which he particularly wished before leaving the world, answered, "Yes; I never saw a great heap of rupees together, and of all things I should like to have that pleasure before I die." A third, when the same question was addressed to him, longed for something more substantial. He said, "Your food is much better than mine; now, before you hang me, pray give me such a good dinner as you have." The indulgence was granted, and he ate with no small appetite. A convict was informed with due solemnity that his punishment must be eight years of imprisonment. "*Ten*, if you please!" cried the poor fellow, anxiously. He was told again that *eight* was the judgment of the court. But he persisted in his request, crying, "No, no; ten, ten, if you please!" "Why so?" demanded the judge. "Because," returned the shrewd calculator, "I am fifty years old; I shall live to be sixty; and if I am turned out of gaol at the end of eight, how am I to live the other two?"

The sacrifice of infants, by throwing them into the Ganges, was very common here (indeed it was so along the whole course of the sacred

river), till the practice was made a capital offence, punishable with death, by the British government. A frightful outrage of this kind not long ago occurred near Cutwa.

In a village near this city we saw what yet appears above ground of an immense brass cannon, seventeen feet and a half long, twenty-one inches in diameter at the muzzle, and enlarging proportionately towards the breech; the calibre is six inches. On the upper surface are several large rings, and a Persian inscription, of which we have not preserved a copy. This prodigious piece of ordnance was mounted upon a carriage of wood and iron; but a large tree has been springing up, about and underneath it, till it is no longer possible to move the cannon without destroying the plant, whose roots have completely enveloped and upheaved the lower part, and whose growth, in due time, will undoubtedly embed the whole mass. The Hindoos have deified this inert and impotent engine of destruction, having placed an idol at one extremity, which they worship. They have a tradition that when this cannon is fired the world will come to an end, and, from present appearances, it is not likely to be fired before then.

Sept. 24. One of the gigantic cranes (*ardea dubia*), commonly called adjutants, from their soldier-like walk, was brought to us. The breadth, from tip to tip of the extended wings, measured not less than eleven feet; the length, from the point of the bill to the end of the tail, was four feet, including twelve inches for the bill itself; the legs were a yard in height. The plumage on the back was a light blue (in some specimens dark brown), on the belly white; the bill a dingy white; the iris sky-blue, and the eye quick and keen. The throat is capable of such prodigious expansion as to swallow, whole, the body of a cat, or a small dog. We tried an experiment with one of these gluttons, when it bolted, with perfect ease, the entire leg of a kid. The peculiar feature of this crane is a membranous pouch, of a reddish colour, occasionally let down from the neck, which, being inflated with air, presents a cylinder fourteen or fifteen inches long, and three or four in diameter. Many small apertures, each equal to a pin's head, communicate between the windpipe and this appendage, of which the precise use is not known. The pouch is without feathers, and is generally gathered up about the neck. In very hot weather this bird is wont to soar to an invisible height in the atmosphere, for the purpose of enjoying a cooler temperature, when it seems probable that the expanded pouch enables it to maintain its buoyancy, or in some way assists in the functions of flight or respiration. The adjutant-crane is a privileged carrion-eater throughout India, preying on all kinds of offal in the streets of the most populous cities, and collecting no small part of its sustenance from the floating corpses which may be said to *people* the Ganges, the Hooghly, and the Jumna. It builds its nest in lofty trees, slightly putting a few sticks across each other, on which to deposit its eggs. In the breeding season the female becomes so fierce that no man may approach her, except at his peril; the long bill, as an offensive weapon, being scarcely less formidable than a broad-sword in the hands of a powerful warrior—of which the following proof has been mentioned to us. A man was carrying a leg of mutton upon his head, when an adjutant-crane, too eagerly darting to seize so precious a quarry, missed its aim, and grasped the neck of the poor fellow, between the serrated mandibles of its beak, with such savage ferocity as to cut it nearly asunder, and kill him upon the spot.

Oct. 9. Being at Chinsurah, during the festival of the Doorga—the Goddess of Nature—we saw heathenism at the height of its madness. In the palace of an opulent baboo, an idol with ten arms, manufactured for the occasion at an expense of five hundred rupees, was placed in the recess of a superb apartment, used as a temple. The image, not yet having been consecrated, was said to be blind; but a small hole was left in one of the eyes, through which the divinity was supposed to enter at a particular crisis of the rites, when the orifice was immediately closed, and she was shut in; not long however to remain a prisoner there, for soon afterwards the idol itself was broken to pieces, and cast into the Ganges, with many others, carved for this particular festival, and by the sale of which the craftsmen make no small gain. Before the sanctuary was a spacious area, about the middle of which a stump of wood was fixed in the ground, having a notch in the top of it wide enough to admit the necks of kids or lambs, when slain for offerings; across which there was an iron bolt, to confine the animal, with the head projected, as through the loop-hole of a pillory. Beyond this was another stouter apparatus of the same kind, with an opening wide enough to secure the necks of young buffaloes. These two stakes were, in fact, "the horns of the altar," a mound of earth being raised on that side of each over which the animal was to be stretched to receive the mortal stroke. For this a tremendous knife, something like a bill-hook, four feet in length (including a short handle), and very broad, strong, and sharp, was provided. This slaughtering-place was surrounded with posts and railing, to which were bound two buffaloes, the one about two years and the other fifteen months old, also four kids and a lamb, all males. The horns of the buffaloes were painted red, and garlanded with foliage; their bodies were successively sprinkled with water from the Ganges, and an infusion of turmeric poured upon their heads. A few green leaves were strown on the ground under their bellies, and a yellow cloth cast over their backs; after which the man who was to be executioner on the occasion lightly drew the great knife across the neck of each of the intended victims. The four kids and the lamb, one after the other, were then brought forward, and their bodies being stretched across the earthen altar, and their necks fastened within the forked stake, each in turn was decapitated by a single blow. The moment the head fell a Brahmin snatched it up and ran to

present it to the idol. Another Brahmin took up the body, and held it while the blood flowed into a sacred copper vessel, lined with plantain-leaves. Immediately before the knife descended, at a given signal, a terrible din of gongs and drums, accompanied by a loud shout of the multitude, was raised on every hand, which continued till the head had been laid before the idol. When the five smaller animals had been despatched, a piece of the flesh of each was cut out of the carcase, and thrown into the dish that had received its blood, and the whole was set reeking before the shrine where they heads were. The lesser stake was then pulled up, the earthen altar repaired, and a large gourd, with a streak of red paint, was placed upon it. This was split in two, and both ends being thrown aside, seven sugar-canes were, in like manner, first laid upon the altar, and each cut in two. These were to represent offerings of the fruits of the soil. The larger buffalo was then led within the enclosure, and his neck fixed within the fork of the stronger stake; while, by means of ropes fastened to all his legs, his body was drawn out, and held down upon the earthen mound, or altar. The sacrificer, a blacksmith, a man of mighty bone and muscle, then fetched the knife with great formality from before the idol, where it had been laid with each of the former offerings. For a few moments he looked with intense earnestness towards the image of Doorga, as though imploring the might of her ten arms to aid his two; every eye was fixed on him, and every face expressed a strange solicitude for the sequel, as the canon law in such case requires that the head of the victim shall fall under one blow; for, if this be not effected, the omen would be deemed most unfortunate, and the sacrificer would be driven away with scorn and cursing from the place. The blacksmith, however, on this occasion failed not; having deliberately taken aim and lifted the terrible instrument, one moment we saw it gleaming through the air, and the next it was crimsoned and reeking with blood from the slain beast; the head of which was immediately caught up and presented to the idol. Meanwhile the people shouted and danced—hugged in their arms, and crowned with a chaplet of leaves, the brawny slaughterman, as a benefactor of their country. Presently, however, a grand struggle took place for the body of the buffalo, which was dragged away by the strongest party in triumph, as lawful spoil. The second bullock was beheaded with the same good luck; but the body of this was seized by a number of women, who fought with Amazonian fury for the possession of it. Many men and boys afterwards pressed forward to dip their hands in the blood, as it lay in pools on the ground, marking with it their temples and various parts of their bodies. A lighted lamp was then placed on the head of each of the victims, and one of the Brahmins began to mutter over it his prayers or incantations; but we were not allowed to see or hear any more of the ceremony. On the evening of the following day all the idols prepared for this anniversary were brought down to the river, embarked on a platform between two boats, from which, with great pomp of music and pageantry, they were plunged into the stream. We were told that, the spirits of the gods being supposed to have gone out of the images, they were regarded as dead carcases, and, instead of being worshipped, were spurned and execrated by the people, who both on land and water indulged themselves in the most abominable excesses.

At Chinsurah, also, there is a famous place of resort, called *Saraishortollah*, or the residence of the Bull-god. This is a square area, on which, beneath the umbrage of one vast banyan-tree, stand several temples dedicated to different popular idols, to accommodate all classes of comers. Here many self-inflicted or self-chosen cruelties are practised, by those who thus hope to merit a place in the Hindoo heaven. A favourite penance is to have the tongue bored through with a large iron spike. A blacksmith is the operator, who is said to be very skilful both in driving a nail and driving a bargain. It sometimes happens that the candidates for this piece of service at his hands are so numerous and impatient that they are obliged to submit to be arranged in order as they arrive, and wait till each in his turn can be gratified with a wound in the unruly member, which they use meanwhile with no small eloquence to induce him to hasten to their relief, and, when he is come, to get the business done as cheaply as they can. The shrewd knave, however, is wise enough to take his time, and extort a larger or a smaller fee, according to the number, rank, or fanaticism of his customers.

The principal object of veneration is a large unshapen block of black stone, in one of the temples under the tree, which thousands come from the remotest provinces of the peninsula to worship. The tradition runs, that the proprietor dreamed that, if he would search in such a part of the bed of the river, he would find just such a stone. Straightway next morning he went to the spot, and found the identical block which had been shown him in his sleep, and which of course could be no other than a god; so a god he made it, and invited whoever pleased to pay their devotions to it, provided they first paid a small tax to himself. Thus are these people deluded by the basest and shallowest artifices of profligate and mercenary men.

CHAPTER XLVI.

Deputation sail for Madras—Arrival at Vizagapatam—Dr. Bell's School-system—Madras—Sir Thomas Monroe—Chowltries, or Caravanseras—Arcot—Pungalore—Palanquin-bearers—Guramconda—Tigers—Arrival at Cuddapah—Hindoo Villany—Festival of Cama, at Bellary—Ruins of Bijanaghur—The Cow and the Tiger—New-year Festival at Gudduck—Village Fortresses—Whirlwind at Chittoor—Christian Natives at Belgaum—Bathing of Buffaloes—Ants—Indian Gipsies.

1826. Dec. 19. After a second residence of two months in Calcutta, we sailed this day for Madras, intending to visit the Missionary stations of our society in the south of India, as we have now done those in the north; where, so far as it was practicable, we trust that we have accomplished the benevolent purposes for which we

were originally deputed. Our vessel is the Aurora, burthen five hundred tons, and teak-built.

1827. Jan. 5. We landed at Vizagapatam, where we stayed three days, sojourning with the Missionaries, Messrs. Gordon and Dawson, and discussing with them various important matters relative to their labours on this station.

Jan. 11. On our arrival at Madras we found our kind Missionary friends, Messrs. Taylor and Crisp, waiting to receive us, and with them we took up our abode.

Jan. 17. We have been much gratified with the general appearance, the admirable management, and we believe the efficient means for doing much good, of the Madras school, which was formerly under the care of the public-spirited Dr. Bell, and wherein he first adopted the educational system which bears his name; borrowing indeed some of the details from Hindoo usages, but greatly improving these, and adding others that were necessary in the instruction of children of rather a higher degree of intellect than is often to be found among the native castes here. The dwelling-house is a plain, common building; but the rooms for conducting the business of the establishment are very large and commodious: the principal one being two hundred and fifty feet in length, by fifty in width. There are at this time, on the foundation, four hundred and sixty boys, chiefly half-castes, the sons of British soldiers and native women; many of whom are orphans; and of these latter a few whose parents were English;—these are boarded, lodged, fed, clothed and taught the rudiments of useful learning and Christian knowledge, upon Dr. Bell's plan, at an expense of about eight guineas a-head per annum. The superintendant, the Rev. Mr. Roy, showed us the premises, and answered our various inquiries with great politeness and intelligence.

Jan. 19. This morning we had the honour of an interview with the governor, Sir Thomas Monroe, who of his own accord spoke with manifest pleasure of what he had already heard concerning the work of God in the South Seas, and desired to hear more at a convenient opportunity. We stated to his Excellency our purpose (with permission) to visit the Missionary stations in South India; and he, in the most gracious manner, promised at once to furnish us with suitable facilities; though having no licence from the East India Directors in England, we understand that we might have been ordered forthwith to leave the country. We were afterwards entertained several times by Sir Thomas Monroe during our stay at Madras, and had great satisfaction in affording him such further information respecting the Pacific Islands as he appeared delighted to receive.

Feb. 4. In the evening we reached the *chowltry*, about half-way between Madras and Tripasore—about fifteen miles—which completed the first stage on our journey. It is pleasing to observe the hospitable attention that is paid to the accommodation of travelling in these countries by the rich natives. Chowltries (which answer the same purposes as caravanseras in other parts of the east) are erected at convenient distances by the roadside, which are open day and night for the reception of respectable passengers. Inferior sheds are likewise reared to shelter persons of the lower classes. Adjacent to these are water-tanks, and frequently pagodas. White pots are in some places suspended from the branches of trees, containing chunam (lime), which the people use with the betel-nut and cere-leaf, so commonly chewed by them. Vessels are occasionally set by the wayside, under the thick shadow of trees, containing cool water and drinking-cups for a temporary refreshment. Ignited ropes also are fastened here and there against a wall, at which people may light their cheroots or tobacco-pipes, which they smoke as they go along. The chowltry at which we halted was sixty feet in length by thirty in width, having an open, thatched verandah in front. Three parallel rows of arched pillars supported the ridge-tree and roof. At each end and behind are private apartments. The whole is well paved with brick, and kept perfectly clean, without expense to any one who enjoys the benefit of it. These conveniences are generally built by wealthy Hindoos as sacrifices of charity, whereby future happiness is to be merited.

We travel in palanquins, each being provided with a set of thirteen men, palky-bearers, hired by the month at no great cost, besides coolies, or porters, to carry provisions and other requisites. There being no inns where entertainment can be procured, travellers furnish themselves with eatables, which may be cooked at the chowltries; but, as there is seldom any furniture in these except a long stool, bedding also is a necessary article of luggage. Our palanquins were our carriages by day and our couches at night.

Feb. 5. The roads in this part of India are exceedingly bad, being little else than barren burning sand, covered with a scanty vegetation. In some places they have been flooded to-day so deeply that the water reached the lower part of our palanquins, and our bearers have waded up to the loins through it. Palmyra, fan-palm, and banyan-trees, however, abound and flourish amidst universal apparent sterility. Early in the evening we were obliged to halt, that our weary bearers might rest themselves. During this day's march one of our servants, being at a little distance before the rest, was attacked by two ruffians, who attempted to rob him, but he escaped; and, the alarm being given, a chase ensued, and the rogues were taken. One of these was immediately bound, with his hands behind his back, and well beaten upon the spot with an old shoe, which is the greatest disgrace that a Hindoo can suffer; but our men would not punish the other, who most deserved both chastisement and contempt, because he proved to be a Brahmin, by the sacred thread which he wore. They were both therefore turned loose again. This incident reminded us of the importance of being upon our guard; a precaution which a traveller in India hardly thinks of now in the well-governed districts; very few robberies

by open violence being committed. At our night-quarters, therefore, we placed our palanquins side by side round the chowltry, and lay down amidst our heathen attendants, without any fear of being injured by them, after having committed ourselves to the merciful keeping of an ever-gracious Providence.

Feb. 8. We rested at Arcot. In this neighbourhood are considerable cantonments for cavalry, belonging to the East India Company. The horses are exposed to all varieties of weather, day and night, without any shelter but the occasional covering of a blanket in heavy rain. By this treatment the animals are much better inured to bear the changes and chances of campaigning than if they were fostered in stables; and very few, we understand, die in the seasoning. They are principally Arabians, fifteen hundred of which are annually imported to supply the demands of the army. Arcot is a native town of great antiquity, and surrounded with cocoa-nut trees. It was formerly fortified, but the works are in ruins. The inhabitants for the most part are Mahommedans, and the population of the neighbourhood is immense, being estimated at nearly a million, within a circle of three miles diameter. The famous chunam or lime of India is prepared here from a peculiar kind of calcareous substance, called *conkar*, in which the valuable material is found in the form of nodules. The manufacture and traffic of this commodity are very great.

Feb. 15. At Pungalore, when we wished to proceed towards Guramconda, we found one of our head men drunk, and four others so sick that they were incapable of further duty. We now regretted heartily (from experience which we had at Madras) having engaged our bearers by the month, instead of travelling post or by the mile. The former may appear to be the least expensive; but to strangers the inconvenience and vexation of having to deal with people whom they cannot command or persuade under any consideration to be prompt or punctual in anything they do, far overbalance any moderate pecuniary saving. It is the interest of the hired bearers to do as little labour as possible and occupy as much time on the road. Their object and ours, therefore, being in diametrical opposition, we are involved in perpetual differences with them. When the hour of starting arrives, they have frequently to get their food or take a nap; or one or two of them may be missing; perhaps there are no torches to be had, or no oil to supply them; it is too hot, too cold, or the distance is too far for them to venture upon in their exhausted state; with a thousand other frivolous and provoking excuses, against which reasoning is of no more avail than it would be with mosquitoes, when the wearied traveller cannot get a wink of sleep for their annoying attacks.

Feb. 16. In the evening, being on the road to Guramconda, which is a mere foot-track, winding among rocks and dells, and where a few yards of level ground can rarely be found, we were repeatedly obliged to alight from our palanquins, and walk as well as we might, or submit to be carried across swamps on the backs of our attendants. We crossed the beds of several rivers, now nearly dry, but in the rainy season, as their channels indicate, pouring impetuous torrents through the country. The miserably poor soil supports a few stunted shrubs, with here and there a patch of rice-ground.

This wilderness-region is much infested with tigers, and we were not always out of peril by the way. Mr. Bennet, accompanied by one of the Musshaulchees, carrying a lighted torch, had unthinkingly walked onward to a considerable distance from the rest; suddenly a rustling was heard among the bushes, and a motion appeared under their foliage, which gave instant alarm of danger—and danger so near that escape seemed improbable. "Is there a tiger there?" he exclaimed. "Many tigers," was the reply of the terrified torch-bearer, who nevertheless had presence of mind to stoop down and set fire to the dry grass, which burst out quickly into fire and smoke, flaring and obscuring at the same time all surrounding objects. In this crisis Mr. Bennet and the man stood still till his palanquin and attendants arrived. Providentially nothing more was seen or heard of the beast, which the Musshaulchee declared he had distinctly perceived couchant, as if in the very act to spring, when, had it done so, either one or the other must inevitably have been its victim.

Feb. 21. On our arrival at Cuddapah, William Haigh, Esq., the Zillah-judge, introduced himself to us, kindly saying that he did not doubt who we were on our first appearance, as he had been expecting us in the course of the day. Other distinguished persons also welcomed us with much cordiality; among the rest, P. Brown, Esq., register of the court, a son of that eminent Christian minister and one of the genuine apostles of India, the late Rev. David Brown, of Calcutta.

The following is a dark specimen of such cases of complicated villany as now and then come—too often certainly—before the tribunals of justice in India. It was lately brought forward and exposed in the Zillah-court at Cuddapah. A Brahmin being indebted to another Brahmin in a sum of money, payment of which had often been demanded in vain,—he to whom it was owing at length determined to act upon a custom sometimes observed here, namely, to go and live under the roof of the debtor till he could obtain his due. A woman of the same sacred caste was on a visit to the latter at the time when the former took up his abode with him. She had been at Madras to receive some money, which, being known to the creditor, he urged his debtor to avail himself of the circumstance for means to discharge the obligation. "This woman has money," said he; "why don't you rob her and pay me?" "I cannot do that," answered the other, "she is a guest in my house, and I do not like to use her so." But the importunity of the tempter prevailed, and the two Brahmins, too dastardly to do the deed themselves, bribed a *pariah*, a wretch of no caste, to commit the crime, with a promise

of a share of the booty. Even he at first revolted from the service, saying, "I am not in want of money at present, and I have no mind to the work." The holy men, however, persuaded him against his better feelings. Accordingly he watched his opportunity, waylaid the woman and robbed her of her treasure, which he delivered to his employers, and claimed the wages of his iniquity. When the bulk of the spoil had been equally divided between the parties, there remained two rupees and a half; whereupon they said, "Let us not take these for ourselves, but let each sacrifice his portion of them to his own God." And they did so. Thus two proud Brahmins, who would have trodden down the hated pariah "as mire in the streets," rather than have had any honest dealings with him, could stoop to the infamy of making him their proxy and accomplice in a conspiracy to plunder a helpless woman of their own order, and at the very time under the protection of one of her betrayers.

Cuddapah is the capital of the eastern district of the Balaghaut ceded territory, and is situated in latitude 14° 28′ N.; longitude 79° E. It is often called Cripa, which is a corruption of Cuddapah, and which means a threshold; as it is situated at the entrance of a valley, visited, formerly, and held sacred by the Hindoos. This town is situated on a hot sandy plain of considerable extent, and surrounded by distant hills. It is remarkable for its great heat, and on this account it is vulgarly called by Europeans "the fryingpan of India," resembling in its locality that utensil. From general testimony, and especially from Mr. Howell, who was born in the country, and has travelled a great deal in India, the heat must be prodigious. During the dry season, if there be any wind in the daytime, after the sun sets it dies away, and the atmosphere becomes suffocating; and this continues through the night. There are no dews, and the common people sleep out in the open air. The soil is sandy, and of a brownish colour; and during the hot season all vegetation, excepting trees, is burnt up. The heat imbibed during the day by the earth is retained through the night; while the many trees about the town tend to prevent the circulation of the air, and to aggravate the evil. Ever since last September fever has raged here, and few have escaped its assaults, though it has not been very destructive.

The town of Cuddapah was formerly much more extensive than at present, as the ruins all around indicate. These ruins, however, in general, are but the ruins of poor, wretched, mud-walled cottages. The town consists principally of such hovels, of one story, placed in tolerably good street-order, while those that are fallen down, and suffered to remain in that state, are almost as numerous as those which are inhabited. This will give a general idea of towns in all parts of India. Here are several mosques and Mahommedan burying-grounds, crowded with tombs, built in the style peculiar to that people, together with two ancient palaces belonging to them, the one of which is now the jail, and the other the treasury. In the latter building are kept both the cash collected in the district as taxes, and the public records. General appearances indicate the former dignity of the Moors here, and strikingly demonstrate their present degradation. As to extent of population, indeed, the Mussulmans are numerous in this place, being about one-third of the whole; but they are wretchedly poor, ignorant, and sensual. The other two-thirds of the population are Gentoos. They have but few pagodas in the town, and these are very small.

While here we had an opportunity of attending a great Hindoo festival, called Gangamma Tirnal, or the great goddess Gangamma, held in the village called Cocotapetta, distant from Cuddapah about five miles. This was a most novel and affecting sight. About 50,000 people were assembled in a sort of grove around the filthy pagoda, in which was the object of attraction and adoration. Before the door of this swamy-house the people were sacrificing sheep and goats to the idol all the day, and streams of blood flowed in all directions. Around this place is a wide road, on which multitudes of bullock basket-carts were driven, from which grain of various kinds was thrown to all such as chose to receive it, in fulfilment of vows. Between twelve o'clock at noon and six in the evening we saw twenty men and six women undergo the ceremony of swinging upon hooks put through the skin of their backs. The machine which was used for this purpose was a bullock-cart. Over the axletree a post was erected, over the top of which a beam, about thirty-five feet in length, passed, and moved upon a pin. The longer end of this beam extended over the bullocks; at the end of it was a square frame attached, adorned with young plantain-trees, in which two persons could stand. When the hooks were inserted into the skin, the ropes attached to the hooks were lashed firmly to the top bar of the frame, so as to allow the people to stand upon the lower bar. This being done, and we saw the operation performed in several instances, the beam was raised upon its fulcrum, and the persons on the frame were elevated about twenty-five or thirty feet above the ground. Each person was furnished with a dagger in one hand and a pocket handkerchief in the other. The machines, to some of which were yoked six, eight, ten, or twelve bullocks, were now driven at full speed round the pagoda three times, while the deluded wretches were brandishing the dagger and waving the handkerchief, occasionally resting their weight on the lower part of the frame, but often suspending their entire weight on the hooks. Sometimes six or eight of these machines were driven round at the same time. On inquiring why the deluded beings submitted to this punishment, some told us it was in fulfilment of vows made to the goddess; others, that they were *hired* by persons standing by, and *received one or two rupees for their trouble.* Among the trees were stalls and booths, in which were sold sweetmeats, victuals, trinkets, &c. Here were jugglers, beggars, and

parties of pleasure; but very few took any notice of those horrid scenes which most attracted our attention. Never were we before so powerfully impressed with the importance of Missionary exertions, to make known the merciful religion of Jesus, to enlighten the heathen, and put a stop to these dreadful cruelties.

March 7. At Bellary our Missionary friends, Mr. Hands and others, made the time delightful as well as profitable to ourselves, and we trust that we were not merely partakers, but in some degree helpers, of their joy. While we were here, the annual festival of Cama, the Hindoo Cupid, was in the course of celebration, during nine days, on one of which, that of the full moon, it closed with a variety of fantastic processions and pantomimic sports, after sunset. The people paraded the thoroughfares in crowds, throwing a kind of red powder at one another, till all their clothes were discoloured with it. Many of the grandees had temporary sheds erected in public places, under which dancing girls and bands of musicians were exercising their abilities; while song and revelry were heard and seen within, without, and on every hand. Garlands of flowers were presented to passengers in the streets, rose-water was sprinkled upon their persons, and wine and cakes were offered to them with the utmost frankness. Everywhere bonfires of dried cow-dung, old baskets, and other castaway things, were blazing in the open air; in the heart of each of these was planted a stake, bearing on the top, on a breadth of paper, a picture of the Cupid, which ultimately fell into the flames, and was consumed. Two gaudy cars meanwhile were drawn through the city, on each of which an image of the same divinity, represented as a youth caressing an infant, was mounted, and received the homage of the multitude. Blue lights and fireworks were exhibited before these idols. Boys, dressed as girls, were also seen dancing in the streets to the sound of jingling, jarring, and "ear-piercing" instruments. A man, feigning to be dead, was carried upon a bier, and represented a corpse. The intended jest was that the people might be actually deceived; the bier, therefore, was set down, first in one place and then another, as though the body were on the way to interment, being covered with a funeral cloth, and the face only, stamped with the image of death, left bare. Over this, then, while the curious spectators were gazing, the signs of re-animation suddenly appeared; the eyes opened, the lips moved, they spoke, and the dead-alive was welcomed back to the world with roars of universal merriment.

March 22. From Camilapore, a small village in the vicinity, we walked over to see the ruins of Bijanaghur (lat. 15° 14′ N., long. 70° 34′ E.), once the capital of the great Hindoo empire. The ruins are situated on the south bank of the Toombuddra river, exactly opposite to Anagoondy, of old one of the most famous cities of the east. It was founded in 1336, and in its glory about the year 1525, when its rajah, Kistarow Nurputtee, subdued the whole of the Carnatic up to Nirbudda. He is recorded to have had nine *lacs* of cavalry and twenty *lacs* of infantry (ninety thousand of the one, and two hundred thousand of the other). The third in succession from him, Burra Ram Row, having insulted the ambassadors of the Mussulman princes his neighbours, they united their forces, marched against him, vanquished and beheaded him; after which they gave the city up to plunder and destruction, in 1564. The booty was immense, and their armies remained three years upon the spot, demolishing palaces, temples, and dwellings of every description. The modern city is comparatively insignificant. The subsequent possession of it, with a greater or lesser extent of adjacent territory, has been in the hands of various native princes. The present nominal rajah is a boy not more three years old.

On reaching the site, we crossed an ancient embankment, once strongly fortified, beyond which the ruins are scattered in dreary magnificence over a vast plot of undulated ground, the inequality of which gives extraordinary relief and effect to their dismantled forms—intermingled as they are with enormous piles of sienite rocks, or mouldering upon the crests of imperishable foundations of the same material, which their structures were intended by the builders to rival in durability. Among the prodigious remains of dilapidated palaces, we remarked a peculiar range of buildings, said to have been elephant-stables, over each of which, eleven in number, there is a distinct dome. Pagodas, of various sizes and different orders of architecture, appear on every side. One of these attracted our special attention; it is a stone enclosure without a roof, wherein is a Hindoo idol of great curiosity,—being a colossal image of the lion-god: a human figure having a lion's head, with a richly-ornamented conical crown upon it. This statue is admirably executed, of fine symmetry, and indicative of vast muscular strength: it is, however, much mutilated; both the arms and legs have been broken off. Though in a sitting posture, the height is nearly eighteen feet, the girth about the waist nineteen, and the breadth across the shoulders ten. Behind its back a serpent (the cobra capella), proportionately large, rises upon its tail, and spreads its hood as a canopy over the idol, above which are seen six additional heads belonging to the snake. This group is enclosed within a concave recess, supported by two pillars; both the shafts and the arch are lavishly adorned with emblematical devices. The whole has been sculptured from one solid and exceedingly hard mass of sienite, in its native bed, upon the spot.

Colonel Bowles informed us that when his regiment was quartered here, one night he heard a very unusual disturbance in the street, in which, certainly, human beings were not the agents. On looking out of the window he perceived that a tiger, having prowled hither for prey, had just seized a calf by the neck and was hurrying it off. The cow to which it belonged was tethered to a stake, but such was the agony and desperation of the bereaved brute, when she saw her offspring snatched from her side, that she actually broke the rope by a sudden plunge,

and pursued the savage monster, with most piteous lamentations, as though she would have rescued it by force or perished in the conflict. Strange to tell, the tiger, finding himself so hardly beset, and alarmed probably by the dismal bellowing of the poor beast, dropped his prey and escaped with all his might into the bushes. The cow stopped abruptly over her calf, stirred it with her foot, licked it with the fondest affection, went round it and round it; but in vain she endeavoured to make her little one get up—it was dead.

March 28. The festival of the new year commencing with the new moon to-day, we, being at the village of Gudduck, went to the police-office (which serves for a town-hall), where nearly the whole population was assembled, at eight o'clock in the evening. The oldest Brahmin in the place, and all the principal men, were seated upon a carpet at one end of the room. Among these was the astrologer of the district, whose business it was to read over the new almanac, or, at least, announce to the good people the most remarkable events which it foretold. After a prologue of music, singing, and dancing (as usual), by girls, the astrologer began to act his more solemn mummeries. The book was lying before him; a small quantity of rice and some betel-nuts were then poured on the ground at his feet; after which a few green leaves and a little red powder, on a piece of paper, were brought. First he made a brief poojah or prayer; he then mixed some of the rice with the red powder, and distributed the grains among those who sat near him. A piece of camphor was next placed on a green leaf, and, being ignited, was carried round, when all that pleased held their hands over the flame, and then folded them in the attitude of supplication. Afterwards the betel-nuts and cere-leaves were given away by him to persons on the right hand and on the left. All this was done over the new almanac; which being thereby consecrated, the astrologer began to gabble over its pages with marvellous fluency, but apparently with not less precision. This fool's calendar (as it was, assuredly, in many parts, though equally suited to wiser men's occasions in others) contained the usual heterogeneous prognostications, calculations, and lucubrations on the weather, the heavenly bodies, the prevailing vices, and the impending judgments, which characterize similar compositions in Christian Europe. The ceremony was concluded with another fit of music, singing, and dancing; after which, chaplets of sweet-scented flowers, sandal-wood, snuff, and plantains, were presented, as new-year's gifts, to the chief inhabitants, and those strangers who happened to be there; among the rest to ourselves, with the modest expression of a hope, on the part of the astrologer, that the gentlemen would give him a cloth for a mantle.

All the population in this part of India live in villages for security; a house standing alone is scarcely to be seen. Every village, however small, has its round tower, substantially built of stone, to the height of thirty or forty feet. The entrance to this stronghold is considerably above the ground, and in case of alarm, from the Pindarees and robbers that infest the country, the people flee into it, taking with them their families and most valuable chattels; then, drawing up the ladder by which they ascended, they are prepared to annoy the enemy with missiles, thrown upon their heads from the roof, or shot through holes left in the walls for that purpose. Gangs of banditti have sometimes come upon a village by surprise, and plundered, maltreated, or murdered, all who were so unfortunate as to fall into their hands; but they have been especially infamous for torturing, with the most reckless cruelty, any who were suspected to have property concealed, to wring from them a discovery of it. These excesses, however, are much curbed, and rarely happen since the country came under the protection of British government. The village-fortresses are falling to decay, and the peasantry can sleep in peace, without fear of being roused, before morning, by the howls of human wolves breaking in upon their folds.

April 1. In the afternoon, while we were at Chitoor, a tree, standing near the palace of the desseye, or rajah, was suddenly assailed by the *pisache*, as the natives call it, that is, the devil; and truly by an invisible spirit it seemed to be agitated in the most violent manner, while all the air was calm around. It was, in fact, a very narrow local whirlwind, which rent the foliage and raised the dust, in a spiral column, about the tree, to a great elevation. In two minutes it was gone, and every branch and leaf remaining became as still, in the course of a few seconds, as though nothing had happened to disturb them. Such gusts are not uncommon at this season of the year, and are frequently confined in their operations to a circle of a few yards diameter. Severe thunder-storms, with heavy rains, came on about the corresponding hours of the two following afternoons.

April 12. Our Missionary friends at Belgaum having sent a native convert to meet us, with some supplies of provisions, we arrived there on the 2nd instant, and were affectionately received by Messrs. Taylor and Lillie. This is a military station, and from many of the officers we experienced great civilities during our brief sojourn. Three Hindoos, the first-fruits in this neighbourhood, were lately baptized by Mr. Taylor, which occasioned no small consternation among their Pagan relatives. The wives of the men appeared for a while quite distracted. They brought their offspring to the door of the Missionary's house, laid them down there, and cried to him, "Here, take these children; cut their throats, or do what you will with them; their fathers have lost caste; our children will be abandoned; nobody will marry them; and what good will they do us?" Indeed, so hot a persecution was raised against the new proselytes, and so bitterly estranged were their families from them, that they were obliged to fly from their native village; two turned back to idolatry, but one of these soon repented, and again renounced it; the third continued steadfast, and has hitherto given the most satisfactory

proofs of the genuineness of his conversion. At the little town (or Petta) there are two schools, containing thirty boys, under Christian instruction; and Mr. Taylor daily meets the adults (such as will hear him), to converse with them on things that pertain to salvation. As the Hindoo converts are not suffered to draw water from the public wells, Mr. T. has been obliged to dig one expressly for their use.

April 13. Leaving Belgaum, we journeyed on towards Goa. The climate in this part of India is very fine, and the country beautifully diversified with hill and dale, trees and streams. The thermometer this morning, at sunrise, was down at 71°, with a fresh sea-breeze blowing from the westward. The buffaloes, in all these torrid regions are remarkably fond of water, and when they can find a river or a pool, they may be seen standing or lying in it, with their nostrils only above the surface, to allow them to breathe. Like swine, also, they love to wallow in the mire, and plaster their hides all over with fresh mud, to keep themselves cool. To-day we passed a herd of these animals, ruminating in a shallow river. A man was throwing water over the body of one of them, and rubbing down its limbs, while another stood by, so impatient to enjoy the same luxurious handling that it would scarcely allow the drover to finish his work with the former—biting, and pawing, and moaning till its turn came.

On many trees we observe ants'-nests, of great size, hanging like fruits from the branches. These are most ingeniously compacted of leaves, lapping over each other like tiles on the roof of a house, and firmly agglutinated by matter which oozes from the bodies of the architects themselves. The nests are of an oval form, of a dark colour, and as big as a man's hat. When disturbed in their airy citadels, the insect-garrisons become exceedingly fierce, and make such annoying resistance that it is not wise either for man or monkey to meddle with them. Large ground-ants swarm everywhere; their habitations are really deserving the name of hills, being heaped up, in great bulk, about the roots of trees, and often crowned with many conic spires—like Alpine peaks on a small scale.

We passed a party of Brinjaries,—a class of gipsies who act as carriers of rice, salt, &c., which they transport through the provinces on bullocks. They never locate themselves, or live in houses, but wander from place to place with their wives and children and cattle, pitching or striking their tents where they can find pasture, employment, or repose, as they want one or other of these. The men carry upon their backs gaily-ornamented bags, and other finery; while the women are fond of sporting unwieldy ear-rings and bracelets. These people, in times of war, are found of great service in collecting supplies, and removing baggage, in the train of armies.

CHAPTER XLVII.

Arrival at Goa—Condition of Inhabitants—Buildings of the Inquisition—Visit to the Dungeons, &c.—Roman Catholics in India—Visit Cannonmore—Lion-ant—An Anecdote—Vengeance of an Elephant—Destruction of Tigers—Pendulous Bees'-Nests—Fish fed by the Hand—Arrival at Mysore—Royal Elephant-carriage—Pagoda—Animal-fights—Colossal Bull-image—Seringapatam—Whimsical Mistake—Ants'-Nests—Chameleon—Nilgherry Mountains—Boa-constrictor—Scarecrows—Civet Cats—Cape Camorin—Right and Left-hand Castes—Hindoo Covetousness—Quilon—Travancore—Madras.

April 16. Boats having been engaged to take us and our palanquins down the river from Assunwarra to Goa, a distance of fourteen miles, we embarked very early, reached the harbour soon after daybreak, and landed at the admiral's stairs. The eldest of three brothers occupies the official house, and enjoys the honour of being admiral, under the Portuguese government here, which, however, is little encumbered with duties. Having letters of introduction to this gentleman, he received us with great courtesy, and to his countenance we were, in a considerable measure, indebted for much respect and attention shown to us by other persons of authority in Goa.

April 17. The extent of the Portuguese territory on the continent of India is about seventy miles along the coast, and twenty-three miles inland. The population is reckoned to be two hundred and seventy thousand, of which the small island of Goa comprehends seventeen thousand. The latter is two leagues in length from east to west, and half as much from north to south. The harbour, which was once the rendezvous of ships laden with all the treasures of the east, is now filling up with sand, and has little more than four fathoms of water. There are computed to be eight hundred Roman Catholic priests in the Portuguese domains; Mahommedans and Gentoos are tolerated, but not allowed to decorate their mosques or temples with external signs of what they are, nor to celebrate their respective festivals by processions in public. The proportion of professors of Christianity, Islamism, and Hindoo idolatry, we have not learnt. There is not one printing-press throughout Portuguese India; we may add, almost as a matter of course in this age of the world, that the state of knowledge, of morals, and of civil polity, must be exceedingly low.

April 18. Accompanied by Signor Cypriano, secretary to the government, and Mr. Tasker, our Missionary friend, we visited several churches and converts, the venerable relics of former days of Portuguese glory. On these, however, we could not look without painful historical associations, which made us feel little regret that such glory had passed away, and that such power as once had been exercised here for purposes of secular and priestly aggrandizement, by the oppression, plunder, and persecution of the unhappy people who were its subjects, was utterly, and we trust for ever, extinct. At the magnificent convent of St. Dominic we were kindly entertained by the vicar-general. He is from Macao, and, as his features indicate,

of Chinese descent; he is a middle-aged, clever, well-informed man, and of pleasant manners. Conversing respecting the late inquisition here, he expressed himself in decided terms of abhorrence of the cruelty which formerly made it infamous, and of satisfaction that such nuisance had been abolished, frankly designating that engine of abused ecclesiastical authority an infernal thing. He had read Dr. Buchanan's Researches, and observed that, with the exception of a few immaterial errors, his account of this horrible tribunal was correct. After dinner we had much discourse respecting the several versions of the Scriptures into Chinese and the various dialects of India and the East. A copy was produced by Mr. Taylor (our Missionary travelling-companion at this time) in the Portuguese language, published by the Bible Society. On noticing the name of the translator, the vicar-general asked if it were a fact that the work had been executed by that person. We assured him that he might rely upon that, as the Bible Society was under the direction of men who were incapable of imposing a forgery upon the public. The Roman Catholics present then spoke very highly of the person alluded to; and one of them emphatically remarked that "Purgatory itself could not speak against that translation."

In the evening we went to survey, without fear of consequences, the buildings of the once dreaded inquisition. These are of plain masonry, of various heights and irregular form, approaching to that of a parallelogram, three hundred and twenty feet on the north front, and a hundred and seventy-five at the east end. The principal entrance, facing the city cathedral, is through a large portal of stone. The doors had not only been locked, but nailed up! Signor Cypriano, however, before our arrival, had ordered them to be opened by a skilful artisan. What were our feelings on stepping within the hideous enclosure! Nothing but ruin instantly met our eyes. The roof had fallen in; the floors were everywhere giving way, and the walls were mouldering towards early destruction; while shrubs and creepers were growing luxuriantly upon the tottering masses, and through the ruptured battlements. The great hall had been stripped of its gloomy magnificence—a painted surface, consisting of a few triangular figures, alone remaining; while the rotten floor, overgrown with grass, felt scarcely safe to tread upon: indeed it was with some degree of trepidation that we walked across the various apartments through which we were led, the crazy timbers and floors frequently creaking and yielding, as though they would have failed beneath our feet. Descending to the dungeons below, it was with difficulty we could make our way from one recess to another—doors, walls, and ceilings mingling their materials together in heaps of rubbish. At length we found a narrow staircase which conducted us to the principal cells—the deepest, darkest, strongest holds of this castle of Giant Despair. These were formed below the level of the ground, and consist of three rows, each containing six cells, ten feet square below, by fifteen feet high, with arched roofs, and small iron-barred windows, to admit a little air and less light: indeed, on first entering one of these dens we could scarcely see each other, or distinguish the forlorn dimensions. All the doors have been removed: but it was apparent that, besides locks and bolts, two heavy wooden bars had been employed to fasten them on the outside. The cells stand in three parallel lines, having the same aspect, so that the doors of one row face the back of the row before them, preventing the possibility of communication between the prisoners confined in the one with those confined in the other. The walls are very thick. A verandah, five feet wide, supported by pillars, extends in front of each row of cells; and between the verandah and the row beyond is an area of the same breadth. At right angles with these, and at either end, are two other ranges, each containing seven distinct dungeons. One of these latter had been employed as the room for examining the miserable beings that fell into the clutches of the inquisitors, by the torture. This was indicated by a broad black stripe all about the upper part of the walls, with similar strikes extending from angle to angle, and crossing in the middle. In the roof of this apartment there is a small square aperture, through which it is said, the inhuman judges listened to the confessions, the groans, and shrieks, of their agonized victims, while the rope and the rack stretched their limbs to dislocation, or torments more exquisite, by fire and steel, were inflicted upon them. Over these five rows of cells there have been upper stories, now dilapidated, which appear to have been of the same construction, and for the same purposes, as the lower. This place, however, viewed merely as a prison, if kept clean, might have afforded as much personal comfort as is consistent with close confinement; while, being in the centre of the other buildings, it might be said to be hermetically sealed to cut off the possibility of escape. The last *auto da fé*, or public execution of condemned persons, here, took place in 1777, from which time till the holy office was absolutely abolished, by the interference of the British government, in 1811, the bodies of the wretches that perished within the walls of the inquisition here, either under the torture or by direct violence, or from heart-breaking captivity, are said to have been thrown into a very deep tank, within the precincts of the dungeon-quarter. The original structure was the palace of a Mahommedan prince; afterwards the residence of the Portuguese viceroy; then converted into a Popish "place of torment," which deserved a harder name than that of purgatory; now happily it is "a desolation and a hissing," and will be "a perpetual scorn" so long as one stone shall remain upon another, to cry out against its former priestly possessors.

The inhabitants of Goa, amounting to about 17,000 souls, are a motley multitude, consisting of Portuguese, Hindoos, Mahommedans, and African slaves, brought from the coast of Mozambique; with half-castes of every descrip-

tion that can be formed out of these, and varying in complexion through every shade between European white and Negro black. Their clothing is as piebald as their breed and their colour; some going nearly naked, others half-clad, and many full-dressed in Portuguese or English costume. The Roman Catholics in India have seven bishops, and their numbers in each diocese have been computed by the Abbé Dubois as follow:—

Under the Metropolitan, the Archbishop of Goa	500,000
Under the Archbishop of Cranganore	200,000
Under the Bishop of Cochin .	30,000
Under the Bishop of St. Thomé .	60,000
Under the Bishop of Bombay .	10,000
Under the Bishop of Pondicherry	36,000
Under the Bishop of Virapoli .	80,000
	916,000

May 2. We left Goa on the 25th of April, and have been at Cananore since the 27th, making preparations for our journey onward towards Bangalore. The lion-ant (*formica-leo*) abounds in dry places here. It forms in the ground a sort of funnel, about an inch in diameter at the top, and sloping to three-quarters of an inch at the bottom. In this den, under a cover of loose sand or light dust, it lies in ambush, with the top of its head scarcely perceptible above the level, watching till an ant of another species, or a small insect of any kind, happens to trespass upon its preserve, when, in an instant, it involves the stranger in such a cloud of dust and sand, which it throws up, that, bewildered and confounded, it becomes an easy capture. The ruffian then seizes, kills, and drags it away into his hole, or devours it upon the spot, as we have often witnessed. This insect of prey, fitly called the lion-ant, is about three-quarters of an inch in length, from the forceps to the abrupt tail-end. The body is oval, like that of the tick or sheep-louse, of a dirty brown colour; the back raised, and marked with eight ringlets, and two lines of black dots running down it. The neck is long; the eyes are protuberant; and the forceps meet in very sharp points. These, as well as the neck, are exceedingly strong, to hold and hurry off its victims, backwards or forwards, according to its convenience.—The white ants are surprisingly active and ingenious. On passing a cluster of their nests one day, by the road-side, Mr. Tyerman broke several of them up, to examine their internal structure, at the same time demolishing their peaked crests. On returning, about two hours afterwards, he found every orifice and cranny closed up again with earth, so completely as to prevent rain, or light, or any insect-invader, from entering. The bears are the most formidable enemies to these termites. We have repeatedly noticed large ant-hills which had just been stormed and depopulated by those freebooters, whose uncouth footsteps were printed all over the ruins of the destroyed cities.

A trifling anecdote has been told us here, which shows that, to make soldiers in India, and even commanders, a liberal education is not always necessary. A young native gentleman, an officer, at Cananore, one evening, looking at his watch to ascertain the time, found that it had stopped, he having neglected to wind it up. Anxious, however, to know what o'clock it was, and recollecting that Captain B. had just constructed a very excellent sun-dial, he called for a lantern and candle, that he might see what hour it was by the new and strange chronometer of which he had heard so much.

May 5. Yesterday evening we reached Manantoddy, fifty-five miles from Cananore. This village is built in a situation four thousand feet above the level of the sea; consequently the climate is delightful, after travelling over the arid sands and through the sultry valleys adjacent.

Wild elephants are frequent in this neighbourhood; but when they go in herds they are seldom mischievous, indeed they generally retire at the approach of man, as shy of him. On the other hand, a solitary one—one that has been expelled from the community for bad conduct—is very dangerous, and will sometimes attack without provocation. A short time ago an elephant that was feeding by itself was thoughtlessly shot at by a young officer, when instantly the enraged brute pursued, overtook, and, with one blow of its trunk, laid him dead on the ground. Then, after leisurely surveying the body, it first set a foot upon it; next, with its tusks, threw it into the air; and lastly, with savage deliberation, trampled over its victim's remains from head to foot, and left them so crushed upon the earth that not a whole bone was found in the skin, and the corpse was pressed as flat as a board.

Tigers also abound here. About two months ago, within a few miles of this place, a royal tigress and her two full-grown cubs were traced through the jungle to their haunt in a dense thicket. Thereupon all the brave spirits in the country, for many miles round, four hundred in number, rose in mass to attack and destroy the tremendous depredators, from whose fangs neither man nor beast could be secure, at home or abroad. Armed with spears, they assembled as near the spot as it was prudent to venture. First of all they lighted fires at small distances all round it; and these they kept burning, night and day, till within the circle of them they had constructed a net of strong ropes eight feet in height—a perfect line of circumvallation. The next step in the siege was to commence cutting down the trees and underwood, from the circumference towards the centre, where lay the concealed citadel of the enemy. At length, approaching too near to be tolerated any longer with impunity, the tigress bounded from her stronghold, and attempted to escape, but she was received at once on the points of fifteen spears, that fixed her in a moment to the earth. Her two cubs were soon dislodged, and as speedily despatched. These animals measured ten feet each in length, from the tip of the snout to the root of the tail. Their carcases

were hung up on the branches of lofty trees, to rot in sun and wind; the people assigning as their reason for this gibbeting of the slain monsters, that their god, Samè, *likes to see such things*.

This is a land flowing with honey. The bees construct their combs in trees, and attach them to the strong branches. On one cotton-tree, hard by this village, a gentleman counted a hundred and eighty of such distinct hives, belonging to as many swarms. It might, indeed, be called a "realm of bees," comprehending so many "towered cities," filled with the "busy hum"* of their industrious population. The natives take these nests in the night-time, by making a fire under the tree; then, ascending the stem, wrapped in a thick woollen cloth which they call a compally, when they have reached the boughs, they cut off the combs, leaving them to fall upon the ground. The honey and wax in this district are farmed by one man, of the government, who pays about twenty-five hundred rupees for the monopoly. The bee is a very small species, and its products of both kinds are deemed excellent.

May 7. Here is a famous fish-pagoda, on the banks of the river Manantoddy. It bears that name because, at the annual festival of the idol-worship in it, the pilgrims who resort hither have been in the habit, from time immemorial, of feeding the fishes in the adjacent stream with rice, which they hold in their hands in the water, and the creatures are so tame that they come in shoals and eat the food thus presented to them. Many of the pensioners of this pious bounty are enormously fat and overgrown, but it would be impiety to kill or harm one of them, as they are held sacred.

May 9. From Manantoddy, which we left this day, the road, though excellent, lies through dense, damp, and pestiferous jungles, the abode of wild animals. In the afternoon our bearers suddenly set up the cry of "*Huttee! huttee!*" —that is, "An elephant! an elephant!" They immediately put down the palanquins, and began to shout with all their strength of lungs, in which we heartily joined them, and soon had the satisfaction to see the dreaded animal—being a solitary one—moving off into the thickest part of the copse-wood. The bearers in general, when peril of this kind is so nigh, take care of themselves by climbing up the trees as quick as they can, leaving their employers to escape as they may. Happily (providentially, we may say) ours behaved with more courage and humanity.

May 10. Though we contined travelling all last night, we met with no further alarm or molestation. As the road approaches Mysore, the country becomes more open and cultivated; the jungles being extensively cleared, and hedge-rows, as in England, partitioning the fields. At nine o'clock this morning we reached the city, and went immediately to the house of Mr. Casamajor, the British resident, who had politely sent us a previous invitation to be his guests. From him and other gentlemen of Mysore, to whom he introduced us, we experienced those courteous attentions which, at every stage of this tour, and, we may add, of all our peregrinations, we have received from our countrymen in foreign lands. This unwalled city is of great extent, and contains nearly a hundred thousand inhabitants; having rapidly increased in wealth and importance since the rajah was liberated from bondage to Tippoo Saib, and restored by the English to his dominions as a nominally independent prince. He is prohibited from residing in Seringapatam, which was formerly the strongly-fortified capital of the Mysore country. A British resident and suite are always at Mysore, to take care of the property of the rajah, to pay his troops, and regulate their motions.

May 11. At eight o'clock this morning we were gratified with an airing, in grand style, in the Rajah of Mysore's elephant-carriage, by the favour of our kind host, Mr. Casamajor. This state coach is twenty-four feet long, twelve wide, and reaches twenty from the ground to the top of the canopy. The fore-wheels are six feet in diameter, and the hinder seven and a half. The body, which is octagonal, is suspended by four huge hinges, aad capable of accommodating forty persons. In the centre, elevated three steps, there is a smaller car of an oval form, with two semicircular seats placed vis-a-vis for the royal family, under a splendid canopy, supported by pillars, having elegant lamps attached to them. The space within the body around this throne, as it may be called, is without seats; the prince's attendants being required to stand in his presence. Over the whole carriage there is a general awning, extended on double pillars at each angle of the octagon. The drapery is richly embellished with fringe and tassels, and the wood-work painted with the most brilliant colours, heightened by gilding. The weight cannot be less than that of ten English mail-coaches. Six large elephants, two abreast, were harnessed to this vehicle, in the manner of post-horses, with saddles and leathern traces. A lacquey was mounted upon the neck of each, who guided their motions, while a state driver sat upon a box in front, and gave general orders. The animals were very tractable, and went at the pace of about four miles an hour. After a ride of something less than that time and distance we dismounted. This carriage is never used by the rajah, except on solemn or festive occasions.

Near the rajah's palace stands a pagoda, the lofty tower of which is crowded with images and ornaments, glittering with burnished gold. This pagoda was originally built at Seringapatam, but after the overthrow of that city the materials were brought hither piecemeal, and reconstructed. In what is called the Fort (a lesser town within the larger) there is a square, in which bull and ram, tiger and elephant, fights are occasionally exhibited to the people. At one of their animal-festivals the rajah him-

* "Tower'd cities please us then,
And the busy hum of men."
MILTON'S L'ALLEGRO.

self takes a part in the sports of the day, and, among other exercises, shoots with the bow at a tiger, when, according to the success or failure of his aim, the fortune of the ensuing year is augured. His Highness, however, is an excellent marksman, and the last time when he tried his hand he sent the arrow right through the body of the tiger, from a distance of forty paces. Near this station is the famous Mysore Hill, which rises abruptly from the plain to an elevation of a thousand feet. On the face of this, which is sienite rock, has been carved a colossal bull twenty-two feet high, though recumbent, as the sacred bull is always represented. Towards evening we visited Seringapatam, which stands about nine miles from Mysore. This city can be looked upon with no every-day feelings, as one of the proudest, yet most humbling, memorials of departed grandeur and empire. The names of Hyder Ali and Tippoo Saib, on the spot where their ruined palaces and their well-preserved tombs yet show where they reigned and where they rot, must awaken strange and entrancing associations in the mind accustomed to view *man* as the perpetual inhabitant of the world, while *men* are its ever-changing guests, coming and going, even as the moments which make up existence come and go, in that uninterrupted succession which constitutes time. This city is now become so unhealthy that nearly all the British have forsaken it; the cause of this nuisance seems not to have been clearly ascertained. It was intimated to us that intemperate habits, more than the locality or the atmosphere, were formerly the worst enemies of European life here.

Bangalore, in the country of the Mysore, is one of the most extensive military cantonments in Peninsular India, and will accommodate 8000 troops, infantry and cavalry. The situation is highly salubrious, not being too hot for European constitutions. It is elevated above the sea about 8000 feet. The hot season is very moderate, the cold healthy and bracing. Near the lines is a fort of great extent, being a mile in circuit, with strong walls and a deep ditch. But as a fort it is neglected, and greatly needs repairs. Near the fort is the pettah, or town, of Bangalore, of considerable size, containing a population of from 25,000 to 30,000 souls, who speak the Canarese language. They are mostly Hindoos, but a small proportion of them being Mahommedans. The swamy-houses (small pagodas—God is called *Swamy*) are numerous; but there is no pagoda of great size. Monkeys here are very numerous; and swarms of them are seen on the roofs of the houses, no one disturbing or in any way molesting them; but, on the contrary, they are regularly fed, and are regarded as *citizens*, entitled to both protection and support. The houses are low and built with mud walls, a few brick buildings excepted, with flat roofs made also of mud. The main streets are sufficiently wide and regular. On another side of the cantonment is the Bazaar, or Malabar town, inhabited principally by camp-followers, and containing a population equal to that of the pettah just named. The houses, as in the former, are built with mud walls, but their roofs are thatched and elevated. Here the Tamil language is spoken. Hindoostanee is everywhere the vernacular language of the Mahommedans, and is spoken in common among themselves; but they are also acquainted with the language of the people among whom they reside, and speak it with as much correctness and fluency as other natives. For Missionaries therefore to learn the Hindoostanee, for the sake of being understood by the Mahommedans, is generally unnecessary unless they are wholly devoted to their instruction.

June 11. On our way from Bangalore, through Durmanporry, we passed the night in a village, Bungalore, our bearers requiring rest. Having ordered a curry—a fowl dressed with rice—to be prepared, we waited a couple of hours with as much patience as could well be expected from persons who had tasted nothing since daybreak—when at length, to our no small surprise and chagrin, the cook brought us a sieve-full of pieces of *charcoal*. On explanation it was found that, not knowing the right pronunciation of the word, we had used one which signified the last thing to which hungry men would look for nourishment. Blunders of this kind often occur. At length we made ourselves unequivocally understood, by signs which cannot be mistaken in any country; and, after waiting three hours longer, the curry was brought, and we were well content.

June 14. At Salem, Mr. Cockburn, the collector and magistrate (who in many things showed us great kindness), ordered five of his servants to break up a white ants' nest, to satisfy our curiosity respecting these admirable structures, which everywhere abound in India. Though this was not one of the largest, being only twelve feet in circuit and about a yard deep, it occupied the workmen two hours to accomplish the disruption. Five exterior openings, from two to four inches in diameter, led downwards into the heart of the insect-city. From these, numerous ducts branched out in all directions, like veins from arteries; apparently without reference to any regular plan. At the depth mentioned, the main roads terminated, the soil below being loose sand. In every part connecting with these means of intercourse were large cavities; some of which might have contained a child's head, others were long and oval. These were filled with cells, composed of materials very different from the soil, being of a brown colour, light and spungy, like the substance which grows on the stems and decayed stumps of trees. These systems of cells were all hemispherical above, and somewhat concave below, and corresponding in shape and size with the cavity in which each was placed. They were constructed with great exactness, floor above floor, with sufficient spaces between to allow the ants to pass and cross freely, when they met in the same avenue. The cells in each cavity communicated with one another, by small holes, either round or irregular. These were for the reception of the eggs,

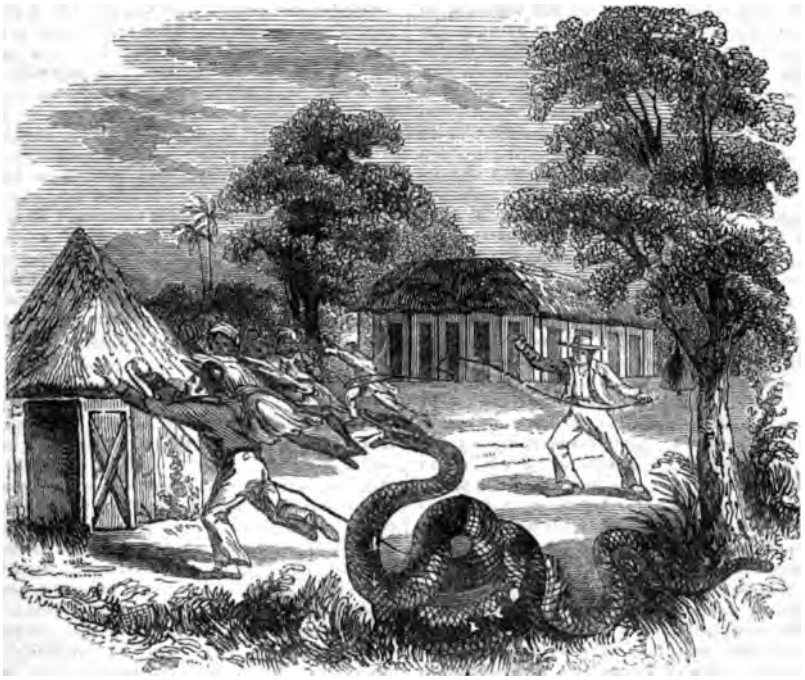
and the accommodation of the young ants, of which, in this commonwealth, there were some hundreds of thousands, in the different stages of growth. Our workmen were very careful to examine each hollow, as it was opened, in order to discover a queen-ant. Near the bottom, one of these was found, lying motionless on a shelf, surrounded by multitudes of her progeny. She was a young one, about the size of a child's fore-finger. A larger and older specimen of this "sex of queens," nearly four inches long, was soon afterwards made prisoner. The queen-ant is a most singular insect, having no resemblance to her subjects, except the head, to which a body is attached of a cylindrical form, cream-coloured, with darker spots, and marked with four longitudinal stripes, half an inch long, and equi-distant. Every two or three seconds she protruded eggs, which her attendants carried off as quickly to deposit in their respective cells. The insect has no legs, the rudiments of such, which appear, being altogether impotent for locomotion. Through the long laboratory of her body, there was a continual undulation from head to tail, which seemed necessary to the delivery of her eggs. The latter were very small, and had the appearance of transparent jelly. We computed that thirty thousand of these might be produced in twenty-four hours. The operations and power of mischief of these ants (termites) are very remarkable, scarcely any substance being proof against their corrosive secretions. Mr. Cockburn told us that on leaving his house, on one occasion, his butler placed a number of tumblers and other glasses on a shelf. On his return, five months afterwards, all these were found covered with earth, brought by termites, and so disposed as to form innumerable covered ways along the sides of the glasses; the surfaces of which, when this incrustation was removed, were found to be grooved with various lines by the little creatures: whether by mechanical attrition or corrosive secretions may be doubtful. By the latter, most probably; and the fact seems to be established by the testimony of Captain Jones (who sailed with Mr. Bennet from Cape Town in 1829), who had seen glasses, on which the slime of the termite had been left for a considerable time, marked in the same manner as by the point of an engraver's burin.

June 15. A chameleon was brought to us. It had been in confinement for two months, tied to a stick, about which it clung by the feet and tail, and remained, day and night, without motion (except of its eyes) and without food. From the snout to the tip of the tail it measured fifteen inches, of which the head and body were only seven. The general form was that of a lizard, but this varies exceedingly under different circumstances. When frightened, the little creature swells out the abdomen, curves the back, and seems full of flesh, at ordinary times meagre and ill-favoured. The legs and thighs are of equal thickness. Over each eye is an elevated circular ridge; from the back of the head a similar excrescence rises, and extends about an inch, like a hood, from the temples over the neck. The eye is a surprising structure, and in constant motion. The socket is a cone, half an inch in diameter at the base, and nearly half an inch high; in the centre of which the eye is placed, the size of a large pin-head, very bright and lively, surrounded by an iris, which has sometimes the appearance of a minute convex lens, set in a ring of the purest gold. This formation gives the animal the power of seeing as well behind as before, both upwards and downwards; and the eyes, which are continually turning about, have the singular faculty of looking, at the same time, in contrary directions. The mouth, which reaches the whole length backward of the head, is constantly shut, and so close that a mere line intimates its situation. From the chin a serrated white fleshy substance, the eighth of an inch wide, extends downwards under the belly, narrowing as it lengthens. The legs are three inches long, with a joint: the feet are divided into two lobes; the one stands inward, which in the fore-feet terminates in three sharp claws, the outer having but two; these are reversed on the hinder feet. The soles of all four are soft and flabby, their whole construction being adapted to climbing and adhering to branches of trees. The tail is numerously jointed, and equally suited to winding round, and holding by, similar perches. The change of colour with the chameleon is not entirely fabulous. It sometimes appears of a vivid green, mottled with large white spots; from which it occasionally turns to a deep chocolate, almost black, when the spots nearly disappear. These, with the intermediate shades, are the only hues which we have seen our chameleon assume, after keeping it five weeks. During this period, to our knowledge, food of no kind was given to it; and for two months preceding it had been equally abstinent.

June 30. The last five days we have spent under the hospitable roof of Mr. Sullivan, at Ootakamund, on the Nilgherry Mountains—the *England of India*, as that beautiful, temperate, and healthy region may be called. Till the new road was made, about five years ago, man had probably never before penetrated the jungle—haunted by elephants and tigers—which encircles the lower ascents. At the height of five thousand feet, vegetation of the loveliest and most luxuriant kind is seen. The road here runs along the brink of a declivity, down which it is fearful to look; afterwards it winds round a vast rock, among hills, valleys, forests, and cataracts, forming a scene of loneliness and sublimity equal to any we have ever visited in the most romantic parts of Tahiti or Oahu. Ootakamund, which is 8000 feet above the level of the sea, was so cold that we were inconvenienced by it, and anticipated our return to the heated plains below with pleasure. But, though we were disappointed in our object, two important ends were gained by this visit:—first, we ascertained the climate of these hills, which have been but lately known to Europeans, and which has been recommended as highly important to such European invalids as have been

lebilitated by a residence in these sultry climes. And we are of opinion that no Missionary in hese countries, labouring under such debility, hould ever return to England, when the recovery of his health is the only object, till he has aid a visit to these hills, where he will find a limate so much resembling that of England as o justify the hope that such cases of disease as vould be benefited by the one would be as nuch so by the other.

We were delighted to find flourishing here, s in their native soil, many flowers and plants ommon in our own country, where also they row wild in the pasture-grounds. Among hese were docks and brambles, geraniums and oses, in profusion; while fields of barley and ats waved in various directions. The general aspect of the mountains, as we proceeded upward, was that of sheep-downs—bold, rounded, and clothed with grass, but having few trees or bushes, except occasional clumps of overhanging woods. Though the sun shone out the greater part of the day, the temperature of the atmosphere was like that of the month of May in England, cool and balmy: "inspiring vernal delight and joy." Indeed, it was difficult to imagine oneself within the torrid zone, and only thirteen degrees north of the line. The thermometer at the highest point did not exceed 70°. Mr. Sullivan's house stands in an ample hollow, surrounded by picturesquely-varied mountains, nine thousand feet above the sea. From this exhilarating elevation the eye looks down over the immensity of descending steeps to the immeasurable champaigns below, as from that earthly paradise which the Italian poets represent to be similarly situated,—furthest from the earth, and nearest to the moon; where the souls delivered from purgatory rest till the time appointed for their reception into heaven.



July 28. The boa-constrictor serpent is often found in the south of Hindostan. At Quilon one of these monsters was killed, and brought into the house where we were sojourning. It measured nine feet in length. A short time ago a woman, having left her child, six months old, in the jungle alone for a few minutes, on her return to the place missed it. She gave the alarm immediately, and the thicket being searched a huge boa-constrictor was discovered and killed on the spot. In its gorge the poor infant was found, swallowed down whole.

Aug. 2. We have often observed a favourite kind of scarecrow placed in the rice-fields, not to protect the grain from being plundered and wasted by the birds of the air, but to ward off from it the influences of evil eyes, in which the Hindoos most potently believe. The black image of a man, rudely carved, is placed in the midst of the growing crop, so conspicuously as to arrest the attention of every passenger, when, if any one happens to have an evil eye, at the first look this figure draws all the pestilent virtue out of it upon its own head, as surely as a

ments, &c., have a greater appearance of antiquity, like their idolatry, and seem to have undergone less change from foreign associations, than those of any other part of Hindostan.

No accurate census has been taken to ascertain the population of this country; but, from the best information which we could obtain, it contains about one million and a half. Of these from sixty to seventy thousand are Syrian Christians. Three thousand are Protestants. Of the number of Roman Catholics, and of the Jews at Comorin, we can obtain no account. All the rest are Hindoos, whose sentiments, as to their mythology, and their rites and ceremonies, do not differ essentially from those of the Hindoos in other parts of India.

The choice of Nagercoil as a Missionary station is the most desirable in the whole of Travancore, as it is by far the most populous, about two-thirds of the entire population of the kingdom residing south of Trivanderam, between that city and Cape Comorin, distant from each other fifty-four miles, over the whole of which our Missionaries have extended their labours, having schools or chapels, for preaching the word of life, scattered over the whole of this part of the country, in which they are operating the most important results.

We left Nagercoil on the 20th of August to return to Madras by way of Combooconum, in order to see the state of things there. Mr. Rhenius, of Palamcottah, kindly came to Nagercoil in order to accompany us to that place, and to show us on the road some of the congregations connected with that interesting Mission, which is in connexion with the Church Missionary Society, and whose extreme boundary to the southward touches the Nagercoil Mission. We reached Palamcottah the next night. The general features of this Mission strikingly resemble those of Nagercoil, while all the brethren of both are affectionately united. Here is a church of considerable size, in which Mr. Rhenius had assembled a numerous congregation, from the villages around, to meet us, and where we had an opportunity of addressing them on the great change in the islands of the South Seas. There are in connexion with this Mission thirty-one native teachers, who preach the gospel in 106 villages, in which 756 families have embraced Christianity, which contain 2557 men, women, and children, 257 of whom have been baptized—all heathen, &c.; thirty children of native Christians; about 170 of the above, it is hoped, are pious; eighteen schools, containing 384 boys and nineteen girls; thirty girls in the free-school; thirty boys in the seminary, training to be readers; and thirty boys in the central school, intended to be schoolmasters.

We left Palamcottah on the 24th of August, where Mr. Mead had joined us, to accompany us to Madras, in order to attend the district committee-meeting, which had been fixed for the 18th of September. We arrived at Madura again on the 29th. At this city there is one of the most extraordinary pagodas in all India. Its architecture is surprising, and its extent is very large, occupying, probably, six times the ground that St. Paul's of London does. This would be a promising Missionary station, and we hope that it will be occupied ere long. A Missionary would be well received there by the English families. We arrived at Trichinopoly on the 3d of September, and were politely received by Mr. Judge Bird and his lady, at whose house the late lamented Bishop Heber met his death. This is a military as well as civil establishment. Mr. Wright is a pious clergyman. Here is a Missionary belonging to the Christian Knowledge Society. We reached Tanjore on the 5th, and were kindly received by Mr. Kohlhoff and Mr. Hanbro, and their ladies. They belong to the same venerable Society. Here the eminent Schwartz laboured for many years; but the glory is departed. No vital religion is to be found in any of the native priests or people. The caste is allowed to exist among them. This canker-worm, identified with the spirit of the world, has destroyed everything resembling genuine religion—only the form is left. There is, however, a promising school of 180 boys and girls, under the management of the above two worthy men here. We had a very interesting interview with the rajah and his son, through the kindness of the resident, Captain Fyfe, to whose politeness, as well as to the hospitality of Captain Tweedie and his lady, we are much indebted. On the 8th we arrived at

Combooconum.—This town is situated on the banks of the river Cavary, which directs its fertilizing course through the rich and beautiful district of Tanjore, the most fertile in all Peninsular India. The town is large, and contains four or five ancient and extensive pagodas; this town was once the capital of the Carnatic. These pagodas are extensively endowed, and hence the town contains a great number of Brahmins, who subsist on their revenues. Besides these, there are many small pagodas and swamy-houses, and several large tanks, one of which is regarded by the Hindoos as possessing great sanctity. The neighbourhood is crowded with large and populous villages.

Early in October we returned to Madras, and rested there a few days, previous to our leaving India altogether. This city, including Fort St. George, Black Town, Triplicane, St. Thomè, Royapettah, Persewaukum, Vepery, Royapooram, with some other villages near, contains a great population, estimated by some at 100,000, and by others at three times that number. The greatest proportion are Hindoos: here are, besides Mahommedans, Persees, Europeans, and people from almost all nations: a mixed multitude. The Europeans in general reside in the neighbourhood of Madras, in what are called garden-houses, many of which are excellent, and beautifully situated in the middle of their respective compounds, and surrounded by elegant shrubberies. These houses extend to the distance of six or seven miles from the fort. They are occupied by the officers of government, military gentlemen, merchants, and tradesmen. The fort is, no doubt, one of the finest in the world. The palace of the governor

is a large and handsome building, situated to the south of the fort, with a view of the sea in front. The Black Town is fortified on the land side, and is open to the sea to the east. It is laid out with great regularity, and contains a large population, principally natives. Here are many good houses. Here also are the mint, and the jail, an Episcopal church, and one of the Mission-chapels, a Roman Catholic and Methodist chapel, mosques and Hindoo pagodas in great numbers, but none of large dimensions. Facing the sea is an extensive row of fine buildings, among which is the supreme court, the custom-house, general post-office, board of trade, and several merchants' houses, &c. Behind these are several very good European shops. Excellent water is raised from wells situated on the northern side of Black Town, and is conveyed all over it by means of pipes. In this city it is delightful to find Missionary, Bible, and Tract Societies; orphan schools for both boys and girls; various other schools, and many other institutions of a noble and benevolent kind, such as adorn most of the great cities and towns in our own favoured land. Here are many pious and excellent individuals belonging to different denominations, several of whom are amongst the first classes of society, and breathe much of the lovely spirit of the gospel.

The neighbourhood of Madras is greatly benefited and adorned by the rivers and canals, which run in different directions, and over which several beautiful bridges are thrown. The roads are amongst the best in the world; and, though the climate is hot, the locality is considered as very healthy.

CHAPTER XLVIII.

Abstract of the Farewell-Letter of the Deputation to the Missionaries on the various stations of the Society in India.

Isle of France, Dec. 7, 1827.

DEAR and esteemed Friends and Brethren,

Having, as a Deputation from the London Missionary Society, completed our official visits to you, its honoured friends and associates in the great and glorious work in which we are all engaged, and having bid adieu to the shores of India to proceed to the discharge of other duties, we embrace the earliest opportunity allowed us to say Farewell.

A *wider scope*, beloved brethren, for Missionary exertion and for Missionary talents than lies before you cannot be desired. Not fewer probably than one-tenth of the human race, one hundred millions of immortal beings and British subjects, lie spread around you: the valley is full of dry bones—very dry; the field is white to the harvest, inviting the reapers to put in the sickle. All these immortal beings standing on the verge of an eternal destiny, all hastening to that tribunal where it must be determined by the Judge of all the earth; while alas! with few —very few exceptions, they are without God and without hope in the world. Can you indulge in inglorious supineness, in such circumstances? Can you repose in sloth, when you ought by day and by night to stretch forth the hand of Christian philanthropy, and do all you can to snatch these brands from the eternal burnings? We do not question your willingness to use your best exertions in such a cause; and you will allow us affectionately to stir up your minds by way of remembrance, to those obligations which you are under to work while it is called day, seeing the night cometh when no man can work.

Never had Missionaries *stronger motives* presented to awaken their zeal, and to rouse them to use their most vigorous exertions. And now is the accepted time, this is the day of salvation. So far as the government is concerned, not one obstacle lies in your way, and the prudent Missionary may have access to every city, town, village, and hovel, throughout these extensive countries. You enjoy all the protection and unembarrassed freedom you can wish; and though the civil power wisely maintains its neutrality, it protects you in using your best exertions, and none dare make you afraid; while you have every reason to hope that the Supreme Authority wishes well to your labours and prosperity to your cause.

We are well aware of the *difficulties* and *discouragements* which oppose you: human nature in its worst condition; an idolatrous system, the whole of whose principles and ceremonies are diametrically opposed to those of the religion which you advocate; customs and associations which plead an almost unlimited antiquity; pride, avarice, and sensuality, which are inherent in fallen nature; ignorance, sloth and deceit, which to human agency are invincible; and all these powerful opponents in alliance with the powers of darkness, whose intervention is never wanting when the truth as it is in Christ is to be withstood, and its doctrines and its precepts neutralized. How formidable do these obstacles appear when duly considered! Yet there is *no reason* for either *discouragement* or *despair*. The cause in which you have embarked is the cause of God. Greater is He who is for you, than all they who are against you.

But, brethren, as it is by the intervention of the *appointed system* of means that God will destroy idolatry, change the hearts of the heathen, and bring them into the fold of Christ, with what holy diligence ought you, by prayer and study, to seek to be duly qualified for your great work, as workmen who need not be ashamed! The knowledge of the language of the people whose conversion you seek is essential to your success; for the better you are acquainted with it, and the more correctly and fluently you speak it, the more respect and attention will be given to your message. To that one language bend your most earnest attention until you have made it your own; nor suffer your minds to be drawn away by others, or by the pride of being thought learned, or the vanity of knowing many languages. The possession of any one of the languages of India, in such a degree of perfection as is desirable, will usually cost exertion enough; and when obtained, will give you access to millions of souls—scope enough for your best exertions.

Let not your pundits deceive you, for they are in league with the common enemy, by teaching you a language which those do not understand to whom you have access. Neither soar so high as to be incomprehensible, nor descend so low as to be contemptible and vulgar. There is a style in all languages that is at once plain, dignified, and appropriate, which both rich and poor can comprehend, and which neither can condemn. This is the style which we recommend that you should study, and in which you should preach the gospel.

These remarks we chiefly intend for our *younger brethren*, who have recently arrived in India. Most of you who have been for some time on Missionary ground, we are happy in feeling assured, are well acquainted with the language of the people among whom you labour, and speak it both with fluency and correctness. Until then no Missionary is an efficient labourer. To arrive at so high and important an attainment should be the first concern of a Missionary on reaching his sphere of action; and no other object, however important, should be allowed to divert his attention from this. Any Missionary who either cannot or will not acquire the language of the people to whom he goes to preach the gospel is but a cumberer of the ground, and should turn his attention to some other object, and not consume those funds which are raised for the support of useful Missionaries, and not the indolent, or those who are seeking their own ease and aggrandizement.

Let *plain and perspicuous language* be the medium through which you place before the understandings of the people, and the consciences of your hearers, the glorious doctrines and precepts and motives of the unsophisticated gospel of Jesus. Be it yours to follow the illustrious example of the greatest of mere human Missionaries, and to know nothing but Christ and him crucified, and to glory only in the cross. To some this may be a stumbling-block, and to others foolishness; but to many we trust it will be the power of God, and the wisdom of God.—Guard, dear friends, against dwelling on subjects of mere speculation, or on such as would afford mere amusement. Let the great things of God fill every address. Nothing will tend so much at once to excite attention, to do good to your hearers, and to destroy idolatry. Let the truth alone be exalted, and error will fall. Life and immortality are brought to light by the gospel; and the same should be attempted in every sermon that you preach; for, alas! darkness covers the earth, and gross darkness the people. The fall of man, and the importance of a change of heart—repentance towards God, and faith in our Lord Jesus Christ, must be the great subjects of every sermon to the heathen. You cannot depart from first principles, without being guilty of a dereliction of duty. And allow us again to recommend that your sermons to the heathen be pithy, lively, warm, and affectionate; delivered with a manifest concern to do them good. To be so, they must be short. Much strength is wasted in these countries by long sermons, where so little ought to be unnecessarily expended.

A small chapel is desirable at a Missionary station where a few converts have been made, who are willing to sanctify the Sabbath and to keep it holy, as a place of public meeting for divine worship. But before such expense is incurred, converts must be made.

[Here follow various remarks on the circumstances under which baptism ought to be administered, and other Christian privileges granted to applicants and candidates.]

Permit us, dear brethren, to recommend more street and bazaar-preaching; consider what this despised practice did in the days of Whitfield and Wesley, and in the days of Christ and his apostles. This is not sufficiently practised in India by the Misionaries, excepting in a few places. No Missionary, we conceive, should be satisfied with himself unless he has preached, in this way, a short sermon every evening, when the heat of the day is over; and so far from this being injurious to his health, we are satisfied that the exertion would be conducive to it, and prove a counteraction to the deterioration of home-study through the day. Many induce disease in these climates by indolence and the want of more bodily exercise. We have everywhere found that the most healthy are those who make the most exertion.—By street and bazaar-preaching, we are aware that you will perhaps expose yourselves to some contempt; but by not doing it you are in danger of a neglect of duty and the stings of conscience. A love of ease would urge more tranquillity and less publicity. To be known, you must be public; and both are essential to your usefulness, that both your doctrines and your example may be understood, the one embraced and the other followed. To seek publicity for its own sake would be vanity; but to seek it for the sake of doing good is the duty of every Missionary of Jesus Christ.

The school system in India is diffusing much light and scriptural knowledge among the rising generation, lessening their prejudices against the doctrines of the gospel, and preparing the way for some great change to which these nations we conceive are fast advancing. But allow us to caution you against multiplying schools beyond the power of giving a very frequent superintendence, which should be at least once or twice a week, and that made by yourselves or those assistants in whom you can fully confide. Much has been done; but much improvement we think needs to be attempted in the state of the schools. The masters, if hirelings, will be satisfied with having a few children who can read tolerably well, and repeat a catechism. But why should there not be twenty where there are but four or five? A more close, vigilant, and frequent inspection would, we think, cure the evil. But the principal advantage to be derived from the school-system is, we think, the opportunity which the schools give to the Missionary, when he visits them, of preaching the gospel to those who stop at the outside, and to the parents who come to hear their children catechised, or others. We would therefore recommend that one stated day and hour every week should be appointed and known, that the

parents may come to hear their children, as well as passers-by. School-rooms should always be selected in public streets and places of great resort, that the people may be induced to stop and hear. When a number are collected to hear the children catechised and examined, a fine opportunity is afforded, either directly or through the children, of placing the great truths of the gospel before their minds. It is preaching the gospel, and not the school, or any other system, that is ordained of God to renovate the world. The Missionary who does not think so will be useless, and has much both to learn and to unlearn before he will be a useful labourer.

Allow us to recommend, brethren, that you make yourselves more *familiar with the people* around you. Visit the bazaars, converse with the natives on the great things of God, invite them to your houses, and let them feel that you are concerned indeed for their welfare. This cannot but ensure their respect and esteem, however much they may think you mistaken on the subject of religion. Extensive observation and experience have convinced us of the great importance of the practice which we affectionately recommend. Difference of country and of people makes no difference here. Familiar conversation on difficult subjects, when an interchange of sentiment is permitted, is the most certain method of exciting interest, and bringing the subjects on which we speak within the comprehension of those with whom we converse. This will assist you too in acquiring the language in which you preach, in knowing the people's mode of thinking and reasoning, and in adapting your discourses to their capacities. The Redeemer's conversation with the woman of Samaria at the well, and his general mode of instruction, is an example which cannot but commend itself to your admiration, and is worthy of being followed.

We recollect with great satisfaction that, connected with many of your stations, there are several *country-born young men and natives* who have come forward to the work of the Lord, and to assist you in your noble designs of saving souls. While we would recommend again that all suitable encouragement should continue to be given to them, and that they be kept in a state of constant and active employment in the work of the Mission, permit us to guard you against the temptation of thinking that they are to do all the work; and that, because you have such assistants, therefore you may do the less. This would be a lamentable misappropriation of their talents. However numerous your assistants may be, and however extensive their exertions, your own active zeal must not in the least be diminished. Yours is a work that cannot be done by proxy.

The establishment of female schools is another object which we must press on your attention, and on that of your much respected wives. While it is a matter of exultation that so many boys throughout India are under a course of Christian instruction, it is deeply to be deplored that, excepting in Calcutta, but little has either been done or attempted in any other part for the education of the other sex; we are aware of the difficulties which oppose; but we beseech you, and our dear friends and sisters, seriously to lay the subject to heart, and make your best exertions.

A few *cautionary hints* may not be unseasonable in this letter of free and affectionate advice. We feel the awful responsibility of your office and circumstances; and we are more solicitous that you so discharge the important duties devolving upon you, and so conduct yourselves under all relations of life, as to put to silence the ignorance of foolish men, accomplish the objects of your mission, and continue to enjoy the confidence and esteem of all. Permit us then to guard you against all political interference with the powers that be. The government of these countries excites our admiration for its liberality, equity, and benevolence; and you share the protection of the laws, while you enjoy the most perfect and unrestrained freedom in discharging your Missionary duties, and in spreading the savour of the Redeemer's name. Yours is a work which admits of no compromise—which in a peculiar manner demands the whole of your talents, and your undivided time and attention. Too much English preaching, keeping of schools, composing books on subjects merely literary, entering much into the society of your countrymen, attempting a variety of languages when one only should at first engross your entire attention, a restless hankering after home, a dislike to your station or the people among whom you labour, with a variety of other things, may become great snares to a Missionary, in taking off his heart from his work entirely or in part. We have seen with grief the effects of such allurements; and when these objects, or any other not directly missionary, engross the attention, we cease to wonder at the want of success among the heathen.

Having travelled through all the countries over which your stations are scattered, and taken we think an *impartial view* of the state of your several Missions, we greatly rejoice to recollect that we have seen you, with very few exceptions, faithfully devoting your talents to your great object, and have formed the most gratifying opinion of both your talents and your piety. Nor do we neglect duly to appreciate what has been actually accomplished, in bewailing what has not been achieved. You are responsible, not for success, but for the due and diligent application of those means which are within your power. To some stations which we have visited, we can advert with peculiar delight, and exclaim, What has God wrought! We have beheld Hindoo pagodas prostrated before the gospel, and Christian chapels growing up, and crowded by hundreds of attentive hearers, not a few of whom evince, by their lives and conversation, that they have turned indeed from dumb idols to serve the living God. Glorious sights! —but, alas! how few, how rare! — Beloved brethren, for the want of more success there should be great searchings of heart; allow us to entreat you to examine, and see whether there is not a cause. Why this barrenness of religion after so much expenditure of Missionary

talent, and time, and money? How comparatively few the converts! How little is God known! How slight, comparatively, is the impression made on this hundred of millions of human beings! Oh, let us humble ourselves before God, in the very dust, that we have been no more concerned for their salvation—that we have laboured so little for their good—that we have no more wrestled with God in prayer, that He would make bare his holy arm, and pour out his Holy Spirit upon them. When the friends of Missions at home, and the Missionaries abroad, are found thus engaged, then we may expect this wilderness to blossom as the rose, and this desert to become as the garden of the Lord.

Nor will *we despair of seeing better days:* we have a solid foundation on which to rest our hope and entire confidence that, at some future period, if not now, these heathen regions shall bow to the authority of Christ, and unite to crown him Lord of all.—It is not necessary that we should dwell on the purposes and the promises of God which assure us of the approach of so glorious a day;—you know them, and do well often to meditate upon them, in their variety, their comprehensiveness, their fidelity, and the sufficiency of Him who spoke them to give them their entire accomplishment. But, for your encouragement, consider why Divine Providence has, in so surprising a manner, and almost in spite of the power that now rules these nations, broken the yoke of Mahommedan and Hindoo tyranny, and put them under a Christian government—and that, the most likely to do them good. This is the hand of God; and we cannot doubt that He has prospective designs in this stupendous change. He has given them to England, that England may give them the gospel.—Besides, but a few years ago the greatest opposition was raised against the introduction of the gospel into these countries; but now every difficulty is removed; and where England sends but one Missionary, she might send a thousand, and not the smallest obstacle would be thrown in the path of their Missionary career by the government. The growing indifference of the Hindoos to their own tenets and ceremonies is another pleasing omen. Of the fact we can have no doubt. Indeed, to us, who have travelled so much among them, their mythological system appears — like multitudes of their temples—in a state of wretched dilapidation: both are tottering to their fall. A few years, and the world will witness some mighty change. Knowledge is making rapid progress among the people; the Brahmins are falling into disrepute. Aware that covetousness is the mainspring of their actions, their vassals are become impatient of the yoke; they will speedily cast it off, think for themselves, and embrace the gospel. What means that eagerness everywhere so ardent to obtain the Christian tracts, portions of the Scripture, and the various publications which you are diffusing among them, and what the tendency of their influence?—Besides, the sacred volume is now made to speak to all these nations, in their own tongue, of the wonderful works of God. Is not this a fact of auspicious aspect?—A few years ago scarcely a pious individual was to be found in these countries, in whose life religion could be seen, or who was disposed to plead the cause of the perishing heathen at a throne of grace; but now, God has a numerous seed to serve him, scattered over the vast regions of India, who rejoice to aid your designs and to encourage your hearts; to assist you with their prayers, their example, and their pecuniary contributions. How many benevolent institutions are in vigorous operation, not only in the great cities of Calcutta and Madras, but also in various parts of the interior, labouring in different ways to circulate the Scriptures of truth and religious tracts and books: — all aiding in your Missionary career.

Before we close this letter, we must entreat of you to take all due care of your health. On the importance of this blessing, both to your personal happiness and to your usefulness in the great work in which you are engaged, we need say nothing; but to pay all suitable attention to its preservation is an imperative duty. Many a Missionary, we doubt not, has fallen a sacrifice in these climes to his own imprudence, in not taking sufficient bodily exercise, and by engaging his mind too intensely in his studies at home. The English constitution will not bear the ardour of mental exertion in these sultry regions as at home, excepting for a short portion of the day; and it requires to be followed by far more exercise of the animal system than is generally taken, to preserve both the mind and body in good health. For the want of such exercise, the muscles lose their tone, the system gradually sinks into a state of torpor, and the diseases incident to these regions are induced. Exercise may be taken, we conceive, in a carriage at any part of the day, with safety, provided the direct rays of the sun are avoided; but the mornings and evenings are, doubtless, the most suitable. At these times, the Missionary should go to the adjacent villages, visit the schools which he has under his care, and address the people both in the school-rooms and in the streets, distributing tracts to and conversing with them: such engagements, daily pursued, we are persuaded, would tend greatly both to the usefulness of the Missionary, and to the preservation of his health. This should be done from the time the Missionary arrives in India, so far as it is possible; and so soon as he has obtained a few words of the language he should make use of them in the schools, and in attempting to converse with the people; by which means, also, he would acquire the language much sooner, and with more correctness of pronunciation, than otherwise. However, when the constitution fails, and sinks under the climate, and becomes the subject of that debility which torrid regions so often induce, and when a change of air becomes necessary, we think that no Missionary should take a voyage to England, merely for the sake of recovering the vigour and tone of his system, till he has tried a journey to the *Nilgherry Hills*, in the Madras

Presidency, which may be done at a much less loss of time and expense to the Society than would be incurred by a voyage to England.

We leave you, dear brethren, with regret; but it is with the greatest confidence that you will continue to adorn the doctrines of God our Saviour; spend and be spent in his service; and may you have the gracious protection of a faithful God and the encouraging smiles of his people! We leave you in the enjoyment of affectionate union with each other, and of a firm attachment to that Society in whose service it is our mutual happiness to spend and be spent, and in circumstances of temporal satisfaction and comfort. We leave you with a deep sense of ardent gratitude for all the kind solicitude of yourselves and of our dear sisters your beloved partners, to promote both our comfort and our objects in visiting you; and assure you that we shall ever remember you with affectionate anxiety for your personal health and domestic welfare and success in your arduous work. While we shall bear you on our hearts constantly before God, we earnestly solicit an interest in your prayers. Let us still have your confidence and esteem; cultivate towards the Society, with which you are associated in this great work, the closest union and the most affectionate attachment. Be ye faithful unto death, and your Divine Master will give you a crown of life.

Farewell, beloved brethren and friends. With the best wishes we commend you, with all whom you most tenderly love, to God and to the word of his grace; and remain, in the bonds of Christian love and sincere friendship,

Your affectionate Friends and Brethren,
(Signed) DANIEL TYERMAN,
GEORGE BENNET.

CHAPTER XLIX.

Embarkation for the Mauritius, or Isle of France—Arrival at Port Louis—Deliberations about visiting Madagascar—Town, College, Churches, &c., of Port Louis—State of Society—Slavery—M. Perille—Anecdotes of Slaves—Dreadful Hurricane—Information respecting Madagascar—Examples of barbarous Usages and despotic Cruelties.

OCT. 13. Having finished our tour in Southern India, and rested a few days at Madras, to wind up the whole of our official business in this part of the world, we embarked to-day on board the Frances Charlotte, Captain Talbot, for the Isle of France.

Nov. 23. At four o'clock in the morning we came in sight of land, about fifteen miles distant. By daybreak we discovered the Round, Serpent, Flat, and Coin Islands, to the north of the Mauritius. The mountains of the latter rose in the misty majesty of morning, through which the sunbeams gradually breaking presented a scene of real and aërial perspective seldom so perfectly and happily combined. The low lands towards the shore, covered with sugar-cane plantations, interspersed with cottages, villas, and hamlets, among trees and bushes, were minutely distinct in the foreground, while the peaks of the volcanic eminences behind changed form, and colour, and size, and position, every quarter of an hour, emerging and sinking alternately in the sea of vapours that now encircled, now overflowed, and finally deserted them, melting away into the limpid element, through which heaven, earth, and ocean were at once and harmoniously revealed in the glory and loveliness of risen day, within the verge of the tropics.

In the evening the ship came to anchor off the harbour of Port Louis; but as it was too late for the inspector to visit us and examine our bills of health, we remained on board till morning. The day had been remarkably serene, the breeze favourable, and our spirits were exhilarated with the prospect of liberty, after six weeks' confinement, as we sailed down the side of the island, which looked so peaceful and flourishing with cultivation, that the thought could hardly settle, for more than a moment or two, in our mind, that this fine island is not unfrequently devastated with the most tremendous hurricanes, and is seated on a bed of fire, which may unexpectedly overwhelm it with disrupted torrents of lava, or engulph it by the force of earthquakes in the surrounding ocean. The forms of many of the mountains, which may hereafter again be the ministers of destined destruction, as they have been of old, are singular and grotesque, and they bear names as fanciful as their appearance. One pair of conspicuous eminences is degraded by the appellation of the Ass's Ears. The highest peak is called Peter Botte; it rises to the height of 3500 feet, diminishing upwards into a perfect spire, on the point of which is suspended a globular mass of stone, denominated the cap of liberty, which "Peter Botte" wears unmolested, whatever sovereign reigns below, whether the Grand Monarque, the Republican Directory, the Emperor Napoleon, or the King of England; and, we may add, he wears it unmolested, whatever oppression is exercised beneath his feet over the black population of this hotbed of slavery.

Nov. 24. After due investigation the ship was allowed to enter the harbour, when we landed, and soon afterwards met Mr. Le Brun, the Missionary of our Society. We were surprised and distressed to learn that the state of Madagascar, in respect to climate, for several months to come, may be presumed to be such that hardly any European constitution could survive the perils of travelling through the forests, and over the lakes, mountains, and morasses, into the interior, where the metropolis is situated, and where our Missionaries reside. We have no alternative, therefore, except to remain here till the malignant season is past, or to avail ourselves of the first opportunity to proceed to the Cape of Good Hope, on our way homeward, and abandon the purpose of visiting Madagascar altogether.

1828. Jan. 28. Till this day we have been detained in the Mauritius, waiting first for a safe season, and latterly for a vessel to sail to Madagascar.

Port Louis, the principal town of this colony, stands at the head of a fine harbour, between

two points of level land, each of which is commanded by a fort. From fifty to sixty vessels are generally seen at anchor here, moored by chain-cables. At the head of the port a stone pyramid, from which a copious stream of pure fresh water is unremittingly poured, has been erected, in a situation so convenient that ships' boats may fill their casks from it without landing them. A spacious quay, custom-house, theatre, public library, and a town-residence for the governor, give this place a sufficient air of metropolitan dignity for a petty island. The main street, running nearly east and west, contains many good buildings, well-furnished shops, and merchants' warehouses. Here a great part of the general business is transacted. East of the quay is a wooden-roofed and many-pillared bazaar, extending over a considerable open space, where all kinds of wares are vended, during all hours of daylight, on all days in the year, of which those called Sundays are the busiest; especially in the mornings, when the slaves have liberty to come to market. There is here an old Roman Catholic church, with two low towers; plain and unadorned both without and within: also an English Protestant church—a low, clumsy structure, placed on a small mount, formerly a military magazine, and bomb-proof. A tower has lately been added—at an expense of 20,000 dollars, we are told. Neither the one nor the other of these sanctuaries is much frequented; the theatre bears away the palm from both; the French population, especially, delighting in dramatic exhibitions. A massy wooden pile, a hundred and twenty feet long, forty broad, and three stories high, is called the college. This immense piece of timber frame-work was actually removed three feet from its basement, by the unimaginable force of the hurricane in 1784. Here the sons of the principal French families have the means afforded them of classical and mathematical education. From the chief thoroughfare many others diverge in a southern direction; some of great length, all of ample width, and for the most part macadamized. Several water-courses are turned through the principal of these, from the neighbouring mountains. On one side of the town is the Malabar camp, inhabited by Hindoos and other oriental foreigners; the French and English in general occupying the central streets. Here also are barracks for a thousand infantry.

Little can be said in favour of the morals of the mongrel population of St. Louis, consisting of French, English, Portuguese, Dutch, Italians, Danes, Norwegians, Hindoos, Malays, Bengalese, Africans, and half-castes of all these, in every possible form of admixture. Our own countrymen bear the best character: but, in truth, whatever be the professed religion of individuals, the whole town wears the aspect of heathenism on the Lord's day. No shops are closed, except for the convenience of the owners; pleasure and business occupy the free, and drudgery and degradation mark the slaves, as on other days. We understand, however, that even in these respects, society, in outward decorum, has been much ameliorated since 1811, when the island fell into the hands of the English. A dreadful conflagration, in 1800, which destroyed thirteen hundred houses, made way for the erection of much better buildings than the former wretched hovels; though wood is still the main material. All the dwellings are provided with double doors and double window-frames, for security both against robbers and hurricanes. Against the latter scarcely any strength of walls or bars can prevail.

The population is estimated at twenty thousand; of whom more than one-half are slaves, two-thirds of the remainder blacks and creoles, the rest of European origin. There is a law here that no Englishman shall marry a woman of colour, not even a mulatta. The consequence is obvious. But profligacy needs no law to foster it in this colony, especially in Port Louis, where there exists a system of castes, nearly as complete, altogether as degrading, and much more demoralizing, than those of India. Here are the English caste, the French caste, the creole caste, the free-coloured caste, and the slave caste. Scarcely any friendly intercourse (except in the two former instances) exists between these; and few of them will meet even in the same place of worship—a circumstance which is an exceeding great hinderance to the usefulness of our Missionary (Mr. Le Brun) here.

The Isle of Mauritius (frequently called the Isle of France) is of an irregular oval form, and about a hundred and fifty miles in circuit. It is nearly surrounded by coral-reefs, red, white, and black, at various distances, with shallow lagoons between them and the shore, whereby the access is rendered difficult. The land is mountainous, and manifestly volcanic. The rocks are generally of a dark blue compact basalt, occasionally honeycombed, and remarkably resembling those of Tahiti. In the interior are large forests of timber-trees; considerable tracts also are cultivated there, but the finest and most productive soil lies nearest to the coast. How much this has been improved by slave-labour may be understood when we state that, in 1812, the sugar exported amounted to 969,264 French pounds; in 1827 it reached 40,616,254;—in fifteen years increasing forty-fold! The planters, except Captain Dick and Mr. Telfair, are French, and the slaves have been brought from Madagascar and Mozambique. The entire population is (in round numbers) eight thousand whites, fifteen thousand free people of colour, and sixty-nine thousand slaves. A more unpromising field for Missionary labour can hardly be imagined than the Mauritius, though one more needing spiritual cultivation cannot be found under the sun. Christianity under all its larger forms, Mahommedanism in its rankest inveteracy, and heathenism in many of its hydra shapes, divide this piebald community of people, kindreds, and tongues, as diverse in manners, intelligence, and sentiment, as their colours, features, and languages are dissimilar. But "is anything

too hard for the Lord?" Our Missionary, Mr. Le Brun, who has been here fourteen years, has laboured not altogether in vain, either as a preacher of the gospel or an instructor of children; but present circumstances are discouraging.

Slavery exists in this island to such an extent that its miserable victims are met in droves, or singly, everywhere, performing all kinds of base, penal, and brute labour. In Port Louis the domestic servants are almost entirely bondmen and bondwomen. Government possesses much of this questionable kind of property, and not only employs slaves upon its own necessary works, but lets out individuals for hire to private persons having temporary occasion for them; a practice common also with other holders of human live-stock. In the streets they are seen dragging carts and drays, like beasts of burthen. But it is on the sugar-plantations that these helots swarm and blacken the face of the country. Such estates are rather numerous than large, and are tilled by bodies of field-drudges, from one to three, four, and even five hundred. The negro family here, as in the West Indies, is the nursery for this monstrous injustice. From the east coast of Africa the supplies were principally obtained while the trade was permitted; and now, though prohibited, there is reason to believe that it is still managed in the usual evasive manner: no preventive service being sufficient to suppress the contraband of blood, in a slave-colony so distant from the mother country, any more than of foreign spirits nearer home. The personal appearance of the slaves varies much, according to the nature of their employment and the severity or leniency with which they are treated. Some are well-looking, but in general they are ill-favoured. A few seem to feel the ignominy of their condition, and deeply resent it, though impotent to help themselves. One poor wretch lately died at this place, heart-broken, continually exclaiming, till voice and breath failed, "Why am I a slave?" On experiencing hard usage, the slaves sometimes commit acts of the most savage desperation; and, "if oppression maketh a wise man mad," can this be wondered at? About four years ago a woman had been cruelly flogged by her owner; her husband, unable to brook the indignity, cut her throat and the throats of their young children; then, making a common funeral-pile of their bodies, he set it on fire. and leaping into the flames perished with them.

On the estates of Mr. Telfair (whom we frequently visited, and received much hospitality from him) the negroes appeared in good personal condition, and as contented with their lot as the circumstances of it would permit them to be. The children are sent to schools provided for them. Every family has its little thatched cottage; the women are allowed leisure to manage their domestic affairs; and when they have borne six children are entirely exempted from field-labour. The aged, of both sexes, are employed in light jobs, such as weeding, cleansing the walks, and gardening.

At Reduit, the governor's country residence, much benevolent care is bestowed upon the offspring of the slaves belonging to the establishment. They are taught to read, write, and cipher, and religious instruction is administered to them, under the immediate superintendence of Lady Frances Cole. The adults also seemed to us in good condition, and cheerful at their toil. M. Perille, a French planter, is also distinguished for his humanity towards his slaves; and it was mentioned, as a special proof of this, that he does not require them to work on Sundays. A short time ago, however, when the holes had been made for the young plants in a large plot of ground, and there had been a long drought, a shower happening to fall on the Sabbath, M. Perille was unable to resist the temptation to avail himself of the opportunity of setting the canes, and directed his slaves to perform the work, as one of necessity, promising them a special remuneration at night. It was done; but, in the evening, when he called them to receive their wages, to a man they refused to accept of anything, saying, "We are your servants, and bound to do what you bid us at any time;—besides, you use us so well that we cannot take any pay for this day's work." Being a Roman Catholic, he has made his slaves (as far, probably, as he knew how) of the same faith with himself. We saw three hundred of them assembled one evening, for divine worship, in the open air, before his house, and under the shade of mango-trees. Two women repeated the Lord's Prayer and the Apostles' Creed, in Latin, and were followed by their fellow-negroes, who afterwards sang several hymns in the same language, sweetly and in good tune. The scene was affecting, and the group very picturesque; a few lamps, which had been hung in the trees, brightening over their heads as the shadows of night rapidly followed the flush of a tropical sunset. When they had concluded these *devotions (!)* they all crossed themselves; and afterwards came, one by one, to receive their ordinary allowance of provisions, when two bags of rice were given out to them, at the rate of a pound and a half for each adult, man or woman, and half as much for each boy or girl. They then retired quietly to their huts. M. Perille is an amiable and well-meaning man. He lives with his mother, who is advanced some years beyond threescore and ten. Neither of them had ever seen a Bible or New Testament, nor had they any desire after such a sight, being utterly unconscious of the value of God's holy word; though, according to what they had been taught, they seemed zealous for the faith of their fathers. Surely the teachers, who thus withhold from their Christian congregations Christ's own words, have much to answer for if the people come short of salvation from ignorance.

The slaves sometimes *maroon*, as it is called, that is, they run away from their bondage. Of these fugitives, it is said, there are considerable numbers among the mountains and forests, who live principally by sallying out for plunder, and hunting the wild deer, which abound in some remote situations. When a slave escapes

from his master, the latter is required to report him to the police, upon which a party of soldiers are sent out in pursuit of him. If he is traced, and nearly overtaken, they are ordered to call upon him to stop, three times; and if, at the third challenge, he still attempts to flee, it is lawful to fire and shoot him dead.

An amusing specimen of the ignorance and knavery of these degraded creatures has been communicated to us.—A negro was sent by his owner to fetch home a quantity of wine from the merchant's. Of course a note was delivered to him, stating the number of bottles committed to his charge. On the road, however, he chose to empty one of these for his own gratification; but before he did this he placed the note under a stone, and kept it fast down while he was drinking the liquor. When he got home his master inquired how many bottles he had brought. He answered—so many. "Nay," said the master, "there should be one more." The slave stood stoutly to it that he had delivered all the bottles that he had received. "It is false," rejoined the master, "you have drunk one by the way; for this piece of paper tells me that there was another bottle, which is not here now." "That note is a great liar!" exclaimed the astonished negro; "how could he see me drink the wine, when I held him under a stone till I had done? How could he see me drink it, and tell you that I did?"

Among other instances of barbarous treatment, by persons unfit to be trusted with absolute power over beings at least as good as themselves, the following has been mentioned to us as having happened several years since. A wretched woman killed three of her slaves, who had displeased her, with a knife. She afterwards left the island, and is still residing in France.—Some time ago, a negro, in a fit of melancholy, hanged himself. He was discovered, and cut down, apparently dead. His master (determined to show the malignancy as well as the impotency of his displeasure) ordered the body to be flogged, as though it were alive and could feel his vengeance. After fifty strokes had been inflicted, signs of life actually appeared. The brutal punishment was suspended, and, by the use of proper means, the unfortunate sufferer was brought back to life and thraldom. He survived several years, and his owner, it is said, is still alive, and unashamed of what he did.

We shall close these examples of the effects of slavery by a fact which shows that there is something good in fallen human nature, which even slavery cannot extinguish, and something bad, which nothing, surely, but slavery could infuse. A poor negress, who is a slave in this colony, with great labour and long parsimony had saved as much money as would buy a human being. She had a daughter, a slave like herself. What did she? She purchased that daughter of their common owner, and set her at liberty; being content to remain in bondage for the pleasure of seeing her child walking at large, with *shoes* on her feet, which are here the badge of freedom among people of colour, no slave being permitted to wear them. Soon after the bargain had been completed, the affectionate mother happening to come into a room where this daughter was sitting, very naturally and unconsciously sat down beside her, as she had been wont to do. A moment or two afterwards the daughter turned round in a rage, and rebuked her, exclaiming, "How dare you sit down in my presence? Do you not know that I am a free woman, and you are a slave? Rise instantly, and leave the room."

On the 5th of March, 1828, a *coup de vent*, or hurricane, passed over this island, which, more frequently and grievously than any other inhabited spot of land, is supposed to be subjected to such visitations. The heat on the foregoing day had been excessive, the thermometer standing for some time at 91°, with great closeness and stagnation of the air. The evening was pleasant, a fresh breeze having sprung up; but this gradually increased to a storm, accompanied by distant thunder through the night. Two hours after sunrise the wind blew with considerable violence, and heavy rain came down. Presently it began to vary from a regularly increasing gale to sudden and impetuous gusts, with intervals of two or three minutes. The sky grew exceedingly black, and the clouds continued to thicken and discharge torrents of water. At five p. m. the real hurricane began; the foliage] was torn from the trees, and the atmosphere was presently in commotion with leaves and light materials, such as thatch and shingles, flying in all directions. Every quarter of an hour the squalls came on louder and longer, and at length the whole force of the tempest, in successive bursts, like waves of the sea, drove over the town; every house in which shook to its foundations, and many were damaged and dismantled. On the following morning, when we looked out, the streets were like rivers, and cataracts of foam were rolling down the mountains. The trees were all stripped, and multitudes of branches scattered on every hand; several of the largest were torn up by their roots, and lay in heaps upon the roads. The fences, as far as we could distinguish, were all leveled. Several dwellings and storehouses had been laid flat in the town and neighbourhood. The vessels in the port wore an aspect of distress, which plainly showed that they had barely weathered the devastation. One, a schooner, had foundered, and the tops of her masts could just be seen above water. Others had been driven ashore, and their chain-cables snapped asunder like threads. An East India merchantship, the George Canning, just arrived from Calcutta, which had dropped anchor in the harbour on the preceding day, was driven out to sea, and wrecked on the coast, several miles to the westward, when, of thirty-three persons on board, sixteen were drowned, including the captain and his wife, the ship's surgeon, and several passengers. She had struck upon a reef, and been assailed by an irresistible force of breakers. The captain and the rest of those that perished took their station on the poop; the seventeen who escaped took theirs upon the forecastle. The forepart of the vessel being

ground, but not the aft, she soon parted at midships, when all on the poop were precipitated into the abyss; but those forward, in the sequel, reached the shore in safety.—Two large new houses, built of wood, in a valley, were dashed to pieces; one of these was removed bodily from its foundations to a distance of ninety feet, and then hurled into ruins. A few minutes previously twenty-one persons had been under its roof, but happily had left it before the catastrophe. The cottage of a woman, who was expecting every hour to become a mother, which stood near a river in the vicinity of Port Louis, was taken up, and let down in its proper position in the middle of the stream. The inmate remained uninjured. On the plantations in the country the cabins of the poor negroes were almost all prostrated or laid open. Twenty-five mules and a horse were killed by the destruction of the stabling on an estate near Mr. Telfair's. A wooden mansion, of great strength, thirty feet long by twenty wide, belonging to Mr. White, a friend of ours, at Grand River, was pushed more than three yards from its original basis. An immense tamarind-tree adjacent was fairly plucked up and overthrown, though some of its roots, as they came out of the ground, measured from twenty to thirty feet in length. We heard of no lives having been lost, during this hurricane, on land.—The seventeen persons rescued from the wreck were accommodated with board and lodgings at the hospital here, till they could conveniently provide for themselves. We visited them there, and found them in good health and spirits, none having suffered any serious personal injury. When Mr. Bennet, after congratulating them on their extraordinary escape, expressed a hope that they would ever bear in grateful remembrance the goodness of God in preserving them, when so many of their comrades were taken away at a stroke, the boatswain, with characteristic indifference, replied, "Why, if we were always to be thinking in that way, we should never venture to sea again. For my part, I have got a new berth; I go on board to-morrow; and I intend to do my duty."

Within sixteen days after the desolations of this hurricane, the whole face of the country appeared to have been renewed, the trees were covered with foliage, and the ground with grass and flowers.

During our long detention here we have been making inquiries, whenever opportunity offered, respecting the circumstances and state of society in Madagascar, whither we are bound. It is generally known that Radama, the king (who, though originally a provincial chief, has now subjugated to himself four-fifths of the island, which he governs with great wisdom and energy), some time ago concluded a treaty with the British government for the abolition of the slave-trade throughout his dominions, which, we understand, he has faithfully endeavoured to carry into complete effect, notwithstanding all temptations and facilities to evade it. He has also encouraged our countrymen to settle in his territories, to instruct his subjects in commerce, agriculture, and useful arts. With a view to the introduction of other branches of knowledge—though still adhering to the superstitions of his country himself—he protects, in the most decided manner, our Missionaries in their labours of teaching the common elements of education, in connexion with religious instructions, to such as will hearken to the latter and apply themselves to the former. In furtherance also of his enlarged and enlightened plans for elevating Madagascar above its state of semi-barbarism, he likewise sent a number of youths, including a prince of the blood royal, to England, to acquire a superior education to any that could be obtained at home.

The Malagasse are known to be exceedingly vindictive; they will not forget an injury till it has been fully avenged. They therefore very rarely strike one another, and never submit to a blow without pursuing, if it be possible, the offender to death, if they cannot kill him instantly. Several Englishmen were sent from hence to Madagascar for the execution of some public work, on which a great number of natives were employed. The superintendent was a remarkably quiet and patient man; but being one day greatly harassed and wearied out with the laziness of the Malagasse labourers, he imprudently gave one of them a blow. The same evening, while he was sitting in his house among his friends, a shot was fired at him through an opening in the wall, by which not he but another person present was killed. The man who discharged the musket was known to be the same whom he had chastised; but the fellow immediately made his escape. Next morning the overseer, and the party who had been with him when the assassination was perpetrated, went in a body to complain to the local magistrates; but, not having taken the precaution to arm themselves, they were waylaid by a gang of natives and all murdered on the spot. The original culprit was afterwards apprehended, hanged, and gibbeted, under the laws of the island.

A female rebellion took place a little while ago in consequence of the following extraordinary grievance. It was the privilege of persons of that sex to dress the king's hair; and in the beauty of their long black locks both men and women take great pride. When Prince Rataffe returned to Madagascar from England, his head had been shorn of its barbarous honours, and converted into a curly crop. Radama was so pleased with this foreign fashion that he determined to adopt it,—to rid himself, probably, of the periodical plague of hair-dressing, which, according to the costume of his country, was a work of no little labour on the part of his female barbers, and of suffering patience on his part. Accordingly he took an opportunity, when he happened to be at some distance from his capital, to have his head polled nearly to the scalp. His first appearance in public, so disfigured, threw the women, whose business was thus cut up, into equal consternation and frenzy. They rose in mass, and their clamours threatened no little public commotion. But Radama was not

a man to be intimidated or diverted from his purpose by such means. His measures were severe and decisive. He surrounded the whole insurgent mob with a body of well-disciplined soldiers, and demanded the immediate surrender of four of their ringleaders. These being given up, he turned to his guards and said, "Will nobody rid me of these troublesome women?" when those present rushed upon the poor creatures and slaughtered them at once. Radama then commanded the dead bodies to be thrown into the midst of their companions, who were kept three days without food in the armed circle of military, while the dogs, before their eyes, devoured the putrid corpses of their friends. The consequences did not stop here; infection broke out, some died, and the rest fled and returned to their homes.

The laws of Madagascar are very sanguinary, and capital punishment is inflicted for very small offences. Some years ago, we are told, it was death to take snuff, smoke tobacco, or for a man to keep a dog or a cat in his house. Trial by ordeal was frequent, and it was with the utmost difficulty that a practice so iniquitous and absurd could be abolished even by a royal despot. Radama, the king, being ill, the English agent (Mr. Hastie) gave him calomel; in consequence of which his Majesty's mouth became, as was to be expected, affected, and his breath fœtid. The courtiers insisted that he had been poisoned by some of his household, and required that they should all be subjected to the *tangina*. Both the king and the English agent assured them that they were mistaken, and stated the simple fact, the reason of the symptoms, and the probable cure that would ensue. They would not believe; and Radama himself was compelled to yield to their demands. The tangina is the poisonous kernel of an indigenous nut; a little of which being scraped off upon the tongue of the suspected person, with certain ceremonies, it is presumed that if guiltless it will not hurt, but if guilty it will destroy him. On this occasion thirty innocent people were tried by this test, when twenty-eight of them died.

A yet more hideous mockery of justice was sometimes employed. The queen was ill, and she was supposed to have been poisoned by some of her female attendants. A number of these were brought to the ordeal of (each) having first one joint of one finger, then another of the same, and so on from finger to finger, and from the fingers to the hands, and from the hands to the wrists, the wrists to the elbows, and the elbows up to the shoulders,—chopped off in succession (even to the mutilation of the whole body in case of contumacy), so long as the sufferer could endure the torture,—that is, till she confessed the crime of which she was only suspected, whether guilty or not; when she was of course put to death at once. Thus there was no alternative between being murdered by inches, or by one merciful blow,—the mercy not being shown till the wretch was *thus* proved to be a criminal, and deserving of none.

One of our Missionaries once witnessed a most tragical spectacle, the burning alive of three soldiers, who had been found guilty of cowardice, — a misdemeanor which Radama punishes with inexorable rigour. The culprits were brought forth heavily loaded with chains. One of them, however, by a desperate effort, got away and rushed down a neighbouring precipice; but he was pursued, overtaken, and hurried back to the place of execution. There the three living bodies were laid like fagots, one upon another, when, wood being heaped around them, fire was set to the pile, and the whole were consumed together.

One day, when the late British resident was dining at the palace, one of the wives of Radama had in some manner offended him, when, so impetuous and unappeasable was his wrath, that he called to an officer at table, and commanded him to go out instantly and spear the woman. The officer obeyed; and, soon after returning, the king inquired whether his order had been obeyed. "Yes, she's spear'd," was the reply, and the company proceeded with their dinners as though a mere every-day circumstance had happened. He knows, notwithstanding, when and how, in a politic way, to exercise clemency. Some of his conquered enemies and forced subjects have taken the oath of allegiance three or four times, and again rebelled, before he has finally passed sentence of death upon them. How powerfully does the recital of scenes such as these confirm the declaration of Scripture, "that the dark places of the earth are full of the habitations of cruelty!" And how strongly should it excite every Christian heart to plead with God speedily to fulfil his "*covenant*," which declares it to be his purpose "that the earth shall be full of the knowledge of the LORD, as the waters cover the depths of the sea!"

CHAPTER L.

Further Information respecting Madagascar—The late Mr. Hastie, British Agent at Tananarivo—Customs in Madagascar on the Death of a Native—Tribute to the King—Royal Exhortation in favour of Husbandry—Punishment of Offenders—Sumptuary Laws—Cleanliness—Burying Valuables with the Dead—Child-murder—Singular Release of Prisoners—Rataffe—Charms, or Amulets—Barbarous Ordeal—Expedition of King Radama—King's Army—Peculiar Burial-service—Spirituous Liquor—Band of Robbers attacked—Moderation of Radama—Northern part of Madagascar—Preserved Sculls—Favour shown to British Ships—Characteristic Dialogue—Mode of catching Fish—Alligators—Monkeys—The word Vahing—Large Bamboos—Wild Bulls—Prayer of an aged Chieftain for Success in an Enterprise—Vampire-Bats—Wild Boars—Native Greetings—Domestic Animals—Grain cultivated—Malagasse Women—Notices of the Country—Conduct of the King during an Expedition.

AMONG those of our countrymen who have from time to time resided a while in Madagascar, none, probably, ever enjoyed so much of the confidence of Radama, or exercised so much influence over him, as the late Mr. Hastie. He had been in the ranks of the army in this island (Mauritius), but having distinguished himself by various public services, and by some means or other having obtained sufficient acquaintance with the Malagasse language, he was employed by Go-

vernor Farquhar in the negociation for abolishing the slave-trade in that quarter. This being successfully accomplished, Mr. Hastie remained at the court of Radama as representative of the British interests there. Subsequently he accompanied the king in various campaigns and journeys in different parts of Madagascar, and became, in a great measure, his Majesty's leading adviser, in both military and civil matters. In this situation he befriended our Missionaries, and the cause in which they were engaged, in various ways. He died not long ago. From some of his papers, which have been put into our hands by a member of the Mauritius government, we have collected the following intelligence respecting Madagascar and its affairs.

From Mr. Hastie's Journal, from September 1, 1822, *to April* 22, 1823.

It is a custom of the natives of Madagascar to fire small arms repeatedly near the houses where the bodies of their deceased relations are laid out; also, on every occasion of removing a corpse;—and the mortality in the camp, at times, has been such, that the observance of this formality towards the dead bodies brought to the capital for interment caused an almost constant discharge of musketry. Yet it is deserving of notice, that the custom of bringing the bones of persons who have died in distant districts to the neighbourhood of the residences of their families is now practised to a very limited extent in comparison with former times; three bodies only having been brought from the Sacalave district whilst any appearance of hostility existed there, though thousands have been removed since the termination of the war.

On the conclusion of the addresses made by the King Radama and the chiefs, in *kabare*, or public assembly, the usual formality of presenting *manassin* (tribute) to the king commenced, and several hundred dollars, cut in small pieces, besides a greater quantity uncut, were speedily collected.

The chieftains were assembled to-day (Jan. 24, 1823). The king (Radama) again addressed them, representing an immediate necessity for their application to husbandry and manufactures, as the only means by which their situation may be improved, and their wants satisfied. He spoke largely on the subject, and concluded by saying—"Surely you will exert yourselves to raise your progeny from a level with the Caffres. We must no longer be classed with the Mozambiques. Our friends declare that we were not born to be slaves." He then distributed a quantity of wheat and other grain, to be sown, among the chiefs, &c. At the close of the meeting, agreeably to the custom of the country, those who had received the seed entered into wagers with each other on the success of their particular modes of cultivating it.

It was a custom of the chieftains of the district of *Ovah* to allow persons, or the descendants of such, who had rendered particular services to the state, or more immediately to their ancestors,—the privilege of demanding pardon for themselves, or even a member of their family, on the event of such individuals having transgressed the laws.—But this custom being attended by various evils has been abolished by the king, who decreed that rewards should be given to the brave and deserving.—He confirmed the existing laws which declare that a theft of any property amounting in value to more than a fowl, or the twenty-fourth part of a dollar, should subject the perpetrator to a *kabare* (trial); and enacted that all minor thefts should subject the offenders to work such a number of days on the public roads as the police-officers of the district where such thefts were committed should adjudge.—He also positively commanded that the police of every district should furnish rations to every person voluntarily offering his services on the public works, by which means he removed the necessity of any person committing a theft to satisfy the wants of nature, as his labour would thus secure him subsistence.

When advice has been given to the natives of Ovah tending to excite them to industry, they have been frequently heard to state that they did not labour under any particular wants, as they were not permitted to wear jewellery and clothes, except of a certain description, which latter, and subsistence, they obtained without much exertion. It being also ascertained that the prohibition of the use of pork had not originated in the observance of any religious formalities, but was a command of the king's ancestors—and as it was the general opinion that an abolition of such restrictions would be of advantage in promoting industry and economy—a representation was made to Radama to that effect, which was ultimately successful.—As some mark of distinction, however, was deemed necessary to be preserved, it was finally enacted, "that no person, *not* of noble blood, should wear either gold or coral in their hair."—The king again took occasion, when he granted this favour, to recommend agriculture, manufactures, and commerce; and made a law by which any person found to pass two or more successive days in idleness should be subjected to work a similar number of days on the roads!

The tumult of joy on the publishing of the *kabare*, taking off the restrictions, (named above) exceeded any that I have witnessed in Ovah since the abolition of the slave-trade for exportation. The shouts of exultation and thanks were so violent and continued, that the ministers could not obtain silence to publish some other orders about building bridges, for upwards of two hours. And on the dispersing of the assembly, the buzz of joyful expressions, thanking Radama, was continued in every direction.

The want of cleanliness at the capital, in the public streets and passages, could not fail to attract the attention of every stranger. Indeed, to it may in a great measure be attributed the sufferings of a part of the population, many of whom are afflicted with filthy diseases.—An order was issued for keeping the metropolis

clean, and the disobedient were subjected to penalties. Hence, from being as filthy a town as any in the eastern hemisphere, Tananarivo may vie with the best regulated as to cleanliness.

It was a matter much to be regretted that many persons, endeavouring to make a display of respect for deceased relatives, often contracted debts in purchasing valuable clothes and ornaments to throw into the graves of the departed, agreeably to ancient usage.—Indeed, several instances have occurred in which individuals had been reduced to bondage for want of punctuality in discharging their engagements on such accounts. Thus had the dead been enveloped in rich clothing and ornaments, and surrounded by silver, whilst the nearest living relations were reduced by such means to the lowest state man can arrive at—*slavery*.—This evil has been in a great measure put down by a law—"That all debts contracted for the purpose of obtaining articles to bury with deceased persons are declared to be unlawful, and cannot be recovered."

The barbarous custom of putting children to death in some parts of Madagascar, born on certain unlucky days, had awfully prevailed. This evil is likewise stopped, to a great extent, by a law which declares the crime murder, except in the Maam district; where the chief is in favour of the horrid practice. But the women of that district who are likely to be confined on any of the unlucky days are permitted, nay, required, to leave the place before their delivery, and to take up their abode in Ovah. The king is resolved to put down this exception also very soon.

From Mr. Hastie's Journal, from Sept. 28, 1823, *to Jan.* 1, 1824.

Radama, in a *kabare* (or public assembly), on one occasion exhorted the people not to consult the sorcerers, or resort to ordeals in doubtful cases, in settling petty differences among themselves.—At every favourable opportunity he warns them *not to deal in slaves*.—Finding that some chiefs had winked at a murder, he displaced them, and appointed others in their stead.—Being informed that a store containing rice, which belonged to a European, had been burnt down, he told the people that in future, if anything of the kind happened, the whole district should make good the loss.—A sergeant in the army, convicted of cowardice, was immediately burnt alive.

On the banks of the Esanbava the following scene took place:—Radama ordered that all the prisoners of war should be led forth; he then desired those natives of the several districts through which he had passed, who, at his request, had been deputed to accompany them, to lay claim, if they could, to such as had been made prisoners, though not taken in open hostility. The entire number of captives exposed was upwards of sixteen hundred. Any view which description may present can but faintly portray what followed. Feelings of commiseration were for the moment suspended, on observing the intense anxiety with which all parties that were interested looked around; these to discover and claim their kindred—those in search of relations, or companions, who would claim them—and (a third party) many of the possessors of the captives staring in dismay, for fear of the approach of claimants of their booty. A brief pause took place, which was interrupted to afford pleasure of a superior description. More than a fourth of the prisoners were led to the front by soldiers, who honourably declared that these individuals had not been taken in arms. The burst of applause occasioned by this conduct continued several minutes, and *manjaka indriano* (king indeed!) resounded through the assembly. A number of persons were then brought forward, who belonged not to districts concerned with those in hostility to Radama, but who had, on vague reports, abandoned their houses, and been taken amongst those who had refused allegiance to Ovah (Tananarivo). These the king ordered to be released, at a ransom of three dollars each; on which a second thunder of applause broke forth. Bartering and ransoming then occupied all parties to a late hour, when it was found that few, besides the dependents on Matahitasoannata, remained unredeemed. What a variety of sensations many of these poor creatures must have experienced during the day! Some captives were seen in extreme anxiety, gazing around for a friend to claim them. Others, after finding such a one, were busily contriving means to raise the necessary sum, or an equivalent, to purchase liberty. In several instances, enough was found to obtain the freedom of a mother, a wife, or a sister; yet not enough to obtain the release of her sucking infant; and it was delightful to witness the avidity with which the relations, acquaintances, and neighbours of the sufferers stripped themselves of their ornaments, and even their clothing, to effect the emancipation of their connexions. Several of the unfortunate group who had, for a long time, vainly desired the approach of a relation or friend, and were consequently suffering that depression which the expiring hopes of release from slavery must inflict, were unexpectedly cheered by the embrace of a deliverer; and, at the instant when they were sinking into despair, were filled with all the happy emotions that a return to home and liberty could diffuse. Others again, as hope died, and time wore away, sunk into despondency, or became so stupified that they were unconscious of the misery that awaited them. The eagerness with which many of the deputed persons who had accompanied the king from the southward (for the purpose of restoring those connected with them) sought out the objects for whom they were interested was truly gratifying; nor could their disappointment when such search proved unsuccessful be noticed without pain. It is true that apathy and indolence, a recklessness for the present state, and want of thought for the future, might be found depicted on some countenances; but these attracted little observation amidst the more impressive scenes around, which could not fail to excite in the beholder sentiments of

admiration and delight, to witness the workings of nature in these rude people; and which transported his attention from group to group, through all the diversity of affecting occurrences which were momentarily taking place. Next day it was found that a considerable number was left, who were unable to ransom themselves. Hereupon, Mr. Hastie having pleaded their cause, the king was induced to give them all their liberty, and return the money which had been paid in pledge the day before. He likewise restored nearly all the cattle which his army had taken. This crowning act of grace occasioned an indescribable tumult of joy.

Rataffe, a chief who commanded an army in a province which was in alliance with Radama, had committed various acts of plunder, as well as allowed his officers and soldiers to do the same, in carrying off the people's cattle, taking their clothes, trinkets, cooking utensils, &c. This came to the knowledge of Radama, when he travelled through the district. He immediately called a private meeting of Rataffe, (his brother-in-law) and all his officers, and rebuked them with great severity, as having disobeyed his orders, and broken the terms of alliance. He concluded by ordering every article, even the most minute, to be brought forth immediately, and put down on a plain; adding, in language well understood in this island, that, if Rataffe and the officers of the army did not most strictly obey his orders, they must remember that they were *their own executioners.* Immediately herds of cattle, clothes, household furniture, personal ornaments, and all sorts of things in common use, covered the plain, and the claimants were directed to come forward and identify their property, and take it away. The king afterwards sent a message to the chieftain of the district, that he was angry and grieved for the wrong which had been done, and which was entirely contrary, not to his wishes only, but also to his commands; and furthermore to prove his sincerity, he had determined to send a part of his people to offer tribute at the tombs of the ancestors of the Boyana chieftains, and to deposit there those gifts which, by usage, are deemed acceptable as an atonement for any unintentional breach of a political engagement.

The natives of one place are described in Mr. Hastie's journal as clothed in rofia-palm-cloth of their own manufacture. Their ornaments chiefly consist of bits of wood cut into a variety of fanciful forms and strung with thread so as to make collars and necklaces, which are generally charged with amulets or nostrums, that are purchased from a class of people who live well by imposing on the credulity of others. Such charms are reported to possess virtues to prevent, or render ineffectual, any attempt meditated against the wearers by their enemies. These people appear very desirous to obtain showy baubles in glass, brass, and earthenware. Many elderly persons, and others in the prime of life, fall victims to the ordeal by Tangena—an usage by which Mr. Hastie says that he has known *Ovah* (the district comprehending the capital), annually deprived of thousands of inhabitants. This superstition still remains in effect; and such is the prejudice of the natives that scarcely a sigh escapes for the sufferings of the nearest or dearest connexions when they are submitted to this ordeal. The practice is for both the accuser and the accused to drink poison, or tangena; and the people have a notion that if the party be innocent the poison will take no effect; but if guilty it will immediately kill him. Mr. Hastie mentions several instances of this barbarous ordeal, and, amongst others, the following: A man of the name of *Layhoor*, being in debt, went into another district, where he stole a fine boy, and offered him to his creditor in payment. This villain was detected; but he denied the fact, and submitted to the ordeal—for, being a crafty fellow, he knew how to counteract the effects of the poison—consequently he survived the test and was acquitted. Afterwards, however, he was again brought up to answer for the crime, when he was proved guilty, and sold himself into slavery. Meanwhile, on the other hand, the creditor who had received the boy from him in payment of a just debt, declined to drink the poison, whereupon he was declared guilty of being himself the thief, and, as a penalty, was obliged to give two slaves, one of whom was his own child. When the real culprit, his fraudulent debtor, was subsequently discovered, of course the two slaves were returned to the wronged and innocent creditor. A man was charged with having stolen a bullock; but, in this instance, the ordeal was tried upon dogs, representing the loser and the supposed thief. The latter was found guilty and enslaved. In the sequel, however, the bullock which had been missing and for which the poor fellow had been punished, was found, and he was restored to liberty. Mr. Jefferies (a medical gentleman) was requested to attend a female after child-birth; help came too late, and she died. The king happening to remark to her relatives that the people about her should have been more careful, on the ensuing day the deceased's mother and sister, her husband's mother, two other near kinsfolk, all the family, evincing extreme grief at their loss, came to his Majesty, and requested permission to take the tangena, to prove their innocence of any intended neglect or maltreatment of their relative. Radama told them that there was no occasion for the ordeal, and that they were fools for proposing it, as out of five some one or more would most likely suffer. They all declared that the guilty alone could suffer; and repeated their request to be allowed to prove their innocence, stating that it was necessary for their characters that they should do so, or the world would consider them guilty. Finally, the king permitted the ordeal to be resorted to; when the *ampananguin* or *administrator* of the potion, having, as Radama expressed it, made the draught too bitter, every one of the five fell victims to this feeling of honour, and not a tear was shed for them.

Radama declared that these recent instances were not necessary to prove to him the fallacy

of the ordeal; yet he advanced even the latter case as a proof that the prejudice is so in favour of the ordeal that it keeps thousands from committing crimes; and only hardened rogues will dare to essay it. People would exclaim, were he to prohibit the use of it—"What, will Radama no longer permit the administration of justice?" The king is, however, determined to abolish the practice at an early period.

[From Mr. Hastie's Journal, from May 26 and 27, to Nov. 2, when he accompanied Radama on an expedition.]

Radama, before he set off, supplicated divine aid in his undertakings at the tombs of his ancestors. He did the same in passing through the village of Ambuymonga, where his father was buried. A little north of the capital there is a custom of the people feeding on the cattle of the rich after their death. Many poles are set up, on which the sculls of twenty to forty head of cattle consumed on such an occasion, are exposed; and marks of upwards of a thousand fire-places are frequently seen in the vicinity of tombs. Thermometer at sunrise 53½; at three, p.m., at 90¾.

Before setting off, the army sat on the outside of their tents the whole of one night, singing songs, extemporè, in which they mentioned the probable consequences of their expedition—plunder and prisoners. The army consisted of—

The king's first and second Brigade	4320	
Artillery	600	
Engineers	650	
		5570
Avarandraun, or third Brigade		2160
Vakinsisone		2160
Maronvatan		2160
Ambondarane		2160
		14,210

A theft was committed in a tent. The culprit was discovered, and, the theft being proved, he was condemned to die, and immediately executed. The sun was so hot that many fell down out of the ranks. Thermometer 93°, noon. They were now in lat. 17° 16′ 50″. Tananarivo is in 18° 56′. On high ground the wind was sometimes so strong as to overthrow all their tents.

When the Sacalaves (the inhabitants of a particular district) are proceeding to the burial of a person of distinction, many of the cattle of the deceased are driven on the route to the place of interment by the relatives and friends or followers, who, in token of their sorrow and regret, kill many beasts on the road. The slaughter made on a recent occasion of conveying the corpse of a chieftain by the path which we travelled this day, so far exceeded what the mourners could consume or carry with them, that the stench of the residue left to decay, which are many carcases (the rumps only having been taken off), is very offensive indeed.

The natives here make a bad spirit from the shetau, or palm (wild cocoa) nuts. From these *they remove the* outside rind, and add to them an equal portion of the leaves of a tree called suthelie; then, placing the mixture in earthen vessels sunk in the ground, it there ferments, and is distilled through a gun-barrel, the muzzle of which is luted to the cover of the vessel in which the liquor is boiled. This barrel passes through a trough of water, as a condenser, of such a length as to permit the touch-hole through which the spirit drops to exceed its extremity about two inches.

Radama attacked a band of robbers who lived upon a small island in a lake. He lost thirty-eight men, who were killed by the robbers; but afterwards took the island and made six hundred prisoners. One of his officers suggested to Radama the propriety of avenging the massacre of his soldiers on the men taken prisoners. The king immediately disapproved of the cruel proposal, saying: "You are aware that the persons concerned in the slaughter of my soldiers have escaped. Why should we punish these who we know were not of that party? Besides, you should bear in mind that these people were then our enemies, and were acting in self-defence. Were I to treat my conquered foes as you propose, I should find much more opposition than I now do in warfare, and should never gain a true subject."—In attacking these robbers in the dark, one of his officers deserted his post. He was immediately brought before Radama; a tribunal was convened and the offender's guilt was clearly proved; on which the king ordered that, in consideration of his past services (his army-rank being that of a colonel, and his hereditary rank that of a nobleman), his punishment should be ameliorated, namely—that he should be shot *previous* to being cast into the flames.

The village of Ambuymonga, near Tananarivo, was formerly the residence of Radama's father, and the place where he was interred. On Radama's arrival there he immediately proceeded to the tomb of his father, and returned thanks to the gods for his successful journey and safe return.—On reaching his capital a vast concourse of people met him, to congratulate him on his return from the war. He told them he had brought back no spoil, had reduced not a single individual to slavery, nor shed any blood; but his triumph was a great increase of territory to the north of his capital. He applauded his soldiers, and exhorted all who wished to secure his favour to exercise industry and to study the arts of commerce. After the meeting he immediately repaired to the tombs of his ancestors and returned thanks to the gods there for the succour afforded him in sickness, as well as for the success which had attended his endeavours to establish tranquillity in his country and induce his subjects to cultivate the arts of peace.

In this expedition the king went from his capital down the east coast, visiting all the ports to the northern extremity of the island, and returned by the west coast. The northern part of the island appears to be poor and sterile and very thinly inhabited by tribes of ill-looking people. Their houses are built of mud or mattings of palm-leaves. Their clothing is mean, made of hemp and cotton mixed, or still worse

materials. They have herds of cattle, as well as sheep, goats, and guinea-fowls. They grow rice, *manioc* (jatropha manihot), sugar-canes, &c. Their villages do not appear to be fortified, as they are not afraid of invasion. All submitted to him, and owned him their sovereign, and brought him tribute. The face of the country is covered with mountains and hills; of the valleys between, some, but not many, are cultivated. The king appears to have acted with great justice and lenity, and to have received every mark of respect.

In the palace of the chieftain of Boyana, the great testimonials of his royalty—the sculls of his ancestors—were preserved upon a raised frame, enclosed by hangings of white cloth.

On landing, the ministers of Andrian Soul (their chief) descrying a herd of cattle, immediately shot two of the best bullocks in it, according to a custom practised by all persons charged on duty by the chiefs of Boyana.

In a conversation with Commodore Nourse, of the Andromache, Radama said that, "in the early part of his life he was in a state of darkness; his forefathers, to whom it was his duty to look up with respect, were entirely unacquainted with the proceedings of the world, and consequently were incapable of giving him such instruction as could advance him above their low estate. He had, however, by application and perseverance, got into a path by which he was enabled to raise himself. The success attending his various enterprises was such as satisfied him that he was correct in attributing all he knew to the lessons which he had received from the British nation and government. He was confirmed in the propriety of his present views, and he would therefore pursue them with increased ardour."

The plans of a certain chief and his people, conquered by Radama, had been generally laid, and were sometimes executed by a woman originally a slave, but who had the address to make them believe that she was the spirit of a deceased chieftain of note, called *Triemamoshima Maan*, who formerly was possessed of great power in the district named Valanhafonts.

Radama on one occasion declared that to export or import slaves were crimes of equal magnitude and ought to be punished as capital offences; that theft should be punished with loss of life or liberty, according to circumstances; and that he prohibited his subjects from resorting to the use of nostrums, charms, or unknown medicines, which are frequently to their great detriment, imposed on them by designing knaves at high prices; but which have, in many instances, occasioned much disturbance and bloodshed, by inducing the credulous who trust in them to disobey the laws, and even to rise up in arms against the established authorities.

Aug. 3, 1824. Radama published a decree that all British vessels visiting his ports for lawful trade should pay fifteen dollars charge-money, and five per cent. duty on all articles, the produce of Madagascar, exported. This was accompanied with an assurance of safety and protection to *British subjects*, for the better civilisation of his people, and the introduction of various arts and sciences among them; expressly allowing the former to build ships and houses, to cultivate lands, to carry on lawful trade; also to come and go at their own pleasure without hindrance or payment of any other duty.

Andrian Soul, a conquered chief, having been permitted to build a house, came to Radama to ask him if he were obliged always to live in that house, as he was fond of going about. Radama replied, "O no; go where you like, and do what you like, only that is your stated residence." "Very good, very good," said Andrian Soul; "I should like to go about.—I have as yet but very few wives: you (Radama) sent me but ten women's cloths; I hope that I am not to be limited to that number of wives?" "By no means," answered Radama, "I prescribe no limit; it depends entirely upon yourself and the females that you seek." "But, in case of my being refused, may I still command?" asked Andrian Soul. "No," replied Radama; "it is not well to *command* on such occasions. Conciliatory measures are much better, you know. When you address a woman who is not pre-engaged, and she and her parents consent, you will not be subject to any difficulty; but, should any occur, Ramanetae will arrange all that." "Very good, very good!" exclaimed the other: "Oh! that is very good indeed! But how, as to the married women?" "As to that," said Radama, gravely, "it is not a subject to address me upon." And he added, with a little severity, "when they are married they are married, and are not fit objects to be sought after; the laws define all that." This was heard with a long-drawn sigh by Andrian Soul; and Radama, desirous of putting an end to such conversation, proposed going out, where the chieftain's followers were instructing some of his servants in their mode of dancing. Andrian Soul's eyes were open, and his ears too; but he sat as if he saw not, as if he heard not anything that passed for a long time. He then retired at his usual hour *to pray*.—N.B. He is a Mahommedan.

At a lake near the river *Mananique* the natives catch fish in the following manner. They make nooses, and attach them to a line which is fastened to two poles sunk into the mud, which poles are about twenty yards apart from each other. When the nooses are prepared, the fisherman withdraw quietly in their canoes, and having remained tranquil a little time, at the distance of about one hundred yards, they commence beating the water with long bamboos, and so continue as they proceed, till they return to their nooses, where they frequently have to dispute with a *kayman* (the alligator) for their property, and sometimes lose both fish and nooses.

When driving several herds of cattle across a river, the soldiers were placed on both sides, who kept up a constant fire of blank-cartridges to intimidate the kaymans from attacking the cattle. But such was their excessive fierceness that they seized, in some droves three, in others five, and in several more than ten, of the unfortunate bullocks. "Putting out of consider-

ation the losses thus sustained," Mr. Hastie says, "it certainly was very interesting to observe a beast carried down by the alligators, and speedily torn to pieces by the ravenous monsters, many of which were soon seen near the surface, throwing portions of their prey into the air, and catching the same in their jaws, previous to consuming it, which they did above the water. The frequency of this occurrence, under such circumstances, and in the presence of almost constant firing, appeared strange. I have often seen the kaymans bring out their prey to the bank-side, and devour it there; but I have no reason to believe that they are incapable of feeding under water; yet, in a rapid river, it is probable that they might be carried down some distance when so employed; and their hunger and voracity, on seeing a plentiful supply, may induce them to make unusual exertions to partake of it. When a bullock was seized, thirty or forty kaymans were sometimes seen about it, but I did not notice any instance of one trying to take a piece from another. Radama's followers shot several, all of which were carried down with the current. I remained at the river till noon, and in the course of that time killed seven that had crept up far on the mud, at the bank-side, after having satisfied themselves with beef. Some of these were about sixteen feet in length; and a boy who accompanied me shot one that measured twenty-three feet. The animal was not four yards distant when he fired, and, the ball traversing the back part of the head, it did not make any exertion to get into the water. It proved to be a female. The stomach, when opened, was almost gorged with the raw beef which she had devoured; and, being near her increasing season, not less than fifty-seven complete eggs were taken out of her." Mr. Hastie once found an alligator's nest with sixty eggs in it. The natives eat these, but do not esteem them delicate food.

The solicitude of the monkey tribe for their young has often been noticed. Wishing to get a few dozen maki's (monkey) skins, I shot several, and among them, unintentionally, some females carrying their young ones. When alarmed, they carefully conceal them under their arms, and often place themselves in the fork, or behind the branch of a tree, so that it is not easy to see the young. I shot a female on a very high branch, and when she had tumbled within twenty feet of the ground she let fall a cub, which happened to light on a bush very near me. In this position it was seen by a male maki, possibly the father, which immediately descended the tree, and, grasping the little one, hastily regained his elevated post, and *actually cried*, as he looked down at the dying mother, with which a second young one was discovered, clinging close under her arm, whence it was not disentangled without some trouble. I shot another mother, the young one of which fell to the ground, and immediately leaped upon one of my dogs, that had long and soft hair—a bitch so very, docile and quiet that she did not attempt to remove this strange companion, till the latter attempted to get under her fore-leg. Not being able to effect this, the little monkey climbed on a branch of a tree, where it was affectionately received by one of its own species.

The boys that followed me brought several young makis (whose mothers had been shot) to the camp. I took two of the largest, which I found would eat the leaves of the sakoa-tree, and placed them on some branches put up for shade outside of my tent. But they instinctively clung together, and each being desirous of being carried by its comrade, as they had been accustomed to be carried by their dams, they constantly grappled in close quarters, and fell to the ground, where they continued to struggle, each trying to get under the arm of the other, until they were separated.

We arrived at a small stream called *Madudua*, running from a lake of that name, into which the best assagai, or spear, of every person that dies in the district, is thrown on the day of his interment, as a certain mode of placing it at his future command.

It may be worthy of remark that the word *vahing*, or *vaheen* is the term for a *stranger* in Ovah, as it is the same in Boyana. But the chieftains of the *Sacalaves* are averse that any name or term should approach in sound either the name of themselves or any part of their family. Hence, when it was determined that the mother of Rataratz, who came unexpectedly into the world, should be named *Ravahing* (*ra* expresses dignity), it was forbidden that the term *vahing* should be applied to any other person except herself; and the word *ampainsick* was instituted to denominate *stranger*. From similar causes the names of rivers, places, and things, have suffered so many changes on the western coast, that frequent confusion occurs; for, after being prohibited by their chieftains from applying any particular terms to the accustomed signification, the natives will not acknowledge to have ever known them in their former sense. This practice very much resembles the jealous monopoly of names by the kings and great chiefs of the Pacific Islands.

We arrived at the village of a very consequential female Manjaka, called *Efatua*, who on my requesting the attendance of her followers to procure supplies of provisions, desired that I would first come and dance before her, in acknowledgement of her superiority, as she had both drums and singing-women—appendages of rank, to the possession of which great honour is attached in the Sacalave country.

Mr. Hastie found some bamboos, in Madagascar, of great size, some joints being four feet in length, and twenty inches in diameter. He shot a bullock eight hundred pounds in weight. The flesh of the wild bull is hard, tough, and not savoury; but that of the cow tender and well flavoured. In the course of one day's journey he saw not fewer than six hundred head of wild cattle. He remarks that those of the people with him who used the least exertion suffered the most from fever. The wild bulls scrape holes in the ground with their feet, and then rub their horns in them, appa-

rently in order to sharpen them, but perhaps only in the rage of menace, for Mr. Hastie shot one while thus engaged in preparation to attack him. The grass among which they pasture is sometimes ten feet high. In this, when the wild cattle want to conceal themselves, they lie down on their bellies, with their fore feet under their nose, and their hind legs under their belly; if alarmed, they spring up in a moment, and gallop off in a cloud that darkens the face of the country in their course. A wild bull, going at full speed, will turn in a twentieth part of the space, and in a twentieth part of the time, that a horse can. They are so quick-scented that they can only be approached from the leeward. The least noise, even the falling of the branch of a tree, to the windward, will frighten a whole herd away.

Radama's army, while encamped in the district of *Sacalaves*, was divided into parties to go and hunt the wild bullocks. Agreeably to the custom of the country, on the first herd being seen, the party halted, laid down their arms, with the muzzles of the guns and the points of the spears turned to the rear; and an aged chieftain implored for success on the enterprise in nearly the following terms:—

"O thou great Rangoor! master of these superb plains and herds, be it known to thee that the mighty king, Radama, attended by a formidable army, is thy visitor; and it will only be consistent with thine own high dignity, and his exalted rank as governor of the earth, a king unequalled by any other king, that thou shouldest present him with a part of thy superabundant stock for the use of his attendants. Be it known to thee, O Rangoor! that the wants of the mighty king are bounded, but his liberality is without bounds; he is slow in accepting, but lavish in bestowing favours. He comes not in hostile array, but as thy visitor in amity. O you, *Coutafauts* and *Taihaua!* guardians of your great master's innumerable flocks, let it be your care to do him honour in the selection of the presents that he may order for the use of his royal visitor, so that we, his attendants, may partake of such fare as will induce us to make favourable representations of your attention to our mighty king, and thereby entitle you to his beneficent consideration. We again repeat, we are visitors in amity, and only claim your hospitable entertainment during our sojourn with you."

This supplication being ended, we advanced towards the herd of upwards of a thousand, &c.

I visited a settlement of vampire-bats, where very many thousands of these creatures were clustered together. I killed a number before any were cooked, when I was much disappointed at finding them out of season and very lean. The Sacalaves assert that these vampires do not swallow anything solid, and say that they chew the *adoblahi* and the *vuwar;* also a species of figs, with some other tender young fruit, and the leaves of trees, but that they swallow the juice only.

The king's greyhounds took me a wild boar, that had its eyes nearly in front of its head. Under these were two deep indentures; and, within nine inches of the extremity of its snout, two excrescences, of three inches each in length.

We often saw numerous flocks of guinea-fowls. When disturbed, these birds run close together, hold their heads high up, and stand so that several may be killed at a shot.

The Ovah (*Tananarivo*) people became melancholy when they have been a little time absent from home. Many carry with them a small parcel of their native soil, when going on what they consider a long journey; and they frequently invoke the Almighty that they may be permitted to restore it to the spot from whence they took it. When on the road to return to their native place they are always very gay.

During the morning several small parties, arriving from Ovah, met the troops on their journey thither; and the formality of relatives meeting, touching noses, and the new comers from the capital embracing the feet of the returning soldiers, created much merriment; but little attention was paid to many of the newly-arrived parties, who, learning of the death of those they came to meet, commenced a violent howling, and loosened and disordered their hair.

The stock of sheep, pigs, and poultry, that share the family bed, remove every apprehension of want. The music of many milch cows, bellowing for their calves, which are also the nightly inmates of the mansion, and the barking of a number of cur-dogs, to which the taste of flesh meat is unknown, proclaim the possessor both great and rich; terms which were not long since applied in this country to the owner of even a single dollar; and the individual that could show one was often congratulated on the extent of his wealth.

Mr. Hastie had introduced wheat, oats, and barley into the country, and saw small patches of these growing luxuriantly.

The females (of the Sacalave country) are very robust. They are largely formed about the chest, and the lower part of the spine is remarkably prominent. Yet neither of these protuberances produce so unsightly an appearance as the ill shapes that distinguish the women of the northern part of *Bayana*. Few of them are of a complexion much removed from the Caffre-colour. Their dress is often very slovenly and disgusting.

N.B.—Both these journeys were performed northward from the capital (Tananarivo), and the whole country either submitted to Radama or was conquered, though he had but little fighting. His army was so powerful, and the manner of his proceeding so judicious and humane, that all the tribes found it best to submit. He placed portions of his army at different places, to keep his new subjects quiet, or to protect them from freebooters. In every case he required the people to surrender their arms to him, as they would thenceforth not need them, and as an inducement he gave their owners a fair price for them. This was a stroke of wise policy.

The country in general is alternately hilly, mountainous, or swampy and poor, though many

places are rich in rice-grounds, pasturage, &c., and much of the land is capable of extensive cultivation. It is, however, very thinly peopled. The houses of the inhabitants are wretched hovels, being often made of the leaves of the rofia-palm, stuck in the ground, meeting at the top, and open at both ends. The best of them are planked; others, of a middling kind, are wattled, and miserably thatched with grass.

Mr. Hastie gives no account of the geology of the country. It appears generally well watered by innumerable streams, rivers, and lakes, but is in most parts bare of fine timber, in room of which there is much long grass and underwood. The fuel of the people is grass, moss, and cow-dung; in some places brushwood. Their food is rice, sweet potatoes, manioc, (Iathropa manihot) plantains, beef, wild fowls of the guinea species, which are everywhere in great plenty, fish, wild hogs, monkeys, &c. The wild cattle are sometimes very large. One carcase loaded seventeen men, and four more were required to carry the fat and such of the intestines as they used.

The range of the thermometer was from 52°, at sunrise, to 98°; and the climate not good, as very many of the soldiers fell ill, and not a few died. Great numbers were left in sick quarters, though they appear to have been well fed, and well cared for by the king, who maintained a rigid discipline, forbidding all plunder, and punishing the slightest theft with death. He held many cabaries (or public meetings), at which he required the attendance of all his conquered or submitting subjects; when, also, they took the oath of allegiance or fidelity to him. On these occasions he proclaimed himself King of Madagascar, made known his laws, and the terms of protection, which were submission, and the payment of a tenth of their property. He everywhere denounced most firmly against the slave-trade, both in exportation and importation, and punished either with death. Rain was not frequent during the campaigns. They had occasional lightning and thunder, and wind, but nothing remarkable. Almost all the diseases of the soldiery were fevers; and the king himself returned home ill of one. There are no regular roads in the country, only occasionally a foot-track.

Radama sent twenty youths on board one of our ships of war, and six on another, to learn seamanship and other arts of civilized life. He appears to have listened with much deference to Mr. Hastie's advice on many occasions, and the latter seems to have acted with great wisdom and prudence.

CHAPTER LI.

A Bullock-ship arrives at the Mauritius—The Deputation sail for Madagascar—Arrive at Tamatave—Proceed towards Tananarivo—Various Circumstances and Incidents by the Way—Fortified Villages—Tombs—Arrival and Reception at the Capital — Death of the Rev. Daniel Tyerman—Death of the King of Madagascar—Missionaries' Letter to Mr. Bennet.

1828. June 20. Hearing that a bullock-transport had arrived from Madagascar, we went *down to see her;* and, having no better alternative, engaged with the captain to take us with him on his return. She is a stout brig of two hundred tons burthen, and fitted solely for the trade in which she is engaged. Nothing could well exceed the filthiness and stench of the vessel, being crowded with horned cattle in this hot climate, and all restless after their voyage. In landing them, a rope is put round the bottom of the horns of each, when, by a clumsy contrivance, it is hauled up by the neck, swung over the side of the ship, and let down into the water, to swim for its life till it reaches the shore. Booms are placed on either flank of the course which they are intended to take, about twelve or fourteen feet apart to keep the herd in line. The strong ones easily effect their passage, but the young and the feeble are accompanied by men in a boat, to hold their heads above water, and otherwise prevent them from being drowned. Those which we saw landed had had a stormy voyage of sixteen days between the two islands, and appeared very lean and spiritless, though naturally large and strong animals. Many had died on the passage. The cost of bullocks being about five dollars a-head at Madagascar, and the selling price here about forty dollars each, such cargoes often turn out very profitable ventures.

July 3. We sailed from the Mauritius the 29th of June, and after an easy, but certainly not a comfortable passage, arrived at Tamatave this day. On entering the harbour we saw the remains of a vessel recently wrecked lying on the reef.

[A few weeks after this, Mr. Bennet, on his return from the interior, to re-embark for the Mauritius, saw on the same reef the wreck of the very vessel (the Meteor) which brought his friend Mr. Tyerman and himself to Madagascar at the date aforementioned. The crew had been saved.]

Immediately on landing, we were met by our Missionary friend, Mr. Jones, who came from the capital (Tananarivo) thus far to escort us thither. We found also a letter from the king, waiting for our arrival, whereby we were welcomed to Madagascar, and invited to present ourselves at his court as early as might be convenient. We were introduced to quarters in the town, appointed, as Marshal Robin (a French gentleman in the service of Radama, and holding the second rank in the state) informed us, by express orders from the king, who had sent with Mr. Jones a captain and forty soldiers to guard us to the capital. Directions also had been issued, that the means of travelling into the interior should be provided for us from stage to stage; a circumstance of great advantage to strangers, in a country where there are no roads.

Here the journal of the deputation must end: —the cause will appear in the sequel. Mr. Tyerman and Mr. Bennet left Tamatave on the 5th of July, and after a toilsome, painful, and occasionally dangerous journey, by land and water, across lakes and rivers, through forests and jungles, over mountains and plains, in-

cluding every variety of inland scenery, from the wildest to the most cultivated that a country emerging from barbarism could present—they arrived at Tananarivo, the royal city, on the 21st of the same month—at the distance of nearly three hundred miles, in a south-west direction, from the place where they had disembarked, which lies on the eastern coast, about midway between the north and south points of the island. All the way they were accompanied by a guard of 40 native soldiers, appointed by the king, besides a considerable number (about sixty, varying according to circumstances) of hired carriers of their personal vehicles (a kind of palanquins), their luggage, and sometimes their canoes, when the latter were to be transported over land from lake to lake, or pushed along through shoals and straits. These bearers were very moderately paid for their labour, three dollars satisfying each man for his share of sixteen days' hard work, and the journey back again to their homes. Besides this, a bullock was occasionally given them, which they cooked so economically that they might be said to eat it up whole, except the bones and horns; neither skin nor intestines escaping their invincible teeth, or revolting their imperturbable stomachs.

At the numerous villages through which they passed, the deputation, as a matter of course, (travelling as the king's friends and escorted by his soldiers) took up their quarters at the house of the chief man, who always supplied them with a quantity of rice, a live bullock, or other provisions; expecting and receiving, as was due, compensation in the form of presents, proportionately valuable to himself, yet sufficiently cheap for the travellers well to afford such acknowledgements of his hospitality. In every village they observed a wooden pole, terminating in a fork on which were suspended from one to ten pairs of bulluck's horns. These were memorials of the circumcision of so many boys belonging to the principal inhabitants. In the dwellings sometimes they had other records of births and marriages, namely, bullocks' tails suspended from the ceilings, according to the number of children. In their burying-places, on the tombs or graves of their friends, the survivors fixed, upon stones or posts, all the horns of the bullocks slain at the feast of their interment, which were according to the riches of that kind in the family.

Many of the villages were fortified with strong stockades and broad deep ditches. They, as well as the large towns, are frequently built on steep sides of the hills, and must have been formidable positions to enemies so indifferently supplied with engines of assault and destruction as the people were till of late years. Their intercourse, however, with Europeans for some time past, and especially the extraordinary means by which Radama has raised himself above his rude predecessors, disciplined his savage troops, and aggrandized his empire, have rendered impotent, and, consequently, obsolete, these wooden defences, which are everywhere falling into decay.

As the travellers approached the capital these petty fortresses were more frequent. In forming such bulwarks nothing was more curious than what might be called the gateway, which consisted of a narrow entrance, between rough-piled walls of crags and rocky fragments. The door itself was a circular stone, like that employed by iron-tool-grinders, but of great bulk and circumference, kept in its place between two strong short pillars, planted before the opening. In case of danger this stone was used to be rolled in front of the entrance, which it completely blocked up. This, which required the force of a number of men to move and fix in its portal, might be done within the village-walls, where as many persons as were necessary might approach it; but, on the outside, the long passage to it, across the moat was so strait, that not more than one at a time could attempt to push it back, and thus effect a breach. In these defenced places there are folds for securing the cattle which are driven every night, or when attack is apprehended, into square pits five or six feet deep, and large in proportion to the number to be accommodated. Into these the herd descend and return from them by a few steps; and close upon the entrance there is an inclosure which contains their fodder.

There are many slaves in Madagascar. Criminals of sundry descriptions are liable, with their wives and children to be sold into bondage. Their lot, however, is not particularly hard, as they are employed entirely in ordinary and domestic occupations; and are, in reality, mere menial servants and labourers—eating, drinking, and living with their owners while they conduct themselves well; when they do otherwise, they are sold out of the family as a punishment! Thirty or forty dollars are common prices for good men-slaves. It has already been intimated that formerly there was a very extensive traffic carried on in these live commodities between Madagascar and the Mauritius (just on the same principle as the trade now carried on in bullocks between the same islands), which was abolished several years since by Radama, in compliance with a treaty negociated by the late Mr. Hastie and the colonial authorities at Port Louis on behalf of the British government.

The animals most abounding in Madagascar are horned cattle, which indeed are very numerous and very fine, furnishing inexhaustible wealth and food for the population. All these have bunches of flesh on their shoulders, which on the bulls are exceedingly large; indeed, the latter are often very noble beasts. Hogs also, and poultry, are bred, but less generally regarded. In some parts the flesh of alligators is eaten, but in others it is held in abhorrence. These enormous reptiles swarm in all the waters, and prey on whatever in the form of life comes in their way. Dogs and cats are also domesticated, though not particularly esteemed. Some of the former are said to be so sagacious, that when one has occasion to cross a river he will stand barking on the bank considerably lower

down than the point where he means to attempt his passage. When the alligators have been attracted to the former spot, away he runs full speed, plunges into the stream at a safe distance and swims over before the enemy can sail back against the current to interrupt him. But, of all creatures in Madagascar, to strangers the rats are the most annoying, especially in the night, when, like other beasts of prey, they leave their holes and prowl about in myriads. Messrs. Tyerman and Bennet, when they lodged in native houses, usually kept their walking-sticks at their sides as they lay upon their couches, to repel the assaults of these impudent and bloodthirsty marauders, who would have made little ceremony of applying their teeth to the unprotected person of a sound sleeper. Monkeys of many kinds abound in the woods.

As the travellers advanced inland, the face of the country rose progressively, though their way often lay down steep eminences as well as up them; but after the first few stages the ground was always on the ascent, and towards the capital the height of many of the mountains above the sea was calculated at from eight to nine thousand feet. The forests in many districts were extensive, often exceedingly crowded with trees so as to cramp their general growth, though some of them were of great antiquity and proportioned magnitude; and being inaccessible to the axe, or, for want of roads, irremoveable from their place, they flourished and declined till they fell with age, and where they fell they must lie till they perished with rot and exposure to the elements. Lakes, rivers, and streams, of every character, render the valleys and plains of Madagascar fertile and cool in all directions. Probably no country in the world is better supplied with water, that prime element of comfort. The sight and sound of it everywhere delight the eye and ear.

The trackless course which they were compelled to take—Radama from shrewd policy choosing to keep his country without the great facilities for commercial intercourse and travelling—made the journey (slow as it necessarily was) very fatiguing to Messrs. Tyerman and Bennet, though accustomed as they had long been to all kinds of locomotion by sea and land, over two-thirds of the globe; Mr. Tyerman, especially, failed and grew dispirited by the way. On the 16th of July he observes, in the rough notes of his journal: "The difficulties of this day's journey surpassed anything that we have ever encountered before, and the exertions which our bearers were compelled to make were great indeed. The whole distance was either up or down the most horrid declivities, exceedingly steep, and the men were forced to haul themselves up by laying hold of the roots or branches of trees. The road, too, was full of deep holes, and the poor fellows were frequently knee-deep in the mire. In some places the line of progress was so abrupt, or so slippery, that we were obliged to descend from our vehicles, and scramble along as well as we could with two or three attendants to hold us up and help us down. These obstacles were not a little increased by the interposing and intertwisted boughs of trees, or their fallen stems lying across the path. These nobody ever attempts to remove or clear away, though little trouble, in many instances would do it. But thus it is, so far as we have seen, throughout the whole heathen world. No one does anything to benefit another, nor even to benefit himself remotely, unless he is commanded by authority which he dare not dispute. The toils and pains of our companions all this day, but especially in the afternoon, were most extraordinary, and deserved our sincerest gratitude. Nor were labour, suffering, and patient perseverance, all that was required of them or of ourselves. We were often in imminent danger of being precipitated down the most frightful descents, whether we were climbing or descending; and to us it required no little nerve, from our high-raised seats, rocking to and fro on the shoulders of men to look down into the abysses, now on the right hand, now on the left, here in front and there behind us. In one awkward strait, I (Mr. Tyerman) was tumbled headlong and full-length into a brook, in consequence of the feet of all the bearers slipping at once from under them as they were crossing the stream. Through a gracious Providence I sustained no injury; but had a similar accident befallen me in almost any other situation on our route it might have been attended by the most serious consequences. Indeed we could scarcely resolve our safe arrival at our evening encampment (which was made in the open forest, no village being nigh) into anything but the merciful preservation of a superintending power that kept us by the way. The retrospect of the journey is appalling, and no description can give an adequate idea of it. In the morning we had passed a place where a body of rebels against Radama having been surrounded and captured, sixty of them were beheaded on the spot, and their corpses left to be devoured by dogs, or to rot on the ground without burial. When Mr. Jones passed this way, three months ago, the air was intolerable with the putrid exhalations. A little further on we were under the necessity of alighting from our couches, to climb over a barrier of trees, which had been felled on a steep mountain, by the rebels aforesaid, to prevent the advance of the king's troops upon them; but they were taken by surprise."

Two days after this disheartening day's journey (during which interval the horrors of the road had been somewhat less), at the village of Amboodingavoo, the Deputation received intelligence that Radama had been seized by sudden and dangerous illness, and that, in case of his decease, a bloody revolution to determine the future sovereignty of the island might be expected. This communication made a sad impression upon the nerves of Mr. Tyerman, in his wearied and morbid frame of body and mind. Mr. Bennet says that he never recovered from the shock—never smiled afterwards. The tidings were brought by one of the Missionaries from Tananarivo, who had kindly come thus far to meet the deputation, and after the consulta-

tion which they held with the latter and Mr. Jones, to resolve what was best to be done, either immediately or prospectively, in such a crisis of affairs, Mr. Tyerman took Mr. Bennet aside, and strongly urged the duty of returning forthwith to the coast: otherwise, should the king die, their lives would be in the most imminent peril, and they could never hope to escape out of that dreadful country. It was a difficult matter to persuade him of the imprudence and impracticability of such a step. He yielded, however, and they accomplished their journey.

In the immediate neighbourhood of the capital tombs are very numerous. Among those there are many erected in honour of the slain in battle, or those who have otherwise perished, and whose bodies have not been found by their relatives. These are oblong stone structures, and variously adorned, but always open towards the west; while at the contrary end a pole, eight or ten feet high, bearing a flag, is placed, and on a second post, with a transverse beam at top, are displayed the horns of the bullocks slaughtered at the time of the funeral ceremony, which is always performed notwithstanding the absence of the corpse. Some of these untenanted sepulchres are of a semicircular form, with the bullock's horns, forming a border of points, built into the cornice of the wall. Within this segment there are fixed enormous stones, from twelve to fifteen feet high; around which, in the open space, the spirits of the deceased are said to come and play.

On the arrival of Messrs. Tyerman and Bennet at the last stage on their journey to Tananarivo, two aides de camp from Radama brought them a message, that his Majesty had sent a horse for each of them, recommending that they should ride upon the same up the steep hill, leading to the metropolis and through the city, according to the usage with persons who were received as royal guests, in which capacity the king had acknowledged them from the hour of their landing. Accordingly they quitted their couches and mounted these steeds, which were spirited and beautiful animals, under a discharge of twelve pieces of cannon, to welcome them to Tananarivo. Thousands of people lined the road to see and hail the strangers; but all behaved with the utmost decorum. The Missionaries and European artizans had already met the Deputation; and also Mons. le Gros, the French architect, who was employed in building a stately palace for Radama. About five o'clock in the evening they alighted at the house of Mr. Jones, which they had scarcely entered when another message was brought from the king, expressing his great concern that on account of his severe indisposition, he could not see them that day. His Majesty, however, sent them a present of several bundles of firewood and a supply of fresh provisions, consisting of a sheep, a turkey, two geese, a pair of ducks, and four couples of fowls, with a basket of eggs. Soon afterwards Prince Correllere, who acted as the king's secretary and prime minister, waited upon the Deputation, by the express command of Radama; in his name, to congratulate them on their safe arrival in Madagascar, and to assure them of his Majesty's favour and protection during their stay in his dominions. The commander-in-chief of the forces, General Brady, likewise paid them an official and friendly visit.

The documents that follow will show the circumstances which ensued upon the arrival of the Deputation at Tananarivo, on the 21st of July, 1828. At the close of some minutes of the events of that day, Mr. Tyerman entered the following record of mercies experienced up to its last hour:—"Hitherto the Lord hath helped us. Oh! what gratitude we owe to God for preserving us from all accidents during so long and dangerous a journey, and allowing us to reach this city *in the enjoyment of the best health*, after traversing a country which, at certain seasons, is so subject to fevers and disease. We are in the heart of this heathen land, but under the kind protecting wing of its sovereign. Oh, for a heart more grateful for favours so many and great! To God be all the glory!"

On the ninth day after this date, July 30, Mr. Tyerman expired suddenly. Within the same brief interval King Radama also died, though the precise time of his decease was not immediately made public. The fact itself was kept secret till a struggle between the claimants within the palace for the succession to the throne had been decided; not without bloodshed. The conflict ended in the accession of the youngest queen of Radama's father (the former king), Ranavalona Manjaka, to his authority, by the aid of the priests and the soldiers. The resident Missionaries, after the interment of Mr. Tyerman, addressed the following letter to Mr. Bennet, as an official statement of the circumstances under which the Deputation had been invited to visit Madagascar, and the lamentable events which had intervened since their landing.

Tananarivo, 11th Aug. 1828.

To George Bennet, Esq.

Dear Sir, and highly-esteemed Friend,

Having been requested by you to draw up, for the satisfaction of friends, a brief account of the afflicting event of the decease of our much respected and beloved father and friend, the late Rev. Daniel Tyerman, we submit the following, as an outline of the principal circumstances of the case.

Convinced that important benefit would result to this Mission, from a personal inspection, by the Deputation, of the several departments of labour, and by the advice and counsel they were qualified to afford, we felt it our duty to urge a visit to this capital, and embraced the earliest opportunity of transmitting to you all the information in our power respecting the best season, and most suitable mode of travelling in Madagascar. And we still cherish the hope that, by precautions suggested, and arrangements made, our valued but departed friend—as well as yourself—was preserved from the diseases and dangers peculiarly incident to this climate.

Our senior Missionary, the Rev. D. Jones, in order to facilitate the journey in prospect, left this capital for Tamatave early in May; and by the measures adopted, in providing bearers, provisions on the road, &c., enabled you, our expected friends, to proceed towards the interior of the country without any detention on the coast. Owing to the heavy rains which had lately fallen, you could not have commenced your journey sooner, even had you arrived at an earlier period than you did.

On the evening of 19th July, you received the intelligence of the illness of his Majesty, Radama, by which Mr. Tyerman appeared considerably affected; and on the afternoon of Monday, July 21, you both reached this place. That you would have been cordially welcomed by his Majesty to his capital, had he been in health, we know from the remarks he had often made in reference to your coming, and from the various marks of attention he ordered to be paid you on your arrival.

On reaching this city our deceased friend several times complained of cold, and said he felt the climate to be very different from any he had ever before experienced. Viewing all circumstances, we do not wonder that Mr. T. should have been anxious to go over the business of the Mission without delay, and prepare for his return to the Mauritius. Devoted to the work before him, he attended two evenings, though unable to sit up, to the affairs of the Mission, so far as his strength allowed.

Immediately on the arrival of our lamented friend, suitable medicines were administered, particularly with the view of keeping the bowels in a healthy state; this, however, was rather a precautionary measure, than dictated by any indications of actual disease. Our dear friend complained of an entire prostration of strength, and compared his weakness with that of infancy. He was restless several nights, and remarked that he could not compose his thoughts sufficiently for sleep. Yet there was scarcely any acceleration of pulse, no pain whatever was felt, and none of the symptoms of Madagascar fever could be perceived.

On Tuesday, July 22, (the day after your arrival) Mr. T. with yourself, called on the several members of the Mission-family, and afterwards went to the Missionary chapel. He attended the next morning, and on Thursday afternoon, when some senior scholars were examined in their theological knowledge. Sabbath morning, July 27, he attended public worship, but was too indisposed to take any part in it, and returned home unwell; still complaining only of weakness. On Wednesday, the 30th, he had intended accompanying Mr. Jones, to visit some of the schools in the neighbouring villages, while you were visiting others with Mr. Griffiths; but not feeling adequate to the effort, merely took a ride a short distance in a palanquin, and felt able to converse and ask questions during the exercise, both going and returning. But soon after reaching the house of Mr. Jones he became so obviously and alarmingly ill that the Missionaries were requested by you to meet; with yourself, they could entertain but one opinion; the symptoms were those of apoplexy: one course alone remained to be pursued, to take immediately a quantity of blood. This was promptly done and a blister applied. During the application of the latter Mr. T. fainted, was gently placed on pillows, and in a few moments, while we stood, with yourself, gazing on him with feelings not to be described, the spirit fled —without a groan or sigh, or struggle.

Owing to his debility, he had not been able to converse much with those about him. The last words which could be understood, as they escaped his lips, were, "*All is right; the covenant, the covenant of grace!*" We know in whom he had believed, and you are able to bear testimony how he served the cause of his Redeemer. But, in the midst of his labours, he has been summoned to his rest. He has departed, and is now with Christ, and triumphs in the eternal gain.

R. Lyall, Esq. (a gentleman well acquainted with medical science, and who arrived here the day after Mr. T.'s decease, in the capacity of British Agent at the Court of Radama), was informed of the circumstances, and kindly consented to our request of seeing the corpse. He immediately assured us, and for the satisfaction of friends wished it to be distinctly stated, that what had been done for the deceased was most proper—that the case was evidently apoplexy—that he was so sure of this as to deem it unnecessary to examine any further, which else he would have done—that the *cause* lay in the very form and construction of the deceased (whom he had frequently seen in the Mauritius) —that the fatigue of journeying might operate as a secondary cause, but this was not to be attributed to any peculiarity of the case in Madagascar, for the same event might, with equal probability, have occurred at any time, and in any place, of our friend's travels.

Arrangements were now made for the interment, which, so far as the means of the country would permit, we were all anxious should bear those marks of respect we sincerely entertained for the departed, and which we knew his friends at home, and the Society on whose behalf he acted, would wish paid to the memory of one who will long live in the affection and respect of all who knew him.

Friday, August the 1st, was appointed for the funeral. All the members of the Mission-family attended; yourself, the chief mourner; General Brady, and Mons. Le Gros, and a great body of the natives. R. Lyall, Esq. apologized for absence, being under the necessity of returning to some distance from the capital to meet his family. Prince Correllere was prevented from being present by being unexpectedly made a state prisoner just previous to the hour of the funeral. Many more of the natives, among them those in office, would, we well know, have attended but for the melancholy event of the decease of their monarch; an event of painful coincidence with the departure of the Rev. Mr. T. We will not attempt to describe to you how deeply we feel for the public loss, and our own,

sustained by the death of the sovereign of this island; a man who had always shown himself alive to our object, the warm patron of our schools; in fact, the father of his country.

Leaving the house of Mr. Jones, the body was conveyed first to the chapel, where the Rev. Mr. Griffiths and Jones officiated, in Malagasy and English; and from thence to the grave, where the Rev. D. Jones delivered an address and closed in prayer in Malagasy, in the presence of a great concourse of natives. In the burial-ground a spot was selected for the mortal remains of our friend, near the graves of three who had fallen in the service of the Missionary Society. In life he had associated with the friends of Missions, and in death he is not divided. It is intended to inclose the spot with suitable railing, with a simple tablet and an appropriate inscription.

In consequence of the extraordinary aspect of public affairs, and the thronging of the people to the kabarre, held on the Sunday following the interment, on occasion of the death of the king, it was considered most prudent to suspend the regular service at the chapel; but on Sabbath, 17th August, funeral discourses will be preached in the Missionary chapel, in Malagasy, by the Rev. D. Griffiths; and, in English, by the Rev. J. J. Freeman.

At your request, all the linen, the papers, &c., brought here by Mr. T., we have carefully packed; an inventory of which we have put into your hands.

In closing this rapid sketch of the painful event, we cannot avoid embracing the opportunity of assuring you how deeply we sympathise with the family and friends of the deceased, with the Society whose representative he appeared among us, and particularly with yourself —the friend and companion of his labours. You have lost one with whom you cheerfully associated in the great work you had mutually undertaken. From all we saw of the departed, in his letters, and in the few personal interviews we enjoyed with him, it is but due to him and yourself to assure you how completely he had secured our confidence, our affection, and our respect.—We still solicit of you, dear sir, to afford us all the advice and aid you can render us in our Mission, and accept our sincere thanks for all the kind interest you have already expressed in our prosperity. We earnestly hope and pray you may continue under the protection of the Almighty, may be permitted to reach home safely, may aid extensively in promoting the kingdom of the Saviour among men, and at last receive the crown of life. We remain, Dear Sir, with unfeigned affection and respect, Yours, in the service of the gospel, D. Jones.—D. Griffiths.—D. Johns.—J. J. Freeman.

CHAPTER LII.

Funeral of King Radama—Abstract of a Letter from Mr. Bennet, the surviving Deputy, to James Montgomery, giving a brief Account of the Proceedings after the Death of Mr. Tyerman, his Return to the Mauritius, his Visit to South Africa, and his Voyage Home.

1828. THE following account of the funeral of Radama, by George Bennet, Esq., the surviving Deputy of the London Missionary Society, presents one of the most remarkable displays of barbarous magnificence on record in modern times.

The death of Radama took place at this capital, Tananarivo, during the period of my visit there, and three days previous to the sudden and lamented decease of my late companion and friend, the Rev. Daniel Tyerman.

The king was dangerously indisposed when we reached Tananarivo: but we received from him, by Prince Correllere, the chief secretary, a most obliging letter, welcoming us to his capital, and expressing his regret that he could not, on account of his illness, have us to dine with him on the day of our arrival. This letter was, we believe, the last that he dictated. We had previously received two very kind letters from his Majesty; one met us on our arrival at Tamatave, on the coast, where the king had appointed us a house in the fort, and a place at the governor's table; the second we received when about half way through this dreadful but beautiful country; it congratulated us on our progress, and invited us forward.

His Majesty died on Sunday evening, the 27th July, 1828, but his death was concealed from all, except about twelve persons who were in the palace, until the morning of the Friday following, when all became consternation and alarm throughout the city, which was now literally crowded with chiefs and people from many of the neighbouring districts, and with a great body of military, who had been summoned in the king's name, and who were principally encamped around it. At daylight, on the morning aforesaid, it became known that Radama was dead. It was also known, at the same time, that four of the principal chiefs had been speared in the palace, for expressing a wish that Rakatobe, the son of Prince Rataffe and Radama's eldest sister, should succeed to the throne; or otherwise that Radama's young daughter should be placed upon it. This was the morning fixed upon for the interment of the remains of my late friend.

The impression on the minds of all the Missionaries and the other Europeans, was that of extreme alarm, they having also learned that other important lives had been taken away by those now in power.

Guards of soldiers were placed round all the houses of the Missionaries. We were relieved, however, from immediate apprehension by a friendly message from the new queen, Ranavalona Manjaka, brought to us by General Brady, when he came to attend the funeral of Mr. Tyerman. Afterwards the same communication was made to us in writing, from the queen, and brought by the judges, attended by the magistrates. The message and note were to this effect:—"You Missionaries, and all you white persons, do not be afraid, though you have heard that four of the principal chiefs were speared in the palace this morning. It is true that they were put to death: but it was only because they opposed my being queen,—that was all. Don't you fear; for thus saith Rana-

valona Manjaka—I will protect you, I will cherish you, and whatever Radama did for you that will I do, and still more. So do not be afraid."

The principal military officers and the judges came to the Missionaries to assure them of their esteem for them, and that they would protect them. These assurances could not, however, calm the feelings of the Europeans, for we continually heard in whispers, or learned by signs, of other murders of persons most estimable and most enlightened. It was the reign of terror and of suspicion: no one dared to ask questions respecting the events which were taking place. No one was allowed to leave the city until the queen herself gave permission. I was thus a prisoner there until the 20th of August, notwithstanding my urgent applications to be allowed to depart. Until that time she only replied to my requests—"I am mistress of the day when you may leave Tananarivo, and when the day is come I will inform you of it." On the 20th she sent Prince Correllere to say that I might leave the capital the day after, and seven hundred troops which she was sending to Tamatave should be my safeguard thither.

On Sunday, the third day after the announcement of the death of Radama, (August 4), there was a large kabarre, or national assembly, held in a fine open space in the city, on the west side of the hill on which Tananarivo stands. In this space were assembled from 25 to 30,000 persons, seated in groups, according to the districts to which they belonged. The judges, officers of the palace, and chief military officers, were seated on a rising part of the ground, in the assembly, having an open space around them. Two companies of soldiers, with their officers, well dressed in British uniforms, with arms and accoutrements, were drawn up at the back of the judges, &c. A little above them, on a higher part of the ground, were planted five small brass field-pieces, loaded, and having their proper attendants; and round the city, at intervals, were placed many cannon, of various calibre, from six to twenty-four pounders, with attendant soldiers. This assembly was called a kabarre, or parliament. At this kabarre, the king's death being again stated, the chief judge declared that as the king had died without having a son, and without having named his successor, that therefore Ranavalona, one of the queens of the father of Radama, must be sovereign, because of the word of that king, which he spake just before he died. The judge concluded by stating that this kabarre had been convened for the purpose of their all swearing allegiance to Ranavalona Manjaka, the queen. For some time great murmurs of discontent were heard throughout the assembly, and we feared the consequences; but tranquillity was again restored. The chiefs of districts, it seems, had been loudly blaming those who had been in the palace about Radama,—first, for having neglected to make them acquainted with the king's sickness until after he was dead; and secondly, for not having called in the Missionaries to give medicines, and to cure the king, as they did once before, when he was almost dead. The officers of the palace promised to be more careful in future, and all agreed that the oath should be administered.

The manner of this oath of allegiance to the queen was quite peculiar to this country. A calf was slaughtered in the midst of the assembly. It was first speared—then its head cut off—afterwards the hind parts were cut off and placed towards the other extremity of the carcase, and the head where the tail had been. Into the carcase were plunged a considerable number of spears. The chief judge then stood up, and called, first the chiefs of the principal district, who, standing around the slaughtered calf, each seized hold of one of the spears, while the judge, with much vehemence of action and language, administered the oath, which consisted of a declaration of allegiance, and an imprecation on him that fulfilled not this oath, wishing that he might become like that calf. Each then moved one of the spears in the carcase, in confirmation of the words which had been spoken. Then the chiefs of each of the other districts in succession took the oath; afterwards, in the same manner, the officers of the royal palace, the military staff, and, lastly, the judges.

At the close of this kabarre it was proclaimed that, according to the custom of the country, as a token of mourning, every person in the kingdom, of every age, must shave or cut off closely the hair of their heads, and whosoever should be found with their heads unshaved, after three days from the proclamation, should be liable to be put to death. Also, that no person whatsoever should do any kind of work (except those who should be employed in preparing the royal tomb, coffin, &c.); no one should presume to sleep upon a bed, but on the floor only, during the time of mourning. No woman, however high her rank, the queen only excepted, should wear her "lamba," or cloth, above her shoulders, but must, during the same period, go always with her shoulders, chest, and head uncovered.

This command for cutting off the hair caused great lamentation amongst both men and women, for their beautiful profusion of black hair, plaited in a most peculiar way, and with immense labour, was quite their delight and pride.

During the interval between this Sunday and the 12th inst., the mournfully silent appearance of the city, though tens of thousands of persons were constantly crowding through the streets—some dragging huge pieces of granite, or beams of timber, or carrying red earth in baskets on their heads, for the construction of the tomb; others, and those chiefly females, going with naked heads and shoulders, to the palace to mourn, or else returning from that place after staying there as mourners perhaps twelve hours, —was exceedingly impressive. The air of deep melancholy on the countenances of all, and the audible moanings of the multitudes who filled the courts of the palace and the adjoining streets, quite affected us, and produced the conviction that the grief was real and deep, for one whom they regarded as their benefactor and friend,

and as the best king that Madagascar had ever known. The wives of the principal chiefs from the neighbouring districts were carried to and from the place of mourning, each on the back of a stout man, just in the manner boys at school are accustomed to carry one another: the lady having her person, from the waist to the feet, covered with her white lamba or cloth.

On Sunday, the 11th, her Majesty sent to us to say that we might be present the day after, to assist at the funeral ceremonies; and that General Brady would, at eight, a.m., receive us at his house, and conduct us to the palace.

Accordingly, at eight, on the 12th, we attended, when General Brady and Prince Correllere conducted us through the crowded streets of mourners, through the guards of soldiers, and through the still more crowded courts of the palace, which were thronged chiefly by women and girls, couched down, or prostrate in many instances, making audible lamentations.

There are several courts, with one or more palaces in each, separated from each other by high wooden railing; and the whole of the courts and palaces are surrounded by a heavy railing of great height, twenty-five feet, including a dwarf stone wall on which the wooden railing is fixed. The whole extent of this railing was covered with white cloth, as were also the oldest and most sacred of the palaces. The favourite palace of Radama, in which he died, and where in fact the body then lay, is called the *Silver Palace:* it is a square building, of two floors, and two handsome verandahs running round it.

This palace is named the Silver Palace, on account of its being ornamented, from the ground to the roof, by a profusion of large flat-headed silver nails, and plates of the same metal. The roof of this palace (as indeed of all the principal houses), a very high pitched roof, is so high, that from the top of the wall to the ridge is as great a distance as from the foundation to the top of the wall supporting the roof.

We found it covered from the roof to the ground with hangings of rich satins, velvets, silks, their native costly silk lambas, &c.; and all the vast roof was covered with the finest English scarlet broad cloth.

In front of this palace had been erected a most splendid pavilion, surrounded by highly-decorated pillars, which were wrapped round with various coloured silks, satins, &c. The pavilion was ten feet square, raised on pillars, also richly ornamented. A platform of wood was thrown over upon the pillars; and above this platform hung, supported by one transverse pole, an immense canopy, or pall, of the richest gold brocade, with stripes of blue satin and scarlet cloth; the whole bordered by a broad gold lace, and finished by a deep gold fringe. All the arrangements were in good taste, and formed together a most brilliant spectacle.

We had nearly reached the Silver Palace when we were stopped, it being announced that the corpse was at that moment about to be brought ont, to be conveyed to the more sacred White Palace, previous to its being entombed.

We immediately saw about sixteen or twenty females brought out of the apartment where the corpse lay, each lady on the back of her stout bearer, weeping and lamenting aloud: these were the queens and princesses of the royal family, and formed the first part of the procession from one to the other palace: our place was appointed immediately after the queens, but it was with difficulty we could get along, many females having thrown themselves on the path which was to have been kept open. The mourners had done this that the corpse might pass over them, and we in fact were many times under the necessity of treading upon these prostrate persons. The corpse was carried into the White Palace, that it might, in this more sacred place, be stripped of its old clothes, and clothed with new, and also that it might be placed in a wooden coffin. In this palace we were honoured with a station not far from the corpse, which was being fanned by about sixteen or twenty young ladies, daughters of principal chiefs. We soon, however, found that this situation was insupportable on account of the stench, we being also a little to leeward. I requested General Brady to ask permission of the queen, who was in another palace near, for us to retire; this she granted, only desiring that we would attend the day after, to assist at the entombment. How the people were able to support the nuisance necessarily attendant on stripping a corpse fourteen or fifteen days dead, re-clothing it, and placing it in a coffin, is wonderful; and if all escaped without taking disease from their labours, it is more wonderful still. We have reason to believe that sickness or death, arising from such a source, would have been regarded as an honour by any of Radama's subjects.

At eight, on the morning of Tuesday, we were again at the palace, and conducted by General Brady and Prince Correllere through the crowds of mourners, indeed over some of them, as well as over ten fine favourite bulls of the late king; these lay directly in our path, and we could not help treading on them. The paths were all covered with blue or white cloth of the country. The corpse had been transferred at the close of the day before to a huge coffin, or chest, of their heaviest and most valuable wood. The coffin was then carried from this White Palace back to the Silver Palace, in solemn procession, the queens, &c., following next the coffin, and we succeeded them: some of the Europeans had accepted the honour of assisting to carry the coffin, which was a tremendous weight, judging from appearance. I declined the honour, charging myself with the care of our Missionary ladies.

On again reaching the Silver Palace, the coffin was not taken in, but raised upon the wooden platform over the pavilion, over which the splendid pall or canopy of gold was drawn, which concealed it entirely from view. In this pavilion, under the platform (which was raised about seven feet), upon mats placed on the ground, the royal females seated or threw themselves in seeming agonies of woe, which continued through the day; and at sunset, when

the entombment was taking place, their lamentations were distressing in the extreme. All the day great multitudes had been employed in preparing the tomb, which was in the court, and not far from the pavilion. This tomb, at which tens of thousands had been incessantly working ever since the announcement of the king's death—either in fetching earth, or granite stones, or timber; or else in cutting or fitting the stones, timber, &c.—consisted of a huge mound of a square figure, built up of clods and earth, surrounded or faced by masses of granite, brought, and cut, and built up by the people.

The height of this mound was upwards of twenty feet; about sixty feet square at the base, gradually decreasing as it rose, until at the top it was about twenty feet square. The actual tomb, or place to receive the coffin and the treasures destined to accompany the corpse, was a square well or recess, in the upper part of this mound or pyramid, about ten feet cube, built of granite, and afterwards being lined, floored, and ceiled with their most valuable timbers.

At the foot of this mound had been standing most of the day the large and massy *silver coffin*, destined to receive the royal corpse; this coffin was about eight feet long, three feet and a half deep, and the same in width; it was formed of silver plates, strongly rivetted together with nails of the same metal, all made from Spanish dollars: *twelve thousand dollars* were employed in its construction. About six in the evening this coffin was, by the multitude, heaved up one of the steep sides of the mound to the top, and placed in the tomb or chamber. Immense quantities of treasures of various kinds were deposited in or about the coffin, belonging to his late Majesty, consisting especially of such things as during his life he most prized. *Ten thousand hard dollars* were laid in the silver coffin, for him to lie upon; and either inside, or chiefly outside of the coffin, were placed or cast all his rich habiliments, especially military: there were eighty suits of very costly British uniforms, hats, and feathers; a golden helmet, gorgets, epaulettes, sashes, gold spurs, very valuable swords, daggers, spears (two of gold), beautiful pistols, muskets, fowling-pieces, watches, rings, brooches, and trinkets; his whole superb sideboard of silver plate, and large and splendid solid gold cup, with many others presented to him by the King of England:—great quantities of costly silks, satins, fine cloths, very valuable silk lambas of Madagascar, &c. &c.

We were fatigued and pained by the sight of such quantities of precious things consigned to a tomb. As ten of his fine favourite bulls had been slaughtered yesterday, so six of his finest horses were speared to-day, and lay in the court-yard near the tomb; and to-morrow six more are to be killed. When to all these extravagant expenses are added the 20,000 oxen, worth here five Spanish dollars each (which have been given to the people, and used by them for food during the preparation for, and at the funeral), the Missionaries conjecture *that the expense of the funeral cannot be less than sixty thousand pounds sterling.*

All agree that though these people are singularly extravagant in the expenses they incur at their funerals, yet there never was a royal funeral so expensive as this, for no sovereign in this country ever possessed one fifth of his riches.

The silver coffin having been placed in the tomb, the corpse in the wooden one was conveyed by weeping numbers from the top of the platform over the pavilion to the top of the pyramid, and placed beside the chamber. Here the wooden coffin was broken up, and the corpse exposed to those near. At this time the royal female mourners, who had been all day uttering their moans in the pavilion, now crawled up the side of the pyramid to take a last view of the remains. They were most of them obliged to be forced away; their lamentations were now very loud, and truly distressing to hear. The expressions used by them in lamentation were some of them translated for us: the following was chiefly the substance:—"Why did you go away and leave me here? Oh! come again, and fetch me to you!" The body was transferred from the coffin of wood to that of silver. Those who were engaged in this service seemed to suffer from the putrid effluvia, though many were constantly employed in sprinkling eau de Cologne. When the transfer had taken place, the wooden coffin was thrown piecemeal into the tomb.

During the whole of this day, while the chamber in the tomb was being prepared, the king's two bands of music, with drums and fifes, &c., were in the court, and played almost unceasingly, relieving each other by turns. The tunes were such as Radama most delighted in—many of the peculiar and favourite airs of England, Scotland, and Ireland, with waltzes, marches, &c.

During intervals cannon and musketry were fired outside of the courts of the palace, and answered by musketry from the numerous soldiers inside of the courts.

On the whole, while this funeral of Radama was the most extravagant, it was the most splendid and orderly thing that could be conceived, amongst such an uncivilized people.

The following extracts from a letter by Mr. Bennet, the surviving Deputy, to Mr. Montgomery, will bring this Work to an end.

The death of Radama took place on Sunday, the 27th of July, though it was kept secret till the Thursday following. Meanwhile, a violent political revolution was effected in the palace, by the intrigues and interest of Ranavalona, one of the ten queens of the deceased monarch, and youngest wife of his father. During this explosion a number of men of the highest rank were speared, and, among the rest, the heir presumptive to the throne, the amiable, intelligent, and pious Prince Rakatobi, nephew to Radama, a youth about fifteen years of age. Ranavalona, by such means, secured to herself the sovereignty. Two days after the interment of my late friend and companion, who had suddenly closed his life and useful labours on the 30th, I applied to the new queen for permission

to leave the country, in terms the most respectful; stating that, as the schools were shut up, and the Missionary work suspended, on account of the mourning for Radama—as my associate also was dead, whose corpse I had laid in the ground of her capital, I was anxious to return home to inform his children and friends where I had left him; and to tell the Society, in England, how much good their agents had done to Madagascar—how well Radama had behaved towards them—and how kindly she had expressed herself to be disposed towards them, and towards myself individually. Her answer was,—"Thus saith Ranavalona manjaka (manjaka means sovereign), you did well to ask me when you might leave this country, because I am the person to determine that; and when the time comes I will tell you." To several subsequent applications no answer was returned. The fact was that the queen wished to prevent any avoidable intercourse with other parts of the island; besides which she had, at that time, no troops to spare as my guard, and was afraid to give offence to England, if I, who was her guest, happened to be killed on the journey. On the morning after the funeral of Radama, I received a message to this purport: "I told you that when the time came that you should go from Tananarivo I would inform you. I shall send seven hundred soldiers to Tamatave; they set out to-morrow, and they will guard you." With great difficulty Mr. Griffiths, one of the Missionaries, was allowed to accompany me down to the coast, on condition that he should leave his wife and children behind, and promise not to quit Madagascar.

Mr. and Mrs. Cummins, being desirous of availing themselves of the opportunity of going to the Mauritius with me, were permitted, their family circumstances being peculiar. Accordingly we set out for the coast. At Amboitamango, about the middle of our journey, we learned that Prince Rataffe and his wife (the nearest in blood to the late king, the latter being Radama's eldest sister,) were in that village on their way to the metropolis, whither they had been summoned by the new government. We saw, at once, that they were "going into the tiger's mouth." They came to dine with us, and food was, indeed, many hours before us, but none touched a morsel. The interview was painful, and attended with peril to all. They felt that their death-warrant was sealed; and when they heard that their hopeful but unfortunate son had been slain, to paint the agony expressed in their countenances is beyond the power of language; and, as no words can describe it, so no time can erase the picture from my distinct recollection. They asked advice; but what advice could we offer? They proposed to escape to the coast, in hope to find some vessel to carry them to the Mauritius. I assured them that the governor would give them protection till an arrangement could be made for their safe return to Madagascar. The prince, at parting, presented me with his silk *lamba*, or mantle, desiring that I would remember *them*. I learned, afterwards, that they had found their way to the sea-shore; but, not succeeding in obtaining a passage by a bullock-vessel, the unhappy fugitives returned into the woods. There, while they were sleeping in a small hut, overcome with fatigue, the royal blood-hounds scented them out, ran a spear through Rataffe's heart, and carried off his wife prisoner, who was likewise miserably slaughtered in the sequel.

Arriving at Tamatave, on the 5th of September, we engaged a passage to the Mauritius on board of a bullock-vessel, securing the only cabin, which was very small, and wretchedly furnished. Herein Mr. and Mrs. Cummins, their two children (one an infant seven weeks old) and myself, accommodated ourselves as well as we could. There were two hundred head of cattle in the vessel, some of which were littering close at our door. The dirt, confusion, and discomfort, were indeed patience-trying; added to which the sickness of both parents, and my sincere disposition to render them what help I could as nurse, sometimes to themselves and sometimes to their little ones,—these things might have disheartened almost any voyager less inured to inconveniences than myself; but I was contented and happy amidst all; my sick fellow-travellers kindly appreciated my little services, which was an abundant reward, and I had cause when we reached Port Louis, on the 30th of the same month, to say, as I had done many a time before, "Thus far hath the Lord helped me."

On the 16th of October I went on board the *Peru*, Captain Graham, for the Cape of Good Hope, where, after being roughly handled by one of the tremendous north-westers of that region (the dangers being much increased by our ship being too light in ballast to keep steady before a gale), I arrived in safety on the 22nd of November. Here I was most kindly welcomed by the Rev. Mr. Miles, the Society's agent in South Africa, and his benevolent wife. They gave me comfortable quarters in the large Mission-house; and I was at once at home. I remained four months in the colony, during which time, in company of Mr. Miles, I visited the Missionary stations both of our own Society and several others belonging to the Moravian brethren and the Wesleyan Methodists. My health and spirits, which had been affected by the dreadful scenes in Madagascar, the miseries of the voyage to the Mauritius, and the tempestuous passage to Cape Town, were much refreshed and gradually restored during these delightful and profitable excursions, which brought me acquainted with so many servants of the Lord, and afforded me opportunities of witnessing how He prospers, in various ways, the work of their hands.

On the 26th of March, 1829, I once more embarked, and in the Lord Amherst, East Indiaman, encountered my last voyage. There was a large and respectable party on board from Calcutta, principally military, with whom I was enabled to pass the time pleasantly. We stopped six days at St. Helena, our Captain having to deliver part of his cargo there. The sea-view of this island is repulsive; it appeared to me like one vast, black, craggy, volcanic cinder;

and I was powerfully reminded of the exclamation which Buonaparte is reported to have used when he came in sight of his future abode, "Is this the Promethean rock to which I am to be chained for life?" I could well conceive his horror of mind at such a prospect. Lord Byron, in a little poem which he is said to have written on his last birth-day, seems to me to have most ably expressed the awful and unenviable morbid state of the fallen Emperor's mind, as well as the character of his own dark recollections and forebodings:—

> "'Tis time this heart should be unmoved,
> Since others it has ceased to move;
> Yet, though I cannot be beloved,
> Still let me love.
>
> * * * * * * *
>
> "My days are in their yellow leaf,
> The flower, the fruit of love is gone;
> The worm, the canker, and the grief,
> Are mine alone.
>
> * * * * * * *
>
> "The fire that on this bosom preys
> *Is lone as some volcanic isle,*
> No fire is kindled at its blaze,
> A funeral pile!"

The Governor, General Dallas, who resides in the most smiling part of this generally-frowning island, a few miles from James Town, most obligingly invited me to the hospitalities of Plantation-house, during my short stay, and I availed myself of his kindness to spend two days with him, and his excellent lady and family. Of course I visited Longwood and Napoleon's grave. The latter is in the depth of a narrow, winding, green valley. He,

> "Who left a name at which the world grew pale,
> To point a moral or adorn a tale,"

lies under a flat uninscribed stone, level with the grass, surrounded by plain iron railing. The spot itself is over-shadowed with weeping-willows, which bear the marks of many a petty theft by visitors. The beautiful horse-shoe-geranium blooms in profusion all round the enclosure; and the flowers of this fragrant plant are not less tempting, you may be sure, to curious fingers, in spite of the tall veteran corporal who keeps watch over these treasures, having strict orders, as he says, to prevent spoliation. He is not indisposed to gratify well-intentioned people, and nobody need grudge the old man a trifle for one of his choice slips, for he truly seems to be of the right figure, age, and character, for such a scene; his furrowed and expressive face indicating that he has been acquainted with strange days and strange things long gone by. A spring of pure water, close by the rails, bubbles up in a little well, and, escaping over the edge, runs and sparkles along the valley, at the foot of the almost perpendicular hill.

After weighing anchor and sailing from St. Helena, we had, on the whole, a comfortable voyage homeward. One day, indeed, near Ascension Island—where it was understood that a vessel had recently been captured by a pirate, most of the crew and passengers murdered, and the ship scuttled—no small stir was excited on board our vessel by the remarkable appearance and motions of a strange sail, which both our captain and the mate seemed convinced was that of an enemy preparing and determined to attack us. Unfortunately we were not well provided for such a brunt. However, the best preparations, that the circumstances allowed, were made, and I doubt not, that all that courage could effect, would have been performed. Our military gentlemen put on their regimentals, and all assembled on the poop-deck, as the stranger neared us, thus giving an imposing aspect to our vessel; the suspected ship was evidently smaller than ours, but then, no doubt, if a pirate, as was supposed, she was fully supplied with all that the security of a profound peace had led us to dispense with. In due course the advancing vessel came within shot, when a large boat was lowered from her, and soon filled with stout fellows, unarmed, as far as we could see, and too good-looking to have mischief in their thoughts. They were presently alongside, and came on board of us, asked who we were, and told us that they were going out, on a sealing voyage, to the South Shetlands. They brought English newspapers of a late date, and after an exchange of civilities, rough, but hearty, they went away good friends to us, and we were quite content not to have found them enemies.

On the 5th of June we landed at Deal. It would be idle to attempt to describe the mingled sensations with which I once more touched my native soil; gratitude and delight actually oppressed me. We slept at the inn, where, awaking before daylight (though it was near midsummer), a momentary misgiving ran through my breast, and I asked myself, "Is it true that I am in England? And is not this a dream, from which I shall awake in some distant part of the world?" It was no dream, but happy reality; and I could say, after all my wanderings to and fro, and round the globe, "This *is* my dear, my native land!" Bless the Lord, O my soul! and forget not all his benefits!—From Deal we proceeded, next morning, to Margate, and surely never landscape appeared more beautiful to a human being than all the country did to me; "the eye was never satisfied with seeing, nor the ear with hearing," the rural sights and rural sounds which convinced my heart that I was at length got home. The grass, the flowers, the trees, in gardens, fields, and hedge-rows, all English in colour, and form, and fragrance—especially the golden clusters of the laburnum, and the prodigality of "milk-white thorn"—reminded me of all that I had loved in youth, and was now again privileged to behold and enjoy after years of absence in strange climes. It was a simple feeling, but I could not refrain from requesting the post-boy to gather for me a branch of hawthorn, covered with bloom, for the luxury of nearer sight and livelier scent.

I reached London in the evening of that day, June 6, 1829. G. BENNET.

London:—Printed by WILLIAM CLOWES and SONS, Stamford Street.

JAN 18 1951